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SIR THOMAS DREW, R.H.A.,

President of the Royal Society of Antiquaries of Ireland, 1895-1897.

(From a Portrait by Walter Osborne, R.H.A., 1892.)

THE JOURNAL
OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FORMERLY

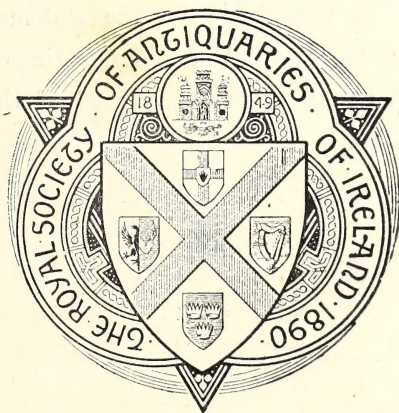
The Royal Historical and Archæological Association
OF IRELAND

FOUNDED, IN 1849, AS

The Kilkenny Archæological Society

VOL. X.—FIFTH SERIES

VOL. XXX.—CONSECUTIVE SERIES



1900

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THE COUNCIL OF THE SOCIETY

RESOLVED THAT THE COUNCIL OF THE SOCIETY

DO HEREBY RESOLVE

THE COUNCIL wish it to be distinctly understood that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Society, and here printed, except as far as No. 26 of the General Rules of the Society extends.

ATTEST IN WITNESS WHEREOF THE COUNCIL

HAS CAUSED THESE RESOLUTIONS TO BE

SIGNED

[SIGNED BY THE COUNCIL]

P R E F A C E.

WITH the closing days of an expiring year, the last of the nineteenth century, this, the Thirtieth Volume of the *Journal*, is placed in the hands of the Members of the Society. As regards variety and subjects of Archæological interest, it is not behind any of its predecessors.

In the Prehistoric Section, Archdeacon Baillie* writes on "Portnoo, a Corner of the Donegal Highlands"; he alludes to a "stone crannog," which class of buildings have recently received attention in our pages from Colonel Layard and others; also to a cromlech which figures in Mr. Borlase's work on "Dolmens." Dr. D'Arcy's Paper on the "Excavation of Two Lake-Dwellings" is well illustrated by Miss Knowles. Several forts and cromlechs, noted during our excursions from Lisdoonvarna, are described. The question of "Gold Finds" is treated of by Dr. Wright in his opening Address as President.

In Early Ecclesiastical matters we have Papers on the "Bell of Kilmainham," by Dr. Wright; and on the "Shrine of the Clog-an-oir, or Bell of Senan of Scattery," by Messrs. Marcus Keane and T. J. Westropp. The Shrine of this Bell exhibits beautiful work of two periods. "On the Crosses of Ui Fermaic" is a careful and thoughtful Paper, by Dr. Macnamara, which

* Now Dean of Raphoe.

has led to the publication of an interesting supplemental Paper by Mr. Buckley, and of articles in "Miscellanea." Mr. Ball treats of the Crosses of Southern Dublin at Tully and Kilgobbin, and the curiously late one at Fassaroe. Mr. Westropp illustrates the principal Cross at Kilfenora, Clare—a beautiful specimen of delicate ornamentation. St. Malachy of Armagh, and Church Island, Valentia, are treated of by Miss Beeby, and valuable notes, by Mr. P. J. Lynch, are added. A Paper, 'Inis Chlothrann, or Quaker Island,' by Mr. Bigger, fully illustrated by Mr. Fennell, has led to a correspondence in "Miscellanea." Mr. P. J. O'Reilly writes on "St. Columba's Monastery at Iona." Some twenty Churches in Clare are described in our "Proceedings." The little ancient Church of Doora, near Ennis, is especially noteworthy among the older buildings. St. Patrick's Church, on Caher Island, is described and illustrated by Mr. Rolleston.

Of the later Monasteries and Churches, the Augustinian Houses of Clare, Killone, and Inchicronan, Co. Clare, are described by Mr. T. J. Westropp; the charmingly picturesque Convent of Killone was visited by a section of our Members; and Lord Walter Fitz Gerald adds a fuller note on its Holy Well and Altar. There is a very valuable Paper, implying much careful research, on the "Chapels and Crypts of the Church of the Holy Trinity, Dublin," by Mr. Mills. Corcomroe Abbey, Kilfenora Cathedral, and Quin Friary, Co. Clare, are described, at some length, in the "Proceedings."

In connexion with Military affairs, we have Papers on the "Battle of the Yellow Ford," by the Rev. W. T. Latimer; and on the "Battle of Dysert O'Dea" (1318), by Mr. T. J. Westropp; also on the "Gold Medals of Irish Volunteers," by Mr. Robert Day.

On Domestic Buildings and Social Life, we have "Monkstown Castle," and "The Antiquities from Blackrock to Dublin," by Mr. Elrington Ball, in which there is much interesting matter; also two valuable Papers on the little explored history of Irish Guilds—"The Gild of Merchants," by Mr. Henry F. Berry, and that of the "Painters, Stainers, and Stationers," by Mr. Charles T. Keating. There is a note of much interest on the finely carved Table, an undoubted relic of the Armada, 1588, now in Dromoland Castle, by Signor Salazar, Director of the Museum of San Martino, Naples.

In Family History there are Papers on the "Grace Family of Courtstown," by Mr. Langrishe, and on "The Butlers of Dangan-Spidogue," by Mr. Burtchaell; also notes on the O'Quins of Inchiquin, and the claim of the Earls of Dunraven to represent them, appear in the "Proceedings"; and other interesting notes on families in County Dublin are supplied by Mr. F. Elrington Ball.

Death has removed, during the year, many of our most valued workers, whose pens have often enriched the pages of the *Journal*, and of whom we grieve to record the names—Miss Margaret Stokes, Mr. William

F. Wakeman, Mr. James G. Robertson, the Rev. Thomas Olden, and the Rev. Edmond Barry.

Miss Margaret M'Nair Stokes was the eldest daughter of the late Dr. William Stokes, sometime Regius Professor of Medicine in the University of Dublin. Her grandfather, Dr. Whitley Stokes, and her great grandfather, Dr. Gabriel Stokes, had been distinguished Fellows of Trinity College, Dublin. Between 1840 and 1860, the literary and artistic society of Dublin included, among others, Petrie, Todd, Burton, Reeves, O'Curry, O'Donovan, the two Graves, and others; whilst among the men of science were to be found Lloyd, M'Cullagh, and Hamilton. Dr. William Stokes' house in Dublin was a well-recognised centre for men of literary or artistic tastes, and it was none the less so for men like M'Cullagh, who was both literary and scientific. Among such surroundings Miss Stokes was brought up, and the influences of those early days seems to have abided with her all through life. She was an excellent artist, and seems to have been greatly attracted by the beauty of the tracings found on so many of the Irish inscribed stones; she was led, step by step, to make the looped and trumpet patterns a particular study.

Dr. Petrie died in 1863, leaving an invaluable collection of Irish Inscriptions, with notes thereon, which he had partially prepared for publication. Dr. Todd wrote that this Memoir, if published, would be at once "a monument of the ancient ecclesiastical civilisation of Ireland, and of a noble and accomplished

artist and scholar." The collection had been commenced by Petrie in his youth, and continued to within a short period of his death, but funds could not be procured to print it. Our Society, at the time, was in its twenty-first year and still struggling, but, all honour to our founder, who would not see this work perish, at his request, Miss Stokes determined to make the effort, and the publication of the two quarto volumes of "Christian Inscriptions in the Irish Language" was the result. Miss Stokes not only accepted the responsibility of editing the work, but she added many inscriptions from her own drawings.* As a further most important work on Irish Antiquities, must be noticed the "Notes on Irish Architecture," by the Earl of Dunraven, which was edited by Miss Stokes, and published in 1877, in two quarto volumes. This is the most instructive series of illustrations of Irish Ancient Architecture that has as yet appeared.

This last work was soon followed by two others, entitled "Six Months in the Apennines," and "Three Months in the Forests of France," being Pilgrimages in search of vestiges of the Irish Saints in Italy and France.

Towards the close of her life she returned to the subject which had first engaged her attention, and she commenced a work on the High Crosses of Ireland, the First Part of which was published by the Royal Irish

* These were issued in Parts, as our Annual Volumes, between 1870 and 1878.

Academy in 1898. In this Part she figures and describes the High Crosses of Castledermot and Durrow, and it is understood that she left the material for the descriptions of several more of the High Crosses ready for the Press.

Miss Stokes was elected an Honorary Member of the Irish Academy in 1876, and of our Society in 1891.

She died at her residence, Carrig Breac, Howth, in the county of Dublin, on the 20th of September, 1900, and lies buried in the little churchyard of St. Fintan, on the western side of the Hill of Howth.

The Rev. Thomas Olden, D.D., M.R.I.A., was one of the Local Secretaries of our Society. About two years ago he had a severe attack of paralysis, which completely incapacitated him for all further work. He was deprived of speech, but was able to read and to understand conversation; and thus he had to wait patiently until the end came. Dr. Olden graduated in Trinity College, Dublin, as a Gold Medallist in Ethics and Logics, in 1844; he also took a Divinity Testimonium of the First Class. He was ordained Deacon in 1846, and Priest in 1847. His whole clerical life was spent in the Diocese of Cloyne, in which he held the Vicarage of Ballyclough, from the year 1868 until his death.

Like many other Irish country parsons, Dr. Olden had but a small flock of parishioners, and the abundant leisure which this afforded him was well spent in

literary work, which ran chiefly, if not exclusively, on Antiquarian and Theological lines. He was a good Irish scholar, and all through his long life was a diligent student. His principal literary work was a "History of the Church of Ireland," published in 1892; and he was also the author of a number of pamphlets, articles, &c. He was a contributor to the "National Dictionary of Biography."

In 1888 the University of Dublin conferred on him the Degree of M.A. (*stipendiis condonatis*), and, in 1898, the Degree of D.D. was also conferred upon him under the same conditions.

Dr. Olden was a very genial, kindly man, and he was an able and learned clergymen—one whose presence will be greatly missed. The learned Societies of which he was a distinguished member will mourn his loss as an Archæologist. He died 29th October, 1900.

The Society has sustained another heavy loss by the death of the Rev. Edmund Barry, P.P., M.R.I.A., a Vice-President for the Province of Munster. He devoted a life-long attention to a study of Ogam Inscriptions, and, at the time of his decease, he was engaged on the writing of a Memoir on the subject. He contributed to the *Journal* a Paper "On the Ogam Inscription at Ballyknock, in the Barony of Kinnataloon, in the County of Cork," and one "On the Ogams of the County of Kilkenny." He acted as a Member of the Committee of Publication for several years, and greatly helped to keep up some amount of uniformity in the

spelling of the numerous Irish names of men and places occurring in our Publications. He had an excellent knowledge of the different periods of Irish literature, and was always most willing to assist the worker who needed help. He will long be remembered as an estimable and learned clergyman, whose death leaves a blank in our ranks which will not be easily filled.

31st December, 1900.

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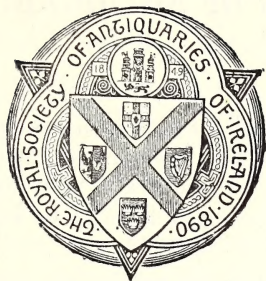
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LIST OF FELLOWS AND MEMBERS

WITH

LIST OF OFFICERS

FOR THE YEAR 1900,

AND

GENERAL RULES OF THE SOCIETY.

THE

ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.

THIS Society, instituted to preserve, examine, and illustrate all Ancient Monuments of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland, was founded as THE KILKENNY ARCHEOLOGICAL SOCIETY in 1849. Her Majesty the Queen, on December 27th, 1869, was graciously pleased to order that it be called THE ROYAL HISTORICAL AND ARCHEOLOGICAL ASSOCIATION OF IRELAND, and was further pleased to sanction the adoption of the title of THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on 25th March, 1890.

The Society holds four General Meetings in each year, in Dublin and in the several Provinces of Ireland, when Papers on Historical and Archæological subjects are read, Fellows and Members elected, Objects of Antiquity exhibited, and Excursions made to places of Antiquarian interest. The Council meets monthly, at 6, St. Stephen's-green, Dublin. Evening Meetings of the Society are also held monthly in Dublin during the Winter. Honorary Provincial and Local Secretaries are appointed, whose duty it is to inform the Hon. Secretary of all Antiquarian Remains discovered in their Districts, to investigate Local History and Traditions, and to give notice of all injury likely to be inflicted on Monuments of Antiquity, and Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to preserve them.

The PUBLICATIONS of the Society comprise the *Journal* and the "Extra Volume" Series. The "Antiquarian Handbook" Series was commenced in 1895, of which four sets have been published.

The *Journal*, now issued Quarterly, from the year 1849 to 1900, inclusive, forming thirty Volumes (royal 8vo), with more than 2000 Illustrations, contains a great mass of information on the History and Antiquities of Ireland.

The following Volumes are now out of print:—First Series, Vols. I. (1849–51) and III. (1854–55); New Series, Vols. I. (1856–57) and III. (1860–61); Fourth Series, Vols. IV. (1876–78), VIII. (1887–88), and IX. (1889). Of the remaining Volumes, those for 1870–1885 can be supplied to Members at the average rate of 10s. each. Odd

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1886	1888	Hill, Right Hon. Lord Arthur Wm., M.P. 74, Eaton-place, London, S.W.; and Bigshotte, Rayles, Wokingham, Berks. (<i>Vice-President</i> , 1888-95.)
	1900	Hogg, Rev. A. V., M.A. The Parade, Kilkenny.
1892	1892	Holmes, Emra, F.R.H.S. Dovercourt, Essex.
	1890	Houston, Thomas G., M.A. Academical Institution, Coleraine.
1882	1888	Humphreys, Very Rev. Robert, M.A., Dean of Killaloe. The Glebe, Ballinaclough, Nenagh.
1890	1893	KANE, His Honor Robert Romney , LL.D., M.R.I.A., County Court Judge. 4, Fitzwilliam-place, Dublin.
	1899	Kearney, Francis Edgar, LL.D., George-street, Limerick.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1898	Keating, Miss Geraldine, Cannon Mills Cottage, Chesham, Bucks.
1893	1894	KELLY, Edward Festus. 15, Palace-court, London, W.
1890	1894	Kelly, George A. P., M.A., Barrister-at-Law. 129, Lower Baggot-street, Dublin; and Cloonglasnynmore, Strokes-town.
	1888	Kelly, William Edward, C.E., J.P. St. Helen's, Westport.
1889	1890	Kelly, William P., Solicitor. Shannonview Park, Athlone.
1887	1888	Kirker, Samuel Kerr, C.E. Board of Works, Belfast.
1872	1886	Knowles, William James, M.R.I.A. Flixton-place, Ballymena. (<i>Vice-President</i> , 1897.)
	1896	Knox, Hubert Thomas, M.R.I.A. Westover, Bilton, Bristol.
1872	1879	Langrishe, Richard, F.R.I.A.I., J.P. Dundrum House, Co. Dublin. (<i>Vice-President</i> , 1879-95.)
1892	1896	Latimer, Rev. William Thomas, B.A. The Manse, Eglish, Dungannon.
	1888	Lawrence, Rev. Charles, M.A. Lisreaghan, Lawrencetown, Co. Galway.
1891	1892	LEWIS CROSBY, Rev. Ernest H. C. , B.D. 36, Rutland-square, Dublin.
	1895	Lillis, T. Barry. Janeville, Ballintemple, Cork.
	1896	Linn, Richard. 229, Hereford-st., Christchurch, New Zealand.
1883	1889	Lynch, Patrick J., C.E., M.R.I.A.I. 8, Mallow-street, Limerick.
	1899	Macan, Arthur, M.B. 53, Merrion-square, Dublin.
1889	1893	Mac Ritchie, David, F.S.A. (Scot.) 4, Archibald-place, Edinburgh.
1891	1893	Mains, John, J.P. Eastbourne, Coleraine.
1864	1870	Malone, Very Rev. Sylvester, P.P., V.G., M.R.I.A. Kilrush.
	1898	Manning, Percy, M.A., F.S.A. 6, St. Aldates, Oxford.
1891	1896	MARTYN, Edward , J.P., D.L. Tillyra Castle, Ardrahan. (<i>Vice-President</i> , 1897.)
1863	1871	Mayler, James Ennis. Harristown, Ballymitty, Co. Wexford.
	1893	McCahan, Robert. Ballycastle, Co. Antrim.
1893	1896	McCREA, Rev. Daniel F. , M.R.I.A. (Rome.)
	1896	McDONNELL, Daniel , M.A., M.D. 17, Cherry-mountain, Crumlin-road, Belfast.
	1897	McGeeney, Very Rev. Patrick, Canon, P.P., V.F. Parochial House, Crossmaglen.
	1897	Mellon, Thos. J., Architect. Rydal Mount, Milltown, Co. Dubl.
1884	1888	MILLIGAN, Seaton Forrest , M.R.I.A. Bank Buildings, Belfast. (<i>Vice-President</i> , 1895-99.)
1889	1892	Mills, James, M.R.I.A. Public Record Office, Dublin.
1870	1871	MOLLOY, William Robert , M.R.I.A., J.P. 78, Kenilworth-square, Dublin.
1869	1888	Moran, His Eminence Cardinal, D.D., M.R.I.A. Archbishop of Sydney, New South Wales. (<i>Vice-President</i> , 1888-1896.)
1888	1895	Moran, John, M.A., LL.D., M.R.I.A. Board of National Education, Marlborough-street, Dublin.
1892	1894	Mullen, Ben. H., M.A. (Dub.), F.A.I., Curator, &c., Royal Museum. Peel Park, Salford.
	1897	Murphy, J. H. Burke. The Agency, Cultra, Holywood, Co. Down.
1889	1889	MURPHY, Michael M. , M.R.I.A. Troyes Wood, Kilkenny.

DATE OF ELECTION.

MEMBER.	FELLOW.	
1888	1890	Norman, George, M.D., F.R.M.S. 12, Brock-street, Bath.
1877	1889	O'BRIEN, William , M.A., LL.D. 4, Kildare-street, Dublin.
1897	1898	O'Connell, Rev. Daniel, B.D. 81, Quay, Waterford.
1892	1893	O'Connell, John Robert, M.A., LL.D. 10, Mountjoy-square, Dublin.
1869	1888	O'Conor Don, The Right Hon. LL.D., M.R.I.A., H.M.L. Clonulis, Castlereagh. (<i>Vice-President</i> , 1886-97; <i>President</i> , 1897-99; <i>Honorary President</i> , 1900.)
	1897	O'Donoghue, Charles, J.P. Ballynahown Court, Athlone.
1887	1890	O'Donovan, The, M.A. (Oxon.), J.P., D.L. Liss Ard, Skibbereen. (<i>Vice-President</i> , 1890-94.)
1869	1895	O'Lavery, Rev. James, P.P., M.R.I.A. Hollywood, Co. Down. (<i>Vice-President</i> , 1896-1900.)
	1891	O'Loughlin, Rev. Robert Stuart, M.A., D.D. Rectory, Lurgan.
	1890	O'NEILL, Jorge, His Excellency , <i>Comte de Tyrone</i> , (Grand Officier de la maison du Roi). Pair du Royaume, 59, Rua das Flores, Lisbon.
	1890	O'NEILL, Hon. Robert Torrens , M.A. (Oxon.), J.P., D.L., M.P. Tullymore Lodge, Bailymena, Co. Antrim.
	1895	O'REILLY, Rev. Hugh , M.R.I.A. St. Colman's Seminary, Newry.
1894	1898	O'Reilly, Patrick J. 7, North Earl-street, Dublin.
1885	1888	O'Rorke, Very Rev. Terence, D.D., M.R.I.A., P.P., Archdeacon of Achonry. Church of the Assumption, Collooney.
	1889	ORMSBY, Charles C. , A.I.C.E.I. Ballinamore House, Kiltimagh, Co. Mayo.
	1899	O'Ryan, James, Provincial Bank, Kilrush.
	1894	O'Shaughnessy, Richard, B.A., Barrister-at-Law, Commissioner of Public Works. 3, Wilton-place, Dublin.
	1889	OWEN, Edward . India Office, Whitehall, London, S.W.
1867	1875	Palmer, Charles Colley, J.P., D.L. Rahan, Edenderry.
	1888	Perceval, John James. Slaney View, Wexford.
	1892	Perceval-Maxwell, Robert, J.P., D.L. Finnebrogue, Downpatrick.
	1873	Phené, John S., LL.D., F.S.A., F.G.S. 5, Carlton-terrace, Oakley-street, London, S.W.
	1888	Plunkett, George Noble, Count, M.R.I.A., Barrister-at-Law. 26, Upper Fitzwilliam-street, Dublin.
	1896	Plunkett, Countess. 26, Upper Fitzwilliam-street, Dublin.
1889	1890	Polson, Thomas R. J., M.R.I.A. Wellington-place, Enniskillen.
1889	1893	Pope, Peter A. New Ross.
	1872	Prichard, Rev. Hugh, M.A., F.S.A. (Scot.) Dúiam, Gaerwen, Anglesey.
1894	1894	Robinson, Andrew, C.E., Board of Works. 116, St. Laurence-road, Clontarf.
	1894	Robinson, Rev. Stanford F. H., M.A. 17, Lower Leeson-street.
1880	1888	Rushe, Denis Carolan, B.A., Solicitor. Far-Meehul, Monaghan.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1898	SAUNDERSON, Rev. Robert de Bedick , M.A. (Dubl.). 260, Annefield-road, Liverpool.
	1891	Scott, William Robert, M.A. (Dubl.). 4, Murray-place, St. Andrew's N.B., and Lisnamallard, Omagh.
	1896	Shaw, Sir Frederick W., Bart., J.P., D.L. Bushy Park, Terenure.
	1892	Sheehan, Most Rev. Richard Alphonsus, D.D., Bishop of Waterford and Lismore. Bishop's House, John's Hill, Waterford. (<i>Vice-President</i> , 1896-99.)
	1892	Smiley, Hugh Houston, J.P. Drumalis, Larne.
	1889	SMITH-BARRY, The Right Hon. Arthur H. , J.P., D.L., M.P. Fota Island, Cork, and Carlton Club, London. (<i>Vice-President</i> , 1897-1900.)
1875	1875	Smith, Joseph, M.R.I.A. The Limes, Latchford, Warrington.
	1873	Smith, Worthington G., F.L.S., M.A.I. 121, High-street, Dunstable, Beds.
1897	1899	Speth, George William, F.R.Hist.S., La Tuya, Edward-road, Bromley, Kent.
	1894	Stevenson, George A., Commissioner of Public Works, Custom House, Dublin.
1890	1890	Stoney, Rev. Robert Baker, M.A., D.D., Canon. Holy Trinity Rectory, Killiney, Co. Dublin.
1885	1888	Stubbs, Major-General Francis William, J.P. 2, Clarence-terrace, St. Luke's, Cork.
1890	1900	Stubbs, William Cotter, M.A., Barrister-at-Law. 28 Hatch-street, Dublin.
1892	1893	Swan, Joseph Percival. 22, Charleville-road, N.C.R., Dublin.
	1898	Tallon, Daniel. Leinster-road, Rathmines.
	1900	Tate-Stoate, Rev. W. M., M.A. Broadwell, Stow-on-the-Wold, Gloucestershire.
1892	1892	Taylor, Rev. John Wallace, LL.D. Errigal Glebe, Emyvale.
	1893	Tenison, Charles Mac Carthy, M.R.I.A. Barrister-at-Law, J.P. Hobart, Tasmania.
	1892	Tighe, Edward Kenrick Bunbury, J.P., D.L. Woodstock, Inistioge.
1865	1888	Trench, Thomas F. Cooke, M.R.I.A., J.P., D.L. Millicent, Sallins.
	1894	Thynne, Sir Henry, M.A., LL.D., C.B. Plantation, Donnybrook.
	1893	Uniacke, R. G. Fitz Gerald, B.A. (Oxon.). Chelsham Lodge, Whyteleafe, Surrey.
1896	1899	Upton, Henry Arthur Shuckburgh, J.P. Coolatore, Moate, Co. Westmeath.
1885	1888	Vigers, Colonel Philip Doyne, J.P. Holloden, Bagenalstown. (<i>Vice-President</i> , 1895-99.)
1884	1890	Vinycmb, John, M.R.I.A. Riverside, Holywood, Co. Down.
1864	1870	WALES, H. R. H. the Prince of , K.G., K.P., &c. Sandringham.
1874	1888	WARD, Francis Davis , M.R.I.A., J.P. Ivy Dene, Malone Park, Belfast.
	1891	Ward, John, F.S.A., J.P. Lenox Vale, Belfast.

DATE OF ELECTION.

MEMBER.	FELLOW.	
1890	1897	Warren, the Rev. Thomas. Belmont, 29, Gipsey Hill, London, S.E.
1871	1871	Watson, Thomas. Ship Quay Gate, Londonderry.
1890	1898	Westropp, Ralph Hugh, B.A. Springfort, Patrick's Well, Co. Limerick.
1886	1893	WESTROPP, Thomas Johnson , M.A., M.R.I.A. 77, Lower Leeson-street, Dublin.
	1892	Wigham, John R., M.R.I.A., J.P. Albany House, Monks-town.
	1894	WILSON, William W. , M.R.I.A., M. INST. C.E. Ardganagh, Ball's-bridge.
	1896	Windle, Bertram C. A., M.A., M.D., D.Sc. (Dubl.), F.R.S., Dean of the Medical Faculty, Mason College, Birmingham.
1879	1890	Woods, Cecil Crawford. 21, Dyke-parade, Cork.
1889	1890	WOOLLCOMBE, Robert Lloyd , M.A., LL.D. (Dubl.); LL.D. (Royal Univ.); F.I.Inst., F.S.S., M.R.I.A., Barrister-at-Law. 14, Waterloo-road, Dublin.
1887	1887	WRIGHT, Edward Perceval , M.D., M.A. (Dubl.); M.A. (Oxon.); M.R.I.A., F.L.S., F.R.C.S.I., J.P., Professor of Botany. 5, Trinity College, Dublin. (<i>Vice-President</i> , 1898; <i>President</i> , 1900.)
1891	1891	Young, Robert Magill, B.A., C.E., M.R.I.A., J.P. Rathvarna, Belfast. (<i>Vice-President</i> , 1898.)

HONORARY FELLOWS.

Elected	
1891	D'Arbois de Jubainville, H., Editor of <i>Revue Celtique</i> . 84, Boulevard Mont Parnasse, Paris.
1891	Hoffman, William J., M.D., c/o Herbert M. Sternberg, Reading, Penn., U.S.A.
1891	Right Hon. Lord Avebury, D.C.L., LL.D., F.R.S., M.P. High Elms, Farnborough, Kent.
1891	Munro, Robert, M.A., M.D. (Hon. M.R.I.A.), Secretary of the Society of Antiquaries of Scotland. 48, Manor-place, Edinburgh.
1891	Pigorini, Professor Luigi, Director of the Museo Preistorico-Etnografico Kircheriano, Rome.
1891	Rhys, John, M.A., Professor of Celtic, Principal of Jesus College, Oxford.
1891	Söderberg, Professor Sven, Ph. D., Director of the Museum of Antiquities, University of Lund, Sweden.

Life Fellows,	..	..	..	..	..	..	43
Honorary Fellows,	..	..	..	..	..	..	7
Annual Fellows,	..	..	..	..	..	..	144
Total 31st December, 1900,	..	..	..	..	..	..	194

MEMBERS OF THE SOCIETY.

(Revised 31st December, 1900.)

The Names of those who have paid the Life Composition, and are Life Members, are printed in heavy-faced type. (See Rules 4, 8, and 9, page 41.)

Elected

- 1893 Abbott, Rev. Canon, M.A. The Rectory, Tullow, Co. Carlow.
 1896 Acheson, John, J.P. Dunavon, Portadown.
 1898 Adams, Rev. William Alexander, B.A. The Manse, Antrim.
 1890 Agnew, Rev. J. Tweedie. 18, Claremount-street, Belfast.
 1892 Alcorn, James Gunning, Barrister-at-Law, J.P. 2, Kildare-place, Dublin.
 1887 Alexander, Thomas John, M.A., LL.D. 1, Bellevue Park, Military-rd., Cork.
 1900 Allen, C. F., 2 Newtown-villas, Rathfarnham.
 1898 Allen, Henry J. 14, Ailesbury-road, Dublin.
 1899 Allen, Mrs. W. J. Liniwinny, Lurgan.
 1890 Allingham, Hugh, M.R.I.A. The Mall, Ballyshannon, Co. Donegal.
 1894 Allworthy, Edward. Ardgreenan, Cavehill-road, Belfast.
 1898 Allworthy, Samuel William, M.A., M.D. The Manor House, Antrim-road, Belfast.
 1891 Alment, Rev. William F., B.D. Drakestown Rectory, Navan.
 1890 Alton, J. Poë (*Fellow, Inst. of Bankers*). Elim, Grosvenor-road, Dublin.
 1894 Anderson, William, J.P. Glenarvon, Merriem, Co. Dublin.
 1891 Andrews, James Thomas, M.A., Barrister-at-Law. 36, St. Stephen's-green, Dublin.
 1896 Annaly, The Lady. Holdenby House, Northamptonshire.
 1897 Archdall, Right Rev. Mervyn, D.D., Bishop of Killaloe, &c. Claresford, Killaloe.
 1891 Archer, Rev. James Edward, B.D. 2, Cyrene Villas, Clifton Park-avenue, Belfast.
 1890 Archer, Mrs. St. Mary's Rectory, Drogheda.
 1894 Ardagh, Rev. Arthur W., M.A. The Vicarage, Finglas.
 1868 Ardilaun, Rt. Hon. Lord, M.A., M.R.I.A. St. Anne's, Clontarf.
 1900 Armstrong, Geo. Temple, Solicitor. 35 Victoria-street, Belfast.
 1863 Ashbourne, Right Hon. Lord, LL.D. 12, Merrion-square, Dublin.
 1896 Ashby, Newton B., United States Consul. 6, Sandycove, Kingstown.
 1880 Atkins, W. Ringrose. 39, South Mall, Cork.
 1890 Atkinson, Rev. E. Dupre, LL.B. (Cantab.). Donaghcloney, Waringstown.
- 1894 Babington, Rev. Richard, M.A. Rectory, Moville.
 1895 Badham, Miss. St. Margaret's Hall, Mespil-road, Dublin.
 1878 Bagwell, Richard, M.A. (Oxon.), J.P., D.L. Marlfield, Clonmel.
 1890 Baile, Robert, M.A. Ranelagh School, Athlone.
 1893 Bailey, William F., M.A., Barrister-at-Law. 62, Harcourt-street, Dublin.
 1894 Baillie, Major John R., J.P. Strabane, Co. Tyrone.
 1890 Baillie, Ven. Richard Æ., M.A., Archdeacon of Raphoe. Glendoeen, Letterkenny.
 1897 Bain, Andrew, D.I., R.I.C. Newcastle West, Co. Limerick.
 1897 Baker, Samuel. The Knowle, Howth.
 1898 Ball, H. Houston. 23, Richmond-Mansions, South Kensington, London, S.W.

Elected

- 1885 Ballard, Rev. John Woods. Kilbrogan Hill, Bandon.
 1888 Ballintine, Joseph, J.P. Strand, Londonderry.
 1890 Banim, Miss Mary. Greenfield, Dalkey.
 1896 Bannan, E. T., B.A., District Inspector of Schools. Letterkenny.
 1890 Bardan, Patrick. Coralstown, Killucan.
 1896 Barr, John, *Tyrone Constitution*. Omagh.
 1893 Barrett, John, B.A. Mount Massey House, Macroom.
 1889 Barrington, Sir Charles Burton, Bart., M.A. (Dubl.), J.P., D.L. Glenstal Castle, Co. Limerick.
 1868 **BARRINGTON-WARD, Mark James**, M.A., S.C.L. (Oxon.), F.R.G.S., F.L.S. Thorneloe Lodge, Worcester.
 1890 Barry, Rev. Michael, P.P. Ballylanders, Knocklong, Co. Limerick.
 1877 Barry, James Grene, D.L. Sandville House, Ballynutty, Co. Limerick.
 1894 Battley, Colonel D'Oyly, J.P. Belvedere Hall, Bray, Co. Wicklow.
 1891 Beardwood, Right Rev. J. Camillus, Abbot of Mount St. Joseph, Roscrea.
 1898 Beater, George Palmer. Minore, St. Kevin's Park, Upper Rathmines.
 1883 **BEATTY, Samuel**, M.A., M.B., M.Ch. Craigatin, Pitlochrie, N.B.
 1888 Beaumont, Thos., M.D., Dep. Surg.-Gen. Palmerston House, Palmerston Park, Upper Rathmines.
 1892 Beazley, Rev. James, P.P. Tuosist, Kenmare.
 1891 Beere, D. M., M. Insr. C.E. Auckland, New Zealand.
 1893 Begley, Rev. John, C.C. St. Munchins, Co. Limerick.
 1898 Bell, Thomas William, M.A., Barrister-at-Law. 2, Herbert-street, Dublin.
 1891 Bence-Jones, Reginald, J.P. Liselan, Clonakilty.
 1890 Bennett, Joseph Henry. Blair Castle, Cork.
 1889 Beresford, Denis R. Pack, J.P., D.L. Fenagh House, Bagenalstown.
 1884 Beresford, George De La Poer, J.P., D.L. Ovenden, Sundridge, Seven-oaks.
 1895 Beresford, Rev. Canon, M.A. Inistioge Rectory, Co. Kilkenny.
 1895 Bergin, William, M.A., Professor of Natural Philosophy. Queen's College, Cork.
 1897 Bermingham, Patrick Thomas. Glengariff House, Adelaide-road, Kingstown.
 1888 Bernard, Walter, F.R.C.P. 14, Queen-street, Derry.
 1897 Bestick, Robert. 5, Frankfort-avenue, Rathgar.
 1890 Bewley, Joseph. 8, Anglesea-street, Dublin.
 1897 Biddulph, Lieut.-Col., Middleton W., J.P. Rathrobin, Tullamore, King's Co.
 1896 Bigger, Frederic Charles. Ardrie, Antrim-road, Belfast.
 1900 Black, John H., of Benburb. George's-street, Dungannon.
 1896 Blake, Mrs. Temple Hill, Blackrock, Co. Dublin.
 1900 Bleakley, John Y. Avenue-road, Lurgan.
 1893 Bolton, Charles Perceval, J.P. Brook Lodge, Halfway House, Waterford.
 1899 Bolton, Miss Anna. Rathenny, Cloughjordan.
 1894 Bouchier, Henry James, C.I., R.I.C. Melbrooke, Clonmel.
 1889 Bourke, Rev. John Hamilton, M.A. The Parade, Kilkenny.
 1889 Bowen, Henry Cole, M.A., J.P., Barrister-at-Law. Bowen's Court, Mallow.
 1858 Bowers, Thomas. Cloncunmy House, Piltown.
 1895 Bowman, Davys. Holyrood, Malone-road, Belfast.
 1894 Boyd, J. St. Clair, M.D. 27, Victoria-place, Belfast.
 1897 Boyle, Rev. Joseph, C.C. Rosnakill, Letterkenny.
 1889 Braddell, Octavius H. Sarnia, Eglinton-road, Donnybrook.
 1889 Brady, Rev. John Westropp, M.A. Rectory, Slane, Co. Meath.
 1891 Bray, John B. Cassin. St. Germain's, Terenure-road, Dublin.
 1889 Brennan, James, R.H.A., M.R.I.A., School of Art. Leinster House, Kildare-street, Dublin.
 1883 Brenan, Rev. Samuel Arthur, B.A. Knocknacarry, Co. Antrim.
 1892 Brereton, Fleet-Surgeon R. W. St. Nicholas' Rectory, Carrickfergus.
 1888 Brett, Henry Charles, B.E. 19, Wellington-road, Dublin.
 1893 Brew, Thomas Foley, F.R.C.S.I. The Cottage, Ennistymon.
 1891 Bridge, William, M.A., Solicitor. Roscrea.

- Elected
- 1892 Brien, Mrs. C. H. 4, Palmerston Park, Upper Rathmines.
 1895 Briscoe, Algernon Fetherstonhaugh, J.P. Curristown, Killucan.
 1891 **BRODIGAN, Mrs.** Piltown House, Drogheda.
 1893 Brophy, Michael M. 48, Gordon-square, London, W.C.
 1888 Brophy, Nicholas A. 6, Alphonsus-terrace, Limerick.
 1894 Brown, Miss. 66, Highfield-road, Rathgar.
 1900 Browne, Charles R., M.D., M.R.I.A. 66, Harcourt-street, Dublin.
 1894 Browne, Daniel F., B.A., Barrister-at-Law. 28, Upper Mount-street, Dublin.
 1892 Browne, Geo. Burrowes. Beechville, Knockbreda Park, Belfast.
 1884 Browne, James J. F., C.E., Architect. 23, Glentworth-street, Limerick.
 1890 Browne, Very Rev. R. L., O.S.F. Franciscan Convent, 4, Merchant's-quay, Dublin.
 1891 Brownlow, Rev. Duncan John, M.A. Donoghpatrick Rectory, Navan.
 1894 Brunskill, Rev. K. C., M.A. Carrickmore, Co. Tyrone.
 1866 Brunskill, Rev. North Richardson, M.A. Kenure Vicarage, Rush.
 1896 Buckley, James. 154, Portsdowne-road, London, W.
 1888 Buckley, Michael J. C. Montmorenci, Youghal, Co. Cork.
 1890 Budds, William Frederick, J.P. Courtstown, Tullaroan, Freshford.
 1884 Buggy, Michael, Solicitor. Parliament-street, Kilkenny.
 1890 Burgess, Rev. Henry W., M.A., LL.D. 20, Alma-road, Monkstown.
 1890 Burgess, John, J.P. Oldcourt, Athlone.
 1895 Burke, John, J.P., Consul for Mexico and Uruguay. Corporation-street, Belfast.
 1894 Burke, E. W. Sandy Mount, Abbeyleix.
 1897 Burke, Rev. Thomas, P.P. Kinvara, Co. Galway.
 1897 Burke, Rev. W. P. 33, Catherine-street, Waterford.
 1899 Burnard, Robert, F.S.A. 3, Hillsborough, Plymouth.
 1892 Burnell, William. Dean's Grange, Monkstown.
 1891 Burnett, Rev. Richard A., M.A. Rectory, Graignamanagh, Co. Kilkenny.
 1891 Butler, Cecil, M.A., Barrister-at-Law. Milestown, Castle Bellingham.
 1898 Butler, William F., M.A., F.R.U.I., Professor of Modern Languages. Mount Verdon House, Cork.
 1896 Byrne, Edward A. 21, Lower Water-street, Newry.
 1897 Byrne, Miss. 19, Main-street, Blackrock.
- 1891 Cadie de la Champignonnerie, M. Edward, F.R.U.I. 76B, Upper Leeson-street, Dublin.
 1894 Caffrey, James. 3, Brighton-terrace, Brighton-road, Rathgar, Dublin.
 1896 Caldwell, Charles Sproule, Solicitor. Castle-street, Londonderry.
 1896 Callary, Very Rev. Philip, P.P., V.F. St. Brigid's, Tullamore, King's County.
 1897 Campbell, A. Albert, Solicitor. 6, Lawrence-street, Belfast.
 1895 Campbell, Frederick Ogle. Main-street, Bangor, Co. Down.
 1891 Campbell, Rev. Joseph W. R., M.A. 44, Harcourt-street, Dublin.
 1890 Campbell, Rev. Richard S. D., M.A., D.D. The Rectory, Athlone.
 1890 Campbell, Rev. William W., M.A., R.N. Maplebury, Monkstown.
 1895 Campbell, William Marshall. 12, Bedford-street, Belfast.
 1898 Carden, Lady. Templemore Abbey, Templemore.
 1893 Carey, William, Solicitor. 47, Grosvenor-square, Dublin.
 1895 Carlisle, David. Howe Avenue, Passaic, New Jersey, U.S.A.
 1893 Carmody, Rev. William P., B.A. Connor Rectory, Ballymena.
 1899 Carmody, Rev. Samuel, B.A. Craigs, Co. Antrim.
 1900 Carmody, Rev. James, P.P. St. Colman's, Milltown, Co. Kerry.
 1895 Carney, Thomas. Hibernian Bank, Drogheda.
 1894 Carolan, John, J.P. 77, North King-street, Dublin.
 1900 Carolin, Geo. O., J.P. Ivanhoe, Lansdowne-road, Dublin.
 1893 Carre, Fenwick, F.R.C.S.I. Letterkenny.
 1888 Carrigan, Rev. William, C.C. Durrow, Queen's County.

- Elected**
 1893 Carrigan, William, Solicitor. 18, Herbert-street, Dublin.
 1889 Carroll, Anthony R., Solicitor. 47, North Great George's-street, Dublin.
 1893 Carroll, Rev. James, C.C. Skerries.
 1890 Carroll, William, C.E., M.R.I.A.I. Orchardleigh, West Wickham, Kent.
 1897 Caruth, Norman C., Solicitor. Flixton-place, Ballymena.
 1895 Casson, George W., J.P. 25, Clyde-road, Dublin.
 1893 Castle Stuart, Right Hon. the Earl of, J.P., D.L. Drum Manor, Cookstown.
 1898 Chadwick, John, jun. 30, September-road, Tuebrook, Liverpool.
 1894 Chambers, Sir R. Newman. 15, Queen-street, Londonderry.
 1895 Christie, Robert William, F.I.B. 21, Elgin-road, Dublin.
 1894 Clark, George W. O'Flaherty-, L.R.C.S.E.
 1896 Clark, Miss Jane. The Villas, Kilrea, Co. Londonderry.
 1889 Clarke, Mrs. Athgoe Park, Hazelhatch.
 1900 Clarke, Miss Mary. Belmont, Lifford, Co. Donegal.
 1896 Cleary, Rev. Robert, M.A., Canon. Galbally Rectory, Tipperary.
 1890 Clements, Henry John Beresford, J.P., D.L. Lough Rynn, Leitrim.
 1892 Clements, William T., Asst. D.I.N.S. 6, Bellevue Park, Stranmillis-road, Belfast.
 1874 Clonbrock, Right Hon. Lord, B.A. (Oxon.), H.M.L. (*Vice-President*, 1885-1896.) Clonbrock, Aghascragh.
 1892 Coates, William Trelford, J.P. 7, Fountain-street, Belfast.
 1893 Coddington, Lieut.-Colonel John N., J.P., D.L. Oldbridge, Drogheda.
 1885 Coffey, Most Rev. John, D.D., Bishop of Kerry. The Palace, Killarney.
 1900 Colahan, Rev. Richard Fallon, C.C. The Presbytery, Herbert-road, Bray.
 1898 Coleman, Rev. Ambrose, O.P. St. Malachy's, Dundalk.
 1888 Coleman, James. Custom-house, Southampton.
 1893 Colgan, Nathaniel, M.R.I.A. 15, Breffni-terrace, Sandycove, Co. Dublin.
 1895 Colgan, Rev. P., P.P. Menlogh, Ballinasloe.
 1888 Colhoun, Joseph. 62, Strand-road, Londonderry.
 1894 Colles, Alexander. 3, Elgin-road, Dublin.
 1891 Collins, E. Tenison, Barrister-at-Law. St. Edmunds, The Burrow, Howth.
 1898 Collis, Rev. Maurice H. Fitzgerald, B.D. The Vicarage, Antrim.
 1897 Commins, John. Desart N. S., Cuffe's Grange, Kilkenny.
 1897 **CONAN, Alexander.** Mount Alverno, Dalkey.
 1898 Concannon, Thomas. Livermore, Alameda Co., California, U.S.A.
 1876 Condon, Very Rev. C. H., Provincial, O.P. St. Saviour's, Dublin.
 1893 Condon, Frederick William, L.R.C.P.I., &c. Ballyshannon.
 1894 Condon, James E. S., LL.D., Barrister-at-Law. 8, Upper Leeson-street, Dublin.
 1892 Conlan, Very Rev. Robert F., P.P., Canon. St. Michan's, Dublin.
 1893 Connell, Rev. John, M.A. 3, Palace-terrace, Drumcondra.
 1889 Connellan, Major James H., J.P., D.L. Coolmore, Thomastown.
 1898 Conyngham, O'Meara. Gresham Hotel, Sackville-street, Dublin.
 1896 Cookman, William, M.D., J.P. Kiltrea House, Enniscorthy.
 1893 Cooper, Anderson, J.P. Weston, Queenstown.
 1898 Cooper, Mark Bloxham, Barrister-at-Law. 95, Haddington-road, Dublin.
 1900 Cooper, Joseph Ed. Hibernian Bank, Swinford.
 1894 Coote, Rev. Maxwell H., M.A. Ross, Tullamore.
 1894 **CORBALLIS, Richard J., M.A., J.P.** Rosemount, Roebuck, Clonskeagh.
 1899 Corcoran, Miss, The Chestnuts, Mulgrave-road, Sutton, Surrey.
 1896 Corcoran, P. Abbey Gate-street, Galway.
 1896 Corish, Rev. John, C.C. Kilmyshall, Newtownbarry.
 1894 Cosgrave, E. Mac Dowel, M.D. 5, Gardiner's-row, Dublin.
 1890 Cosgrave, Henry Alexander, M.A. 67, Pembroke-road, Dublin.
 1899 Costello, Thomas Bodkin, M.D. Bishop-street, Tuam.
 1892 Costigan, William. Great Victoria-street, Belfast.
 1890 Coulter, Rev. George W. S., M.A. 9, Upper Garville-avenue, Rathgar.
 1895 Courtenay, Henry. Hughenden, Grosvenor-road, Rathgar.
 1897 Courtney, Charles Marshall. Mount Minnitt, Ballybrood, Pallasgrea.

Elected	
1892	COWAN, P. Chalmers, B. Sc., M. Inst. C.E. Local Government Board, Dublin.
1891	Cowell, Very Rev. George Young, M.A., Dean of Kildare. Kildare.
1889	COX, Michael Francis, M.D., F.R.C.P.I., M.R.I.A. 45, Stephen's-green, Dublin.
1896	Coyne, James Aloysius, B.A., District Inspector of National Schools. Tralee.
1894	Craig, Ven. Graham, M.A., Archdeacon of Meath. St. Catherine's, Tullamore.
1900	Craig, William Alexander, M.R.I.A., Fellow Inst. Bankers. Frascati, Blackrock, Co. Dublin.
1898	Cranny, John J., M.D. 17, Merrion-square, Dublin.
1896	Crawford, Robert T. Estate Office, Ballinrobe.
1892	Creagh, Arthur Gethin, J.P. Carrahane, Quin, Co. Clare.
1890	Creaghe, Philip Crampton, M.R.I.A. Hugomont, Ballymena.
1895	Cromie, Edward Stuart, District Inspector of Schools. 12, St. John's Mall, Parsonstown.
1893	Crone, John S., L.R.C.P.I. Kensal Lodge, Kensal Rise, London, N.W.
1898	Crooke, T. Evans Beamish, J.P. Lettercollum, Timoleague.
1898	Crookshank, Richard R. G. 8, Tivoli-terrace, South, Kingstown.
1891	Crossley, Frederick W. 118, Grafton-street, Dublin.
1892	Crosthwait, Thos. P. Sherard, B.A., M. Inst. C.E. 38, Pembroke-rd., Dubl.
1882	Cuffe, Major Otway Wheeler. Woodlands, Waterford.
1896	Cullen, T. W., Manager, National Bank. Dingle.
1860	Cullin, John. Templeshannon, Enniscorthy.
1894	Culverwell, Edward Parnall, M.A., F.T.C.D. The Hut, Howth.
1895	Cummins, Rev. Martin, P.P. Clare Galway, Co. Galway.
1895	Cunningham, Miss Mary E. Glencairn, Belfast.
1897	Cunningham, Miss S. C. Glencairn, Belfast.
1890	Cunningham, Rev. Robert, B.A. Ballyrashane, Coleraine.
1891	Cunningham, Samuel. Fernhill, Belfast.
1896	Curran, James P., Manager, Munster and Leinster Bank. Maryborough.
1892	Cussen, J. S., B.A., D.I.N.S. Killarney.
1899	Cuthbert, David. Ballinskelligs, Co. Kerry.
1889	Dallow, Rev. Wilfrid. Upton Hall, Upton, Birkenhead.
1898	D'Alton, James Joseph. 10, Wellington-place, Dundalk.
1891	Dalton, John P., M.A., D.I.N.S. Green Park, Limerick.
1898	DALY, Rev. Patrick, C.C. The Palace, Mullingar.
1897	Daniell, Robert G., J.P. Newforest, Co. Westmeath.
1895	D'Arcy, S. A., L.R.C.P.I., L.R.C.S.I. Rosslea, Co. Fermanagh.
1892	Dargan, Thomas. 9, Clifton Park-avenue, Belfast.
1899	Darley, Arthur. 15, Pembroke-road, Dublin.
1899	Darley, Henry Warren. 15, Pembroke-road, Dublin.
1900	Davids, Miss Rosa. Greenhall, High Blantyre, N.B.
1891	DAVIDSON, Rev. Henry W., M.A. Abington Rectory, Murroe, Limerick.
1890	Davy, Rev. Humphry, M.A. Kimmage Lodge, Terenure.
1895	Dawkins, Professor W. Boyd-, F.S.A., F.K.S., F.G.S., &c. Woodhurst, Fallowfield, Manchester.
1895	Dawson, Joseph Francis, Inspector. Munster and Leinster Bank, Dame-street, Dublin.
1883	Dawson, Very Rev. Abraham, M.A., Dean of Dromore. Seagoe Rectory, Portadown.
1868	Deady, James P. Hibernian Bank, Navan.
1893	Deane, Mrs. J. William. Longraigue, Foulksmill, Co. Wexford.
1898	de Ferrières, Frank Rethore, B.A. 11, Willoughby-place, Enniskillen.
1894	Delany, Rt. Rev. John Carthage, Lord Abbot of Mount Melleray, Cappoquin.
1864	DE LA POER, Edmond, J.P., D.L. Gurteen, Glensheelan, Clonmel.
1895	De Moleyns, The Hon. Edward A., J.P. Dingle, Co. Kerry.
1889	Denny, Francis Mac Gillycuddy. Denny-street, Tralee.
1884	Denvir, Patrick J. National Bank, Limerick.
1890	D'Evelyn, Alexander, M.D. (Dubl.). Ballymena.
1895	Devenish-Meares, Major-General W. L., J.P., D.L. Meares Court, Ballinacargy, Co. Westmeath.

- Elected
 1896 Diamond, Rev. Patrick J. Port Stanley, Falkland Islands.
 1899 Dickenson, Col. Wykeham Corry. Earlsfort Mansions, Dublin.
 1893 Dickinson, James A. 8, Crosthwaite Park, Kingstown.
 1891 Dickson, Rev. William A. Fahan Rectory, Londonderry.
 1892 Dillon, Sir John Fox, Bart., J.P., D.L. Lismullen, Navan.
 1897 Dixon, Henry, Jun. 5, Cabra-terrace, Dublin.
 1889 Dodge, Mrs. Saddle Rock, Great Neck, Long Island, New York, U.S.A.
 1896 Doherty, George, J.P. Dromore, Co. Tyrone.
 1899 Doherty, Rev. William, C.C. St. Columba's Presbytery, Derry.
 1890 Donegan, Lieutenant-Colonel James H., J.P. Alexandra-place, Cork.
 1887 Donovan, St. John Henry, J.P. Seafield, The Spa, Tralee.
 1898 Doran, George Augustus, J.P., University-road, Belfast.
 1890 Doran-Falkiner, Rev. T. 4, Marine-terrace, Bray.
 1889 Dorey, Matthew. 8, St. Anne's-terrace, Berkeley-road, Dublin.
 1891 Dougherty, James B., M.A., Assistant Under-Secretary, Dublin Castle.
 1887 Douglas, M. C. Burren-street, Carlow.
 1889 Dowd, Rev. James, M.A. 7, Swansea-terrace, Limerick.
 1897 Dowling, Jeremiah, sen., M.D. Nelson-street, Tipperary.
 1894 Downes, Thomas. Norton, Skibbereen.
 1899 Doyle, Edward. Charleville Lodge, Cabra, Dublin.
 1896 Doyle, Rev. Luke, P.P. St. Mary's, Tagoat, Wexford.
 1897 Doyle, M. J. N. S., Windgap, Co. Kilkenny.
 1870 Doyne, Charles Mervyn, M.A. (Cantab.), J.P., D.L. Wells, Gorey.
 1898 Doyne, James, J.P. Earl-street, Mullingar.
 1898 Dreaper, Richard H., Physician and Surgeon. Mossley, near Manchester.
 1894 Drew, Lady. Gortnadrew, Alma-road, Monkstown, Co. Dublin.
 1893 Drought, Rev. Anthony, M.A. Kilmessan Rectory, Navan.
 1890 Dugan, Charles Winston, M.A. Oxmantown Mall, Parsonstown.
 1885 Duke, Robert Alexander, J.P., D.L. Newpark, Ballymote.
 1891 Duncan, George. 82, Ranelagh-road, Dublin.
 1900 Duncan, Rev. George, B.A. The Manse, Ballycairn, Lisburn, Co. Down.
 1899 Duncan, James Dalrymple, F.S.A., F.S.A. (Scot.), Meiklewood, Stirling, N.B.
 1893 Dunn, Michael J., B.A., Barrister-at-Law. 42, Upper Mount-st., Dublin.
 1892 Dunn, Valentine. 3, Raglan-road, Dublin.
 1900 Dunne, Rev. E., C.C. Presbytery, Rathmines.
 1894 Dunne, Francis Plunkett, J.P. Balivor, Banagher.
 1893 Dunne, Robert H. Plunkett, J.P. Brittas, Clonslasie, Queen's Co.
 1872 Durham, Dean and Chapter of, *per* C. Rowlandson. The College, Durham.
 1890 Dwan, Rev. John J., Adm. The Presbytery, Thurles.
- 1882 Egan, Patrick M., J.P. High-street, Kilkenny.
 1887 Elcock, Charles. Curator, Museum, Royal-avenue, Belfast.
 1890 Elliott, Rev. Anthony L., M.A. Killiney Glebe, Co. Dublin.
 1892 Elliott, Charles. 223, Amhurst-road, Stoke-Newington, London, N. E.
 1894 Ennis, Edward H., Barrister-at-Law. 41, Fitzwilliam-place, Dublin.
 1895 Ennis, Michael Andrew, J.P. Ardrudh, Wexford.
 1896 Entwistle, Peter. Free Public Museums, Liverpool.
 1884 Erne, Right Hon. the Countess of, care of Rev. J. H. Steele, Crom Castle, Belturbet.
 1890 Esmonde, Sir Thomas Henry Grattan, Bart., M.P. Ballynastragh, Gorey.
 1899 Evans, Mrs. 87, Eccleston-square, London, S.W.; Moville, Co. Donegal.
 1894 Everard, Rev. John, C.C. SS. Peter and Paul, Clonmel.
 1893 Everard, Lieut.-Col. Nugent Talbot, J.P., D.L. Randlestown, Navan.
- 1890 Fahey, Very Rev. Jerome, P.P., V.G. St. Colman's, Gort.
 1889 Fahy, Rev. John G. Rectory, Waterville, Co. Kerry.
 1895 Fair, Richard B. Rosetta House, Rosetta Park, Belfast.
 1889 Fairholme, Mrs. 19, Waterloo-road, Dublin.
 1896 Falkiner, C. Litton, M.A., M.R.I.A., Barrister-at-Law. 9, Upper Merrion-street, Dublin.

Elected	
1888	Falkiner, Rev. William F. T., M.A., M.R.I.A. Killucan Rectory, Co. Westmeath.
1893	Fallon, Owen, D.I.R.I.C. Ardara, Co. Donegal.
1897	Faren, William. Mount Charles, Belfast.
1891	Favcett, George. Monte Video, Roscrea.
1892	Fegan, William John, Solicitor. Market Square, Cavan.
1893	Fennell, William J., M.R.I.A.I. Wellington-place, Belfast.
1887	Fennessy, Edward. Ardscradaun House, Kilkenny.
1896	Fenton, Mrs. St. Peter's Vicarage, 90, Westbourne-road, Birkenhead.
1898	Fenton, Rev. Charles E. O'Connor, M.A. Parish Church Vicarage, Sheffield.
1898	Fenton, Rev. Cornelius O'Connor, M.A. 105, Botanic-road, Liverpool.
1898	Fenton, Rev. S. L. O'Connor, M.A., Vicar of St. George's. Newcastle, Staffordshire.
1898	Fetherstonhaugh, Albany, B.A., Solicitor. 17, Eccles-street, Dublin.
1897	Field, William, M.P. Blackrock, Co. Dublin.
1897	Field, Miss. 6, Main-street, Blackrock, Co. Dublin.
1891	Fielding, Patrick J. D., F.C.S. 8, St. Joseph's-place, Cork.
1894	Fisher, Rev. John Whyte, M.A., Canon. The Rectory, Mountrath.
1890	FitzGibbon, Gerald, M. Insr. C.E. Cawood, Apperley Bridge, Leeds.
1892	Fitz Patrick, P., D.I.N.S. Rathkeale.
1898	Fitz Patrick, S. A. O. Glenpool, Terenure.
1899	Fitz Simon, D. O'Connell. Moreen, Dundrum.
1868	Fitzsimons, John Bingham, M.D. 14, St. Owen-street, Hereford.
1896	Flanagan, James. Model School, Inchicore, Dublin.
1891	Fleming, Hervey de Montmorency, J.P. Barragheore, Goresbridge.
1895	Fleming, James, Jun. Kilmory, Skelmorlie, Scotland.
1899	Fleming, Miss H. S. G. Pallisade House, Omagh.
1889	Fleming, Very Rev. Horace Townsend, M.A. The Deanery, Cloyne.
1893	Flood, Rev. James. 52, Sterling-place, Brooklyn, New York, U.S.A.
1899	Flood, William H. Grattan. Enniscorthy.
1894	Flynn, Very Rev. Patrick F., P.P. St. Anne's Presbytery, Waterford.
1884	Fogerty, Robert, C.E., Architect. Limerick.
1896	Foley, J. M. Galwey, C.I., R.I.C. Ennis.
1877	Forster, Sir Robert, Bart., D.L. 63, Fitzwilliam-square, Dublin.
1893	Fortescue, Hon. Dudley F., J.P., D.L. 9, Hertford-street, Mayfair, London, W.
1891	Foster, Rev. Frederick, M.A. Ballymacelligott Glebe, Tralee.
1888	Franklin, Frederick, F.R.I.A.I. Westbourne House, Terenure.
1899	Fraser, William. Downshire-road, Newry.
1897	Frazer, Henry. Lambeg N. S., Lisburn.
1897	Frewen, William, Solicitor. Nelson-street, Tipperary.
1889	Frizelle, Joseph. Sligo.
1898	Fry, Matthew W. J., M.A., F.T.C. Trinity College, Dublin.
1891	Furlong, Nicholas, L.R.C.P.I., L.R.C.S.I., M.R.I.A. Lymington, Enniscorthy.
1890	Gallagher, Edward, J.P. Strabane.
1891	Gallagher, William, Solicitor. English-street, Armagh.
1894	Gamble, Major G. F. Mount Jerome, Harold's-cross, Dublin.
1896	Galt-Gamble, T. E., D.I., R.I.C. Lurgan, Co. Armagh.
1890	Geoghegan, Michael. P. W. Hotel, Athlone.
1891	Geoghegan, Thomas F. 2, Essex-quay, Dublin.
1894	Geoghegan, William P. Rockfield, Blackrock.
1890	George, William E. Downside, Stoke Bishop, Clifton.
1895	Gerish, W. Blythe. Ivy Lodge, Bishop's Stortford, Herts.
1893	Gerrard, Rev. William J. The Rectory, Rathangan, Co. Kildare.
1899	Gibson, Henry, J.P. Ardnardeen, Clontarf.

Elected	
1897	Gibson, Rev. Thomas B., M.A. The Rectory, Ferns.
1892	Gilfoyle, Anthony Thomas, M.A., J.P., D.L. Carrowcullen House, Skreen, Co. Sligo.
1895	Gill, Michael J., B.A. Roebuck House, Clonskeagh.
1892	Gill, R. P., A.M. Inst. C.E. Fatheen, Nenagh.
1900	Gillespie, Ed. Acheson. Mount Hulings, Claremount-road, Sandymount.
1887	Gillespie, James, Surgeon. The Diamond, Clones.
1891	Gleeson, Gerald W. M. Gurthallougha, Borrisokane.
1894	Gleeson, Paul. Kilcolman, Glengearry, Co. Dublin.
1897	Gleeson, Michael, Crown Solicitor. Nenagh.
1885	Glenny, James Swanzy, J.P. Altnaveigh House, Newry.
1899	Gloster, Arthur B., B.A. Education Office, Marlborough-street, Dublin.
1898	Glover, Edward, M. Inst. C.E., President, Inst. C.E.I. 19, Prince Patrick-terrace, North Circular-road, Dublin.
1891	Glynn, Thomas. Meelick Villa, 87, Aden Grove, Clissold Park, London, N.
1897	Glynn, William, J.P. Kilrush.
1897	Godden, George. Phoenix Park, Dublin.
1890	Goff, Rev. Edward, B.A. Kentstown Rectory, Navan.
1897	Goldsmith, Rev. E. J., M.A. 1, De Vescei-place, Monkstown.
1894	Goodwin, Singleton, B.A., M. Inst. C.E. Tralee.
1899	Gordon, R. A. Ulster Bank, Ballymote.
1897	Gore, John. 52, Rutland-square, Dublin.
1900	Gore, Mrs. Derrymore, O'Callaghan's Mills, Co. Clare.
1899	Gorman, James. General Valuation Office, Ely-place, Dublin.
1852	Gorman, Venerable Wm. Chas., M.A., Archdeacon of Ossory. Rectory, Thomastown, Co. Kilkenny.
1891	Gosselin, Rev. J. H. Prescott, B.A. Muff Parsonage, Londonderry.
1891	Gough, Joseph. 88, Grosvenor-square, Rathmines.
1890	Grant, Colonel George Fox, J.P. Hilton, Mullinahone.
1894	Gray, Robert, F.R.C.P.I., J.P. 4, Charlemont-place, Armagh.
1896	GRAYDON, Thomas W. , M.D. La Fayette Circle, Clifton, Cincinnati, Ohio, U.S.A.
1897	Greaves, Miss. 12, Rathgar-road, Dublin.
1900	Green, T. Geo., H., M.R.I.A. Lisnagar, Temple Gardens, Palmerston Park, Dublin.
1895	Greene, Mrs. J. Monte Vista, Ferns.
1896	Greene, Mrs. T. Millbrook, Mageney.
1892	Greene, Thomas, LL.D., J.P. Millbrook, Mageney.
1897	Greer, Thomas MacGregor, Solicitor. Ballymoney.
1891	Grierson, Rev. Frederick J., B.A. St. Bride's, Oldcastle, Co. Meath.
1899	Griffith, John E., F.L.S., F.R.A.S. Bryn Dynas, Bangor, N. Wales.
1899	Griffith, Miss Lucy E. Glynmalden, Dolgelly, N. Wales; Arianfryn, Barmouth.
1885	Grubb, J. Ernest. Carrick-on-Suir.
1890	Guilbride, Francis, J.P. Newtownbarry.
1895	Guinness, Howard R. Chesterfield, Blackrock.
1899	Hackett, Rev. Frederick John, M.A. Kildollagh Rectory, Coleraine.
1899	Hackett, T. Kirkwood. General Valuation Office, Ely-place, Dublin.
1891	HADDON, Alfred Cort , M.A., F.R.S., F.Z.S. Inisfail, Hill's-road, Cambridge.
1892	Hade, Arthur, C.E. Carlow.
1895	Hales, Mrs. A. Belvedere, Crystal Palace Park, Sydenham, S.E.
1897	Hall, Rev. Alexander, B.A. Drogheda.
1899	Hall, Ernest Frederick. The Lodge, Westport.
1893	Hall, Thomas. Derrynure House, Baillieborough.
1889	Hamilton, Everard, B.A. 30, South Frederick-street, Dublin.
1900	Hamilton, Rev. James, M.A. Mayne Rectory, Coole, Co. Westmeath.
1894	Hamilton, Mrs. Alfred. 14, Leeson-park, Dublin.

Elected

- 1889 Hanan, Rev. Denis, D.D. The Rectory, Tipperary.
 1891 Handy, Rev. Leslie Alexander, M.A. Skryne Rectory, Tara, Co. Meath.
 1896 Hannon, P. J. Clifton House, Loughrea.
 1899 Harding, Rev. Charles William, M.A., Canon. Willowfield Parsonage, Belfast.
 1893 Hardy, William J., LL.B., Barrister-at-Law, D.I.R.I.C. Cnoc na Grena, Ballymena.
 1876 Hare, Very Rev. Thomas, D.D., Dean of Ossory. Deanery, Kilkenny.
 1890 Harman, Miss Marion. Barrowmount, Goresbridge.
 1899 Harrington, A. H., M.A. Moorock, Ballycumber, King's Co.
 1891 Harrington, Edward. 46, Nelson-street, Tralee.
 1889 Harris, Henry B., J.P. Millview, Ennis.
 1892 Harrison, Charles William. 178, Great Brunswick-street, Dublin.
 1890 Hart, Henry Chichester, B.A., M.R.I.A., F.L.S., J.P. Carrabeagh, Port-salon, Letterkenny.
 1897 Hartigan, P. Castleconnell, Limerick.
 1895 Hartley, Rev. Frederic J., B.A., B.A.I. William-street House, Kilkenny.
 1891 Harty, Spencer, M. Inst. C.E.I. City Hall, Dublin.
 1893 Hastings, Samuel. Church-street, Downpatrick.
 1891 Hayes, Rev. Francis Carlile, M.A. Rectory, Raheny.
 1898 Hayes, James. Church-street, Ennis.
 1889 Hayes, Rev. William A., M.A. 2, Carlisle-terrace, Omagh.
 1895 Hayes, Thomas, C.I., R.I.C. 2, Eden-terrace, Limerick.
 1891 Headen, W. P., B.A. (Lond.), D.I.N.S. 32, Cabra-parade, Phibsborough.
 1891 Healy, George, J.P. Glaslyn, Clontarf.
 1888 Healy, Rev. John, LL.D., Canon. St. Columba's, Kells, Co. Meath.
 1869 Healy, Rev. William, P.P. Johnstown, Co. Kilkenny.
 1895 Healy, William, J.P. Donard View, Downpatrick.
 1896 Hearne, J. B. Chilcomb, New Ross.
 1899 Heathcote, Miss Beatrice. Beechwood, Totton, Southampton.
 1897 **HEMPHILL, Rev. Samuel, D.D., M.R.I.A.** Birr Rectory, Parsonstown.
 1897 Henderson, William A. Belclare, Leinster-road, West, Dublin.
 1897 Hennessy, Bryan. 21, South-street, New Ross.
 1894 Henry, James, M.D. Swanpark, Monaghan.
 1892 Heron, James, B.E., J.P. Tullyvery House, Killyleagh, Co. Down.
 1894 Heron, James Mathers, M.D. Downpatrick.
 1889 Hewat, S. M. F., M.A. (Cantab). Rathlee, Ballina.
 1887 Hewson, Rev. Edward F., B.A., Canon. Rectory, Gowran, Co. Kilkenny.
 1892 Hibbert, Robert Fiennes, J.P. Woodpark, Scariff.
 1896 Hickey, Garrett A., M.D. Priory-place, New Ross.
 1890 Higgins, Rev. Michael, Adm. Queenstown.
 1889 Higinbotham, Granby. 46, Wellington Park, Belfast.
 1900 Hill, Miss Emily. 7, Brighton-road, Rathgar.
 1878 Hill, William H., B.E., F.R.I.B.A. Audley House, Cork.
 1898 Hillyard, Rev. Henry J., B.A. Charleville, Co. Cork.
 1871 Hinch, William A. 22, Elm Grove, Ranelagh, Dublin.
 1899 Hingston, George, Collector of H. M. Customs. Custom House, Dublin.
 1892 Hitchins, Henry. 2, Crosthwaite Park, S., Kingstown.
 1893 Hoare, Most Rev. Joseph, D.D., Bishop of Ardagh and Clonmacnois. St. Mel's, Longford.
 1896 Hobson, C. J. 139, 141, West 125th-street, New York, U.S.A.
 1900 Hobson, Rev. Ed. W., M.A. Rectory, Portadown.
 1890 Hodgson, Rev. William, M.A. 32, Holford-square, London, W.C.
 1891 Hogan, Rev. Henry, B.D., Canon. All Saints' Vicarage, Phibsborough-road, Dublin.
 1890 Hogg, Jonathan, D.L. 12, Cope-street, Dublin.
 1898 Hogg, Miss. Craigmore, Blackrock, Co. Dublin.
 1894 Hoguet, Mrs. Henry L. Hotel d'Jena, Avenue d'Jena, Paris.
 1895 Holding, T. H. Hazeldean, Fulham Park Gardens, London, S.W.
 1895 Holland, Joseph. Holland House, Knock, Co. Down.
 1898 Holmes, Mrs. 38, Haddington-road, Dublin.

- Elected
 1889 Horan, John, M.E., M. Inst. C.E., County Surveyor. 8, Victoria-terrace, Limerick.
 1893 Hore, Philip Herbert, M.R.I.A. Imperial Institute, London, S.W.
 1899 Horner, John, Chelsea. Antrim-road, Belfast.
 1896 Houston, Rev. J. D. Craig, B.D. Hydepark Manse, Belfast.
 1895 Huband, Rev. Hugo R., M.A. (Cantab.). Killiskey Rectory, Ashford, Co. Wicklow.
 1888 Hudson, Robert, M.D. Bridge House, Dingle.
 1895 Hughes, Benjamin. *Independent* Office, Wexford.
 1895 Hughes, Miss Helen. 34, Brighton-road, Rathgar, Dublin.
 1900 Hughes, Wm. C.E. Ahenny, Carrick-on-Suir.
 1895 Humphreys, Rev. John, B.A. The Manse, Tullamore.
 1889 Hunt, Edmund Langley. 67, Pembroke-road, Dublin; and 81, George-st., Limerick.
 1890 Hunter, Thomas. Post Office, Glenarm.
 1890 Hurley, Rev. Patrick, P.P. Inchigeela, Co. Cork.
 1898 Hurst, Rev. John, C.C. Ballaghadereen.
 1858 Hyde, Henry Barry, F.S.S. 5, Eaton Rise, Ealing, London, W.
 1899 Hynes, Miss. 105, Haddington-road, Dublin.
 1900 Hynes, Rev. John. St. Mary's, Sligo.

 1896 Ireland, William. 44, Arthur-street, Belfast.
 1893 Irvine, Charles E. R. A. Lisgoole Abbey, Enniskillen.
 1898 Irvine, Captain William Henry (late The Buffs). Vallombrosa, Bray.
 1893 Irwin, Rev. Alexander, M.A. 6, Cathedral-terrace, Armagh.
 1891 Isaac, Very Rev. Abraham, B.A., Dean of Ardfer. Kilgobbin Rectory, Camp, R.S.O., Co. Kerry.

 1890 Jackman, Richard H. Alverno, Thurles.
 1896 Jackson, J. F. S. Holmdale, Seafeld-road, Dollymount.
 1890 Jeffares, Rev. Danby, M.A. Lusk, Co. Dublin.
 1893 Jellett, Very Rev. Henry, D.D., Dean of St. Patrick's. The Deanery, St. Patrick's, Dublin.
 1893 Jellie, Rev. William, B.A. 44, Burlington-road, Ipswich.
 1889 Jennings, Ignatius R. B., C.I.R.I.C. Elysium, Waterford.
 1895 Jephson-Norreys, Mrs. Atherton. The Castle, Mallow.
 1889 Johnston, James W., J.P. Newtownbutler.
 1892 Johnston, John W. Rossmore Agency Office, Monaghan.
 1900 Joly, Miss Anna M. 5, Upper Ely-place, Dublin.
 1894 Jones, Bryan John. 1st Leinster Regiment, Limawilly, Dundalk.
 1895 Jones, Rev. David, M.A., Canon of Bangor Cathedral. Llandegai, N. Wales.
 1892 Jordan, Rev. William, M.A. St. Augustine's Moreland, Melbourne, Australia.
 1865 Joyce, Patrick Weston, LL.D., M.R.I.A. Lyre-na-Grena, Leinster-road, Rathmines.

 1896 Kavanagh, Very Rev. Michael, D.D., P.P., V.F. New Ross.
 1891 Keane, Lady. Cappelquin House, Cappelquin.
 1893 Keane, Marcus, J.P. Beech Park, Ennis.
 1891 Keane, Miss Frances. Glenshelane, Cappelquin.
 1900 Keatinge, Charles T. 50 Lower Beechwood-avenue, Ranelagh, Dublin.
 1895 Keatinge, Rev. P. A., O.S.F. Franciscan Convent, Waterford.
 1898 Keelan, Patrick. 13, Greville-street, Mullingar.
 1889 Keene, Charles Haines, M.A. 19, Stephen's-green, and University Club, Dublin.
 1889 Keene, Most Rev. James Bennett, D.D., Bishop of Meath. Navan.

- Elected
 1897 Keith, James, B.A., Inspector of Schools. The Mall, Westport.
 1888 Kelly, Edmund Walsh. Bella Vista, Tramore.
 1891 Kelly, Francis James, J.P. Weston, Duleek.
 1885 Kelly, Ignatius S. Provincial Bank House, Cork.
 1899 Kelly, Rev. James, C.C. Doonpark, Claddaduff, Clifden, Co. Galway.
 1890 Kelly, Very Rev. James J., P.P., V.F. St. Peter's, Athlone.
 1896 Kelly, Rev. John, C.C. Dalkey.
 1898 Kelly, Dr. Joseph Dillon, J.P. 31, Earl-street, Mullingar.
 1891 Kelly, Richard J., Barrister-at-Law, J.P. 21, Great Charles-street, Dublin.
 1891 Kelly, Thomas Aliaga. 64, Upper Leeson-street, Dublin.
 1899 Kelly, Thomas J. 41, Kildare-street, Dublin.
 1900 Kempson, Fredk. Robertson, F.R.I. B.A., J.P. Roath House, Cardiff.
 Athenæum Club, London.
 1893 Kennan, Williams R. Arcachon, Gironde, France.
 1898 Kennedy, Rev. Thomas Waring. Ardamine Glebe, Gorey.
 1899 Kenny, Thomas Canice. 5, Brightonvale, Monkstown, Co. Dublin.
 1895 Kenny, Thomas Hugh. 55, George-street, Limerick.
 1893 Kenny, William F., M.A., Barrister-at-Law. 69, Fitzwilliam-sq., Dublin.
 1896 Kermode, P.M. C., F.S.A. (Scot.). Cooil-ny-Freeney, Ramsey, Isle of Man.
 1894 Kernan, George. Hamilton, Ailesbury-road, Dublin.
 1891 Kernan, Rev. Richard Arthurs, B.D., Canon. The Rectory, Hillsborough.
 1899 Kerr, Miss. 15, Clarence-avenue, Londonderry.
 1889 Kerr, Rev. Wm. John B. 70, Wharf-road, Grantham, Lincolnshire.
 1898 Kerrigan, Dr. Owen P. 35, Greville-street, Mullingar; and Castletown
 Geoghegan, Co. Westmeath.
 1897 Kiernan, Mrs. Leitrim Lodge, Dalkey.
 1897 Kiernan, Thomas. Leitrim Lodge, Dalkey.
 1895 Killeen, John W., Solicitor. 32, Waterloo-road, Dublin.
 1865 **KIMBERLEY, Rt. Hon. the Earl of**, K.G. Kimberley House, Wymond-
 ham, Norfolk.
 1890 King, Lucas White, LL.D., F.S.A., M.R.I.A., C.S.I. c/o H. S. King & Co.,
 45, Pall Mall, London.
 1890 King-Edwards, William, J.P. Dartans House, Castlederg.
 1899 Kinloch, Mrs. Kilfane House, Thomastown.
 1895 Kinnear, Ernest A. Ballyheigue Castle, Co. Kerry.
 1885 Kirkpatrick, Robert. 1, Queen's-square, Strathbungo, Glasgow.
 1900 Knox, Francis Blake, L.R.C.P.I., L.R.C.S.I. 10 Summerhill, Kingstown.
 1895 Knox, Miss K. Ennis, Co. Clare.
 1899 Knox, Miss Mary Butler. Avoca-terrace, Blackrock, Co. Dublin.
 1895 Laffan, P. M., L.R.C.P.I. Belper Hill, Tara, Co. Meath.
 1890 Laffan, Thomas, M.D. Cashel.
 1900 Lambert, Bertrand F. Powerstown House, Goresbridge, Co. Kilkenny.
 1890 Langan, Rev. Thomas, D.D. St. Mary's, Athlone.
 1897 Langrishe, Mrs. Knocktopher Abbey, Co. Kilkenny.
 1895 Latimer, John. 11, Denny-street, Tralee.
 1900 Lawless, Rev. Nicholas, C.C. Castlebellingham.
 1891 Lawlor, Rev. Hugh Jackson, M.A., D.D. Trinity College, Dublin.
 1899 Lawlor, Rev. Thomas, P.P. Killorglin.
 1891 Lawson, Thomas Dillon. Bank of Ireland, Galway.
 1890 Lecky, Rev. Alexander Gourley, B.A. Feddyglass, Raphoe.
 1893 Ledger, Rev. William Cripps, M.A. The Rectory, Lisnaskea.
 1895 Ledger, Z. J. 27, George-street, Limerick.
 1900 Ledoux, Rev. Llewelyn, P.T., M.A., B.D. St. Peter's Rectory, Drogheda.
 1889 Lee, Rev. Timothy, C.C. St. John's, Limerick.
 1891 Leech, Henry Brougham, LL.D., Regius Professor of Laws, Dublin. Yew
 Park, Castle-avenue, Clontarf.
 1894 Leeson-Marshall, M. R., Barrister-at-Law. 6, King's Bench Walk, Temple,
 London, E.C.
 1892 Le Fanu, Thomas Philip, B.A. (Cantab.). Chief Secretary's Office, Dublin
 Castle.
 1890 Leonard, John. Lisahally, Londonderry.

Elected	
1892	Leonard, Mrs. T. Warrenstown, Dunsany, Co. Meath.
1891	Lepper, Francis Robert, Director, Ulster Banking Co., Belfast.
1897	L'Estrange, Rev. A. G. Conna, Co. Cork.
1895	Lett, B. A. W., J.P. Ballyvergan, Adamstown, Co. Wexford.
1880	Lett, Rev. Henry Wm., M.A., M.R.I.A., Canon. Aghaderg Glebe, Loughbrickland.
1883	Lewis, Professor Bunnell, M.A., F.S.A. Queen's College, Cork.
1884	Lewis, Thomas White, M.D. Kingscliffe, Wansford, Northamptonshire.
1868	Librarian. Public Library, Armagh.
1869	Librarian. Belfast Library, Linen Hall, Belfast.
1891	Librarian. Belfast Free Public Library, Belfast.
1891	Librarian. Free Public Library, Liverpool.
1890	Librarian. Public Library, Boston, U. S.
1890	Librarian. Detroit Public Library, Michigan, U. S., c/o B. F. Stevens, 4, Trafalgar-square, London.
1890	Librarian. Astor Library, New York, U.S., c/o B. F. Stevens, 4, Trafalgar-square, London.
1868	Librarian. King's Inns Library, Henrietta-street, Dublin.
1888	Librarian. Library of Advocates, Edinburgh.
1897	Librarian. Limerick Institution. 99, George-street, Limerick.
1894	Librarian. Limerick Protestant Young Men's Association. 97, George-street, Limerick.
1900	Librarian. Marsh's Library, St. Patrick's, Dublin.
1899	Librarian. Natural History and Philosophical Society, Armagh.
1882	Librarian. Public Library, Melbourne, <i>per</i> Agent-General for Victoria. 15, Victoria-street, Westminster, S.W.
1864	Librarian. Queen's College, Belfast.
1868	Librarian. Queen's College, Cork.
1888	Librarian. Queen's College, Galway.
1874	Librarian. Berlin Royal Library, <i>per</i> Messrs. Asher & Co., 13, Bedford-st., Covent Garden, London.
1899	Librarian. St. Patrick's College, Maynooth.
1869	Librarian. Board of Education, South Kensington, London, S.W.
1890	Lindesay, Rev. William O'Neill, M.A. Alla, Claudy, Co. Derry.
1892	Lindsay, Dr. David Moore, L.R.C.P.I., &c. 373, Main-street, Salt Lake City, Utah, U.S.A.
1892	Lindsay, James A., M.D., M.Ch. 13, College-square, E., Belfast.
1891	Lindsay, Rev. John Woodley, D.D. Athnowen Rectory, Ovens, Co. Cork.
1896	Lindsay, Rev. Samuel, B.A. Prospect House, Dungannon.
1892	Lipscomb, W. H. Church-road, Malahide.
1891	Livingstone, Rev. Robert George, M.A. Brinkworth Rectory, Chippenham, Wilts.
1889	Lloyd, William. 1, Pery-square, Limerick.
1894	Long, Mrs. 16, Appian-way, Dublin.
1891	Longfield, Mrs. R. Curraglass Rectory, Tallow, Co. Cork.
1898	Longfield, Robert O. 19, Harcourt-street, Dublin.
1888	Longfield, Thomas H., F.S.A., M.R.I.A. Science and Art Museum, Leinster House, Dublin.
1893	Longford, Right Hon. Selina, Countess of. Pakenham Hall, Castlepollard.
1893	Lopdell, John. Stamer Park, Ennis.
1887	Lough, Thomas, M.P. 49, Ashley Gardens, London, S.W.
1863	Loughnan, Henry James, Barrister-at-Law. 39, Belvidere-place, Dublin.
1896	Lovegrove, E. W., M.A., M.R.I.A. Trent College, Long Eaton, Derbyshire.
1896	Lowe, William Ross Lewin. Church Crescent, St. Alban's, Herts.
1889	Lowndes, Thomas F., D.I.R.I.C. Woodford, Co. Galway.
1898	Lowry, Henry. 71, Great George's-street, Belfast.
1899	Lowry, Thomas. 2, Clarinda Park, East, Kingstown.
1897	Lucas, Rev. Frederick John, D.D. 2, Cliff-terrace, Kingstown.
1868	Lunham, Colonel Thomas Ainslie, M.A., M.R.I.A., J.P. Ardfallen, Douglas, Cork.

Elected

- 1894 Lyle, Rev. Thomas, M.A. Dalriada, Howth-road, Dublin.
 1896 Lynam, F. J., County Surveyor. Omagh.
 1893 **LYNCH, J. J.** Towanda, Pa., U.S.A.
 1893 Lynch, Patrick. Inland Revenue Office, Athy.
 1888 Lynch, Rev. Patrick. St. Wilfrid's, Hulme, Manchester.
 1891 Lyster, Rev. H. Cameron, B.D. Rectory, Enniscorthy.
- 1895 Macalister, R. Alexander Stewart, M.A. Torrisdale, Cambridge.
 1890 Macauley, Joseph, J.P., Solicitor. Donegall Chambers, Royal-avenue, Belfast.
- 1892 Mac Cartan, Very Rev. Owen, P.P., V.G. Larne.
 1900 MacClancy, James. Milltown Malbay, Co. Clare.
 1900 MacCorkell, The Rev. Joseph. The Manse, Moville.
 1899 Mac Enerny, Rev. Francis, C.C. Westland-row, Dublin.
 1891 Mac Gillycuddy, Daniel de Courcy, Solicitor. Day-place, Tralee.
 1891 Mac Gillycuddy, John, J.P. Aghadoe House, Killarney.
 1891 Mack, Rev. A. William Bradshaw, B.A. St. Finian's, Swords.
 1900 Macken, Miss Mary. Shamrock Hill, Dalkey.
 1892 Mackenzie, John, C.E. Scottish Provident Buildings, Belfast.
 1892 Mac Mahon-Creagh, Mrs. Dangan, Kilkishen, Co. Clare.
 1894 Macmillan, Rev. John, M.A. 76, South Parade, Belfast.
 1890 Mac Mullan, Very Rev. Alexander, P.P., V.G. Ballymena.
 1894 Macnamara, George Unthank, L.R.C.S.I. Bankyle House, Corofin.
 1892 MacNeill, John Gordon Swift, M.A. (Oxon.), Q.C., M.P. 14, Blackhall-street, Dublin.
- 1894 Maconachie, Rev. James H., B.A. 20, Cliftonville-avenue, Belfast.
 1852 Macray, Rev. Wm. Dunn, M.A., F.S.A. Ducklington, Witney, Oxon.
 1891 Mac William, Rev. John W. A. Glenavy *via* Lurgan.
 1895 M'Aleer, H. K. X. L. Bar, Sixmilecross, Co. Tyrone.
 1892 M'Alister, James, B.A., D.I.N.S. Scoby House, Enniscorthy
 1887 M'Arthur, Alexander, J.P. Knox's-street, Sligo.
 1894 M'Bride, Francis, J.P. 39, Grovesnor-square, Rathmines.
 1892 M'Bride, John. Granville House, Belfast.
 1894 M'Bride, Joseph M. Harbour Office, Westport.
 1893 M'Burney, James. Loughconnolly, N.S., Broughshane.
 1897 M'Call, Patrick J., T.C. 25, Patrick-street, Dublin.
 1897 M'Cann, David. National Bank, Kilkenny.
 1899 M'Cann, James. Simmons-court Castle, Donnybrook.
 1888 M'Carte, James. 51, St. George's Hill, Everton, Liverpool.
 1893 M'Carthy, Alexander, Solicitor. Town Clerk, Cork.
 1898 M'Carthy, Charles. 41, Paul-street, Cork.
 1892 M'Carthy, Samuel Trant, J.P. Srugrena, Cahirciveen.
 1891 M'Carthy, William P. Trant, Solicitor. Inch House, Killarney.
 1891 M'Clelland, William John, M.A. Santry School, Portarlinton.
 1890 M'Clintock, Rev. Francis G. Le Poer, M.A. (Cantab.), Canon. Drumcar Rectory, Dunleer.
- 1899 M'Clintock, Miss Gertrude. Kilwarlin House, Hillsborough.
 1897 M'Connell, James. 48, Lower Sackville-street, Dublin.
 1899 M'Connell, John, J.P. College-green House, Belfast; Rathmona, Donaghadee.
- 1897 M'Cormick, William, M.A. Ardnaaree, Monkstown, Co. Dublin.
 1891 M'Cormick, H. M'Neile. Oranmore, Craigavon, Belfast.
 1892 M'Creery, Alexander John. John-street, Kilkenny.
 1884 M'Crum, Robert G., J.P. Milford, Armagh.
 1896 M'Cully, Rev. William J., B.A. The Manse, Carlingford.
 1887 M'Cutchan, Rev. George, M.A. Rectory, Kenmare.
 1897 M'Donnell, Mrs. 68, Rathgar-road, Dublin.
 1893 M'Donnell, Rev. Patrick, P.P. Graignamanagh, Co. Kilkenny.
 1895 M'Elhatton, Rev. John, C.C. Strabane.
 1892 M'Enery, D. T., M.A., D.I.N.S. The Terrace, Ennis.
 1890 M'Enery, M. J., B.A. Public Record Office, Dublin.

Elected	
1893	M'Entire, Alexander Knox, Barrister-at-Law., J.P. 75, Merrion-square, Dublin.
1890	M'Fadden, Right Rev. Monsignor Hugh, P.P., V.G. Parochial House, Donegal.
1892	M'Gee, Rev. Samuel Russell, M.A. The Rectory, Dunlavin.
1891	M'Gee, William, J.P. 18, Nassau-street, Dublin.
1896	M'Glone, Rev. Michael, P.P. Rosslea, Clones.
1893	M'Illwaine, Robert. Secretary's Office, Downpatrick.
1891	M'Inerney, Rev. John, P.P. Shinrone, King's Co.
1898	M'Kean, Rev. William. The Manse, Strandtown, Belfast.
1892	M'Kee, Robert, M.A. Harlesden College, Branshill-road, London, N.W.
1893	M'Keefry, Rev. Joseph, C.C., M.R.I.A. Waterside, Derry.
1895	M'Kenna, Rev. James E., C.C., M.R.I.A. St. Michael's Presbytery, Enniskillen.
1882	M'Kenna, Very Rev. James, P.P., Canon. Osier Hill, Brookeborough.
1890	M'Knight, John P. Nevara, Chichester Park, Belfast.
1894	M'Larney, Rev. Robert, B.A., Canon. Banagher, King's Co.
1898	M'Laughlin, Edward C. Cart Hall, Coleraine.
1900	M'Mahon, Rev. John, P.P. Clare Castle, Co. Clare.
1890	M'Manus, Very Rev. Canon, P.P. St. Catherine's, Meath-street, Dublin.
1897	M'Nally, Charles F., J.P. Grange, Tullow, Co. Carlow.
1890	M'Neill, Charles. Hazelbrook, Malahide.
1890	M'Neill, John. Chancery Accounting Office, Dublin.
1895	M'Redmond, Most Rev. Thomas J., D.D., Bishop of Killaloe. Bishop's House, Ashline, Ennis.
1898	M'Watters, Morgan J. Bank of Ireland, Omagh.
1898	M'William, William. Corlatt House, Monaghan.
1894	Madden, Right Rev. James, P.P., V.G. St. Lawrence, Tynagh, Co. Galway.
1900	Maffett, Rev. R. S., B.A. 17 Herbert-road, Sandymount.
1898	Magill, Charles. 15A, Donegall-place, Belfast.
1900	Magill, Rev. Robert, M.A., Ph.D. The Manse, Maghera.
1896	Magrath, Redmond. 53, Clanbrassil-street, Dundalk.
1892	Mahon, George Arthur, LL.B. Local Government Board, Dublin.
1890	Mahon, Thomas George Staepoole, B.A. (Oxon.), J.P., D.L. Corbally, Quin, Co. Clare.
1890	Mahony, Bernard P. J., M.R.C.V.S. Annefield, Maryborough.
1890	Mahony, Daniel, M.A., Barrister-at-Law. 8, Mount-street, Crescent, Dublin.
1891	Mahony, Denis M'Carthy, B.A., Barrister-at-Law. 1, Herbert-street, Dublin.
1898	Mahony, Rev. Henry. 55, Belgrave-square, Dublin.
1887	Mahony, J. J. Fort Villas, Queenstown.
1895	Mahony, Thomas Henry. Clonard, Blackrock-road, Cork.
1862	Malcomson, John. 47, Pembroke-road, Dublin.
1899	Malone, Laurence. Innismaan, Queen's Park, Monkstown.
1899	Malone, Mrs. Innismaan, Queen's Park, Monkstown.
1891	Mangan, Richard. 5, Brighton Villas, Western-road, Cork.
1899	Manning, John Butler. 134, Capel-street, Dublin.
1889	Mannon, Very Rev. Patrick, P.P., Canon. The Presbytery, Elphin.
1891	Mara, Bernard S. Tullamore, King's County.
1895	March, Henry Colley, M.D. (Lond.), F.S.A. Portesham, Dorchester.
1900	Marmion, M. J. C., M.D., J.P. Scotch-street, Dungannon, Co. Tyrone.
1898	Martin, Rev. Richard D'Olier, M.A. All Saints Vicarage, <i>via</i> Waterford.
1894	Martin, R. T. Rosemount, Artane, Co. Dublin.
1900	Mason, J. J. B. 6, Ely-place, Dublin; and 1, Winton-avenue, Rathgar.
1887	Mason, Thomas. 5, Dame-street, Dublin.
1879	Matthews, George. Hollymount, Maguire's-bridge, Co. Fermanagh.
1898	Matthews, George E. 49, Upper Sackville-street, Dublin.
1892	Maturin, Rev. Albert Henry, M.A. The Rectory, Maghera, Co. Derry.
1889	Maunsell, William Pryce, B.A., Barrister-at-Law. 5, Martello-terrace, Kingstown.

Elected	
1900	Maxwell, Joseph A. 63, Upper Sackville-street, Dublin.
1891	Mayne, Thomas, F.R.G.S.I. 9, Lord Edward-street, Dublin.
1893	Mayo, Right Hon. the Earl of, J.P., D.L. Palmerstown House, Straffan.
1893	Meade, Right Rev. William Edward, D.D., Bishop of Cork, Cloyne, and Ross. The Palace, Cork.
1865	Meagher, Very Rev. William, P.P., Canon. Templemore.
1900	Meara, Rev. J. R. Castle Ellis Glebe. Enniscorthy.
1893	Meegan, Right Rev. Monsignor Peter, P.P. Lisnaskea.
1897	Meehan, Rev. Joseph, C.C. Belhavel, Dromahaire.
1892	Meehan, Patrick A. Maryborough.
1885	Melville, Alexander G., M.D. Knockane House, Portlaw.
1889	Middleton, Shireff. 73, Eccles-street, Dublin.
1890	Micks, William L., M.A. Local Government Board, Dublin.
1898	Miller, Mrs. The Manse, Armagh.
1900	Miller, Rev. Richard M., M.A. Monaincha, Roscrea, Co. Tipperary.
1891	MILLNER, Major Joshua Kearney. Barneageecha, Tartwilliam Park, Belfast.
1891	Mitchell, William M., R.H.A., F.R.I.A.I. 5, Leinster-street, Dublin.
1891	Moffatt, Rev. John E., M.D. 1, Palmerston Villas, Rathmines.
1900	Moffett, Rev. Benjamin, M.A. Rectory, Carrickmacross.
1898	Moloney, Maurice T. Ottawa, Illinois, U.S.A.
1891	Molony, Alfred. 24, Grey Coat Gardens, Westminster, S.W.
1897	Molony, Henry, M.D. Odellville, Ballingarry, Limerick.
1896	Molony, James Barry. Bindon-street, Ennis.
1897	Monahan, Rev. Daniel, P.P. Tubber, Moate, Co. Westmeath.
1893	Monks, Thomas F., LL.D., Solicitor. 63, Dawson-street, Dublin.
1892	Montgomery, Archibald V., Solicitor. 12, Molesworth-street, Dublin.
1895	Montgomery, James. 5, Carlisle-road, Londonderry.
1892	Montgomery, John Wilson. The Esplanade, Bangor, Co. Down.
1894	Mooney, Morgan. 118, Pembroke-road, Dublin.
1897	Moony, George M. S. Enraght, J.P. The Doon, Athlone.
1887	Moore, Rev. Courtenay, M.A., Canon. Rectory, Mitchelstown.
1889	Moore, Rev. H. Kingsmill, M.A., Principal, Training College, Kildare-street, Dublin.
1893	Moore, Hugh Stuart, M.A. 7, Fitzwilliam-square, Dublin.
1892	Moore, John Gibson, J.P. Llandaff Hall, Merriion.
1885	Moore, Joseph H., M.A., M. Insr. C.E.I. 63, Eccles-street, Dublin.
1889	Moore, William. Castle Mahon, Blackrock, Co. Cork.
1889	Morgan, Arthur P., B.A. (Dubl.), D.I.N.S. Trevennen, Tipperary.
1889	Morgan, Very Rev. John, D.D., The Deanery, Waterford.
1884	Morris, Rev. Wm. Bullen. The Oratory, South Kensington, London, S.W.
1889	Morrison, Alexander Kerr. Maghera, Co. Derry.
1899	Morrogh, Henry H. 5, Charlemont-terrace, Cork.
1889	Morton, John. Glenville, Sydney-avenue, Blackrock.
1889	Mullan, Rev. David, M.A. Christian Union Buildings, Lower Abbey-street, Dublin.
1891	Mullan, Robert A., B.A. Cairn-hill, Newry.
1889	Mullen, Frank. Custom House, Belfast.
1889	Mullin, Charles, Solicitor. Omagh.
1897	Mulqueen, John T., Inspector of Inland Revenue. Roseneath, Nairn, N.B.
1890	Murphy, Rev. Arthur William, P.P. Kilemlagh, Cahirciveen.
1892	Murphy, Rev. James E. H., M.A., M.R.I.A., Professor of Irish, Dublin University. Rathcore Rectory, Enfield, Co. Meath.
1889	Murphy, Very Rev. Jeremiah, D.D., P.P. Macroom.
1894	Murphy, Henry. Diamond, Clones.
1900	Murphy, James Edward, Collector of Inland Revenue, Limerick.
1890	Murphy, John J. Belvedere, Tramore, Co. Waterford.
1895	Murphy, John J., H.M. Customs. Culgreine, Ballintemple, Cork.
1896	Murphy, M. L. Ballyboy, Ferns.
1897	Murphy, Miss. 77, Ulverton-road, Dalkey.
1889	Murray, Archibald. Portland, Limerick.
1899	Murray, Daly, J.P. Beech Hill, Cork.

Elected

- 1897 Murray, J. W. Brady, LL.B., J.P. Northampton House, Kinvara.
 1895 Murtagh, Mrs. 116, Pembroke-road, Dublin.
 1897 Musgrave, Sir James, Bart., J.P., D.L. Drumglass House, Belfast.
 1889 Myles, Rev. Edward A., M.A. Tullylish Rectory, Gilford, Co. Down.
- 1889 Nash, Lieut.-Colonel Edward, J.P. Beaufort House, Beaufort R. S. O., Kerry.
 1895 Nash, Richard G., J.P. Finntown House, Lucan.
 1897 Nason, William H., M.A. 42, Dawson-street, Dublin.
 1896 Neeson, Rev. Arthur J., C.C. Lisburn.
 1892 Neill, Sharman D. 12, Donegall-place, Belfast.
 1890 Nelis, John. Londonderry.
 1891 Newell, P., B.A., D.I.N.S. Listowel.
 1899 Nichols, Mrs. Kilbrack, Doneraile, Co. Cork.
 1893 Nixon, James H. F., F.R.G.S., J.P. Mount Brandon, Gaignamanagh.
 1889 Nolan, Michael J., M.D. The Asylum, Downpatrick.
 1890 Nolan, Pierce L., B.A., Barrister-at-Law. 6, St. Stephen's-green, Dublin.
 1896 Nolan, William R., B.A. Brookville, Simmonscourt-avenue, Donnybrook.
 1898 Nooney, Patrick J., Solicitor. Mullingar.
 1898 Nooney, Thomas F., J.P. Earl-street, Mullingar.
 1894 Norman, Alfred, LL.D., Solicitor. 68, Dame-street, Dublin.
- 1898 O'Brien, Daniel. 2, Belfast-terrace, N. C. Road, Dublin.
 1893 O'Brien, James J. 1, Charlemont-terrace, Cork.
 1900 O'Brien, Mrs. South Hill, Limerick.
 1889 O'Brien, Rev. Lucius H., M.A. The Rectory, Adare, Co. Limerick.
 1871 O'Brien, Robert Vere, B.A. (Oxon.), J.P. Ballyalla, Ennis.
 1890 O'Callaghan, Mrs. Maryfort, O'Callaghan's Mills, Limerick.
 1894 O'Callaghan, Rev. Joseph. 59, Eccles-street, Dublin.
 1890 O'Callaghan-Westropp, Lieut.-Col. George, J.P. Coolreagh, Bodyke.
 1898 O'Connell, Michael, Alta Villa, Listowel.
 1893 O'Connor, Charles A., M.A., Q.C. 50, Upper Mount-street, Dublin.
 1897 O'Connor, M. J., Solicitor. 2, George-street, Wexford.
 1890 O'Connor, Rev. T. C., M.A., Canon. Donaghmore, Baltinglass.
 1895 O'Connor-Morris, Miss L. Gartnamona, Tullamore.
 1896 O'Dea, Rev. Denis, C.C. Birr.
 1890 O'Doherty, Rev. Philip, C.C., M.R.I.A. St. Columb's Presbytery, Derry.
 1890 O'Donnell, Rev. Patrick, P.P. Doon, Pallasgrean.
 1892 O'Donoghue, David J. 41, Kildare-street, Dublin.
 1874 O'Donoghue, Rev. Denis, P.P., M.R.I.A. Ardfert, Tralee.
 1894 O'Donoghue, The. 10, Gardiner's-place, Dublin.
 1897 O'Duffy, John, L.D.S., R.C.S.I. 54, Rutland-square, Dublin.
 1900 O'Duffy, Kevin E. 85, Harcourt-street, Dublin.
 1895 O'Halloran, Patrick M. Corofin, Co. Clare.
 1856 O'Hanlon, Very Rev. John, P.P., M.R.I.A., Canon. 3, Leahy-terrace, Irishtown, Dublin.
- 1889 O'Hanrahan, Timothy Wm., J.P. Parliament-street, Kilkenny.
 1890 O'Hara, Right Rev. John M., Monsignor, P.P., V.F. Crossmolina.
 1896 O'Hennessy, Bartholomew. Kilkee.
 1889 O'Keefe, Stephen M., B.A., Barrister-at-Law, J.P. Delville, Glasnevin.
 1898 O'Keefe, John G. War Office, Pall Mall, London, S.W.
 1895 Oldham, Miss Edith. 33, Upper Leeson-street, Dublin.
 1891 O'LEARY, Rev. Edward, P.P. Balyra, Moyvalley.
 1888 O'Leary, John. 17, Temple-street, Dublin.
 1892 O'LEARY, Rev. John, P.P. Kilmalechodor, Ballyferriter, Dingle.
 1884 O'LEARY, Patrick. Main-street, Graig-na-Managh, Co. Kilkenny.
 1870 O'Loughlin, John. 188, Burdett-road, London, E.
 1896 O'Mahony, Florence M'Carthy. Munster and Leinster Bank, Tralee.
 1899 O'Malley, Arthur M. The Quay, Westport.
 1897 O'Malley, Joseph, B.E. 10, Glentworth-street, Limerick.
 1894 O'Malley, Middleton Moore, J.P. Ross, Westport.

Elected

- 1891 O'Malley, Thomas. 29, Grosvenor-road, Rathgar, Dublin.
 1891 O'Meara, John J., Solicitor, T.C. 211, Great Brunswick-street, Dublin.
 1894 O'Morchoe, The. Kerrymount, Foxrock.
 1891 O'Morchoe, Rev. Thomas A., M.A. Kilternan Rectory, Golden Ball.
 1890 O'Mulrenin, Richard J., M.A. 6, Carlisle-street, S. C. Road, Dublin.
 1892 O'Neill, Rev. James, M.A. 5, College-square, E., Belfast.
 1889 O'Neill, Michael. Imperial Hotel, Kilkenny.
 1863 O'Neill, Very Rev. Archdeacon, P.P., V.F. Clontarf, Dublin.
 1898 O'Reilly, Rev. Edward, Adm. The Palace, Mullingar.
 1896 O'Riordan, Rev. John, C.C. Cloyne.
 1870 Ormonde, Most Hon. the Marquis of, K.P. The Castle, Kilkenny.
 1887 Orpen, Goddard H., B.A., Barrister-at-Law. Monksgrange, Enniscorthy.
 1890 Orpen, Ven. Raymond d'A., M.A., Archdeacon of Ardfert. Rectory, Tralee.
 1894 Orpin, John. 47, St. Stephen's-green, Dublin.
 1891 Orr, Jacob, J.P. Cranagill, Loughgall.
 1899 Osborne, Rev. J. Denham, M.A. 27, Belvidere-place, Dublin.
 1860 O'Shee, N. Power, J.P., D.L. Garden Morris, Kilmaethomas.
 1898 O'Sullivan, Michael. Inland Revenue, Enniscorthy.
 1889 O'Sullivan, Right Rev. Monsignor, Archdeacon, P.P., V.G. Holy Cross, Kenmare.
 1898 O'Toole, Arthur. 5, Foster-place, Dublin.
 1890 Oulton, Rev. Richard C., M.A., B.D., Glynn Rectory, Glynn, Belfast.
 1894 Overend, Trevor T. L., LL.B. 12, Ely-place, Dublin.
- 1894 Palmer, J. E. Roselawn, Ballybrack.
 1900 Palmer, Miss. Dunkerrin, Kenmare, Co. Kerry.
 1879 Palmer, Mrs. Carrig House, Lower Road, Cork.
 1888 Panton, John. 45, St. Andrew-street, Dublin.
 1890 Parke, Robert H., LL.B., Solicitor. Monaghan.
 1896 Parkinson, Miss. Westbourne, Ennis.
 1899 Paterson, Thomas. Tildarg, Merrion-road, Dublin.
 1892 Patterson, Mervyn S. Tullyard, Dungannon.
 1868 Patterson, William Hugh, M.R.I.A. Garranard, Strandtown, Belfast.
 1889 Patton, Alexander, M.D. Farnham House, Finglas, Co. Dublin.
 1897 Penny, Rev. James A., M.A. (Cantab.). Wispington Vicarage, Horncastle, Lincolnshire.
 1890 Pentland, George Henry, B.A., J.P. Black Hall, Drogheda.
 1895 Perry, James, M.E. M. Inst. C.E., County Surveyor. Well Park, Galway.
 1895 Persse, Mrs., A. T. Ormonde View, Ballycrissane, Ballinasloe.
 1893 Peter, Miss. Cron Bryn, The Hill, Monkstown, Co. Dublin.
 1900 Peyton, Geo., LL.D. 4, Prince Arthur-terrace, Leinster-square, Rathmines.
 1890 Phelps, Ernest James. Water Park, Castleconnell.
 1888 Phillips, James J., C.E., Archt. 61, Royal-avenue, Belfast.
 1896 Piatt, Arthur Donn, Vice-Consul, U.S.A. 204, Great Brunswick-street, Dublin.
 1900 Pim, Miss E. M. Newtown Park, Waterford.
 1898 Pim, Edward W., J.P. 27 & 29, High-street, Belfast.
 1894 Pim, Miss Mary E. Greenbank, Monkstown, Co. Dublin.
 1894 Pim, Miss Miriam. 2, Belgrave-square, S., Monkstown, Co. Dublin.
 1890 Plummer, Rev. Richard, D.D. Ashfield Glebe, Cootehill.
 1887 Plunkett, Thomas, M.R.I.A. Enniskillen.
 1891 Poë, Lieut.-Col. Wm. Hutcheson, C.B., J.P., D.L. Heywood, Ballinakill.
 1899 Pollock, Hugh, Barrister-at-Law. 50, Northumberland-road, Dublin.
 1892 Pounder, Festus Kelly, B.A. St. John's-terrace, Enniscorthy.
 1894 Powell, Frederick York, M.A. Professor, Christ Church, Oxford.
 1892 Powell, Rev. William H., D.D. Rathclarin Rectory, Kilbrittain.
 1897 Power, Ambrose William Bushe. Glencairn Abbey, Lismore.
 1884 Power, Rev. George Beresford, B.A. Kilfane Glebe, Thomastown.
 1876 Power, Rev. John, P.P. Kiltelly, Pallasgrean, Co. Limerick.

Elected	
1868	Power, Laurence John, J.P. Parade House, Kilkenny.
1884	Power, Rev. Patrick. St. John's College, Waterford.
1894	Pratt, Rev. Philip, C., R.N. Woodview Cottage, St. Anne's Hill, Co. Cork.
1890	Preston, Captain John, R.M. The Moorings, Athlone.
1894	Price, J. Spencer, F.R.G.S. 4, Augusta Gardens, Folkestone.
1890	Purdon, Henry Samuel, M.D. 60, Pakenham-place, Belfast.
1894	Purefoy, Rev. Amyrald D., M.A. 3, Park-place, Island Bridge, Dublin.
1898	Puxley, Rev. Herbert Lavallin, M.A. (Oxon.) Catton Rectory, Stamford-bridge, York.
1890	Quan-Smith, Samuel A. Bullick Castle, Dalkey, Co. Dublin.
1889	Quin, James, J.P. 70, George-street, Limerick.
1893	Quinn, Rev. Bartholomew, Adm. Tourlistrane, Tubbercurry.
1890	Quinn, Very Rev. Edward T., Canon, P.P. Ballybrack.
1896	Quinn, John A., Solicitor. Dungannon.
1896	Rankin, Rev. R. B., B.A. All Saints, Newtown-Cunningham.
1880	Raphael, George. Galgorm House, Ballymena.
1891	Rapmund, Rev. Joseph, C.C. Lakeland House, Anyalla, Co. Monaghan.
1898	Rawlence, Mrs. 12, Ovington-square, London, S.W.
1898	Read, Miss. 3, Lower Merrion-street, Dublin.
1898	Redington, Miss Matilda. Kilcornan, Oranmore.
1898	Reid, John Gambell, Solicitor. Castleblaney.
1891	Reynell, Miss. 22, Eccles-street, Dublin.
1890	Rice, Mrs. Grange Erin, Douglas, Cork.
1881	Rice, Lieut.-Colonel Richard Justice, J.P. Bushmount, Lixnaw.
1897	Rice, Thomas. 5, Carlisle-street, Dublin.
1895	Richardson, Miss Anna H. Craigentemple, Portrush.
1898	Richey, Henry A., B.A., Barrister-at-Law, 13, Lower Pembroke-street, Dublin.
1897	Roberts, Edward, M.A., H.M. Inspector of Schools. Plâs Maesincla, Carnarvon.
1890	Roberts, George C., J.P. Summer Hill, Enniscorthy.
1900	Roberts, Rev. W. R. W., F.T.C.D. Clonlea, Dundrum.
1891	Robinson, Thomas. Drogheda.
1897	Roche, H. J. Borodale, Enniscorthy.
1871	Roche, Patrick J. The Maltings, New Ross.
1900	Rochfort, William., J.P. Cahir Abbey, Cahir, Co. Tipperary.
1892	Rock, Thomas Dennis. 62, Leadenhall-street, London, E.C.
1890	Roe, Rev. John, C.C. Thomastown, Co. Kilkenny.
1892	Rogers, William E. Belfast Banking Company, Portaferry.
1896	Roice, Bernard Herron. Churchtown House, Tagoat.
1892	Rolleston, Thomas William, B.A. 104, Pembroke-road, Dublin.
1896	Rooney, Rev. Thomas J., C.C. Banbridge.
1899	Rooney, William. 23, Leinster-avenue, North Strand-road, Dublin.
1900	Ross, Mrs. Summerfield, Dalkey.
1894	ROTHERAM, Edward Crofton. Belview, Crossakiel, Co. Meath.
1896	Russell, John, C.E. 16, Waring-street, Belfast.
1890	Ryan, Very Rev. Arthur, President, St. Patrick's College, Thurles.
1898	RYAN, Very Rev. Francis M., Canon, P.P. 39, Eccles-street, Dublin.
1889	Ryan, Rev. James J., V.-P. St. Patrick's College, Thurles.
1897	Ryan, Thomas V., Solicitor. 46, St. Stephen's-green, Dublin.
1891	Ryland, Richard H., B.A., Barrister-at-Law. 9, Mount-street Crescent, Dublin.

Elected	
1895	Salazar, The Cavaliere Lorenzo. Director of the Bibliotheca S. Martino, Naples.
1891	Salmon, John. 122, Ellenborough-terrace, Belfast.
1889	Sankey, Lieut.-General Sir Richard H., K.C.B., M.R.I.A. 32, Grosvenor-place, London, S.W.
1894	Sayers, Rev. George, Canon. The Glebe, Upper Ballinderry, Co. Antrim.
1894	Scott, Anthony, Archt. 16, William-street, Drogheda.
1879	Scott, Rev. Charles, M.A. St. Paul's Parsonage, Belfast.
1892	Scott, Conway, C.E. 15, Wellington Park, Belfast.
1900	Scott, Geo. Curraghgower, Limerick.
1891	Scott, John William, J.P. Roslevan, Ennis.
1892	Scott, Samuel. Inland Revenue Office, Elgin, N.B.
1894	Scott, William A., Archt. 16, William-street, Drogheda
1898	Scott, William A. 24, Rathdown-road, Dublin.
1891	Seriven, Rev. Rowland, M.A. (Cantab.), M.R.I.A. Balbriggan.
1891	Scully, Very Rev. Alex. F., Canon, P.P., V.F. Hospital, Co. Limerick.
1892	Semple, Rev. R. H., M.A. 25, Barrington-street, Limerick.
1891	Sexton, Sir Robert, J.P., D.L. 70, Harcourt-street, Dublin.
1896	Shackleton, George. Anna Liffey House, Lucan.
1892	Shackleton, Mrs. J. F. Anna Liffey House, Lucan.
1897	Shaw, Rev. George Bell. Claggan Manse, Cookstown.
1895	Shaw, His Honor Judge, M.A. 69, Pembroke-road, Dublin.
1898	Shaw, Thomas J., J.P. Mullingar.
1900	Shea, Wm. Askin, J.P. 8, Westland-row; and 27, Belgrave-road, Rathmines.
1896	Sheridan, Mrs. St. Helen's, Rathgar-road, Dublin.
1896	Sheridan, Rev. N. T., President. St. Peter's College, Wexford.
1898	Sherwin, Rev. James P. 19, Mespil-road, Dublin.
1896	Shore, The Hon. Mrs. Ballyduff, Thomastown, Co. Kilkenny.
1894	Simmons, John, Solicitor. Dungannon.
1890	Simms, James. Abercorn Arms, Strabane.
1900	Simpson, James Knight. 2 Bedford-street, Bolton, Lancashire.
1895	Simpson, Mrs. West Church Manse, Ballymena.
1887	Simpson, William M. Walmer, Bangor.
1900	Sinclair, Miss F. E. Hopefield House, Belfast.
1893	Skeffington, Joseph Bartholomew, M.A., LL.D., D.I.N.S. Waterford.
1898	Sloan, Rev. Isaac, M.A. The Manse, Ballyreagh, Ballygawley.
1888	Sloane, Mrs. Moy Hill, Co. Tyrone.
1893	Small, John F., Solicitor. 37, Hill-street, Newry.
1895	Small, Miss M. J. Hill-street, Newry.
1894	Smith, Rev. George Nuttall, B.A. Enniskerry.
1898	Smith, John, B.E., M. Insr. C. E., Co. Surveyor. Ballinasloe.
1887	Smith, Owen. Nobber, Co. Meath.
1890	Smith, Rev. Canon, D.D. St. Bartholomew's, Clyde-road, Dublin.
1893	Smith, William Joseph, J.P. 9, George-street, Waterford.
1889	Smithwick, Edmund, J.P. Kilerene House, Kilkenny.
1900	Smyth, Capt. B. W., Adj. Roy. Hib. Military School. Phoenix Park.
1893	Smyth, Edward Weber, J.P. 6, St. Stephen's-green, Dublin.
1894	Smyth, John, B.A. Fernbank, Sligo.
1895	Smyth, Mrs. E. Weber. 73, St. Stephen's-green, Dublin.
1894	Smyth, Richard O'Brien, C. E., Archt. 2, Kenilworth-square, Dublin.
1895	Smyth, Robert Wolfe, J.P. Portlick Castle, Athlone.
1897	Smyth, Thomas. 2, Lower Ormond-quay, Dublin.
1892	Somerville, Bellingham Arthur. Clermont, Rathnew.
1891	Somerville-Large, Rev. William S., M.A. Carnalway Rectory, Kilecullen.
1897	Spaight, Colonel William F. Union Hall, Leap, Co. Cork.
1892	Sparrow, Robert, D.I.R.I.C. Gort.
1890	Stack, Rev. C. Maurice, M.A. Derryvullan Rectory, Tamlaght, Enniskillen.
1892	Stacpoole, Mrs. Edenvale, Ennis.
1895	Stacpoole, Miss. Edenvale, Ennis.

- Elected
1893 Stanley, Rev. William Francis, P.P. St. Vincent's, Altrincham.
1890 Steede, John, LL.D., D.I.N.S. Dundalk.
1894 Steele, Charles W. 18, Crosthwaite Park, Kingstown.
1895 Steele, Rev. William B., B.A. Levally Rectory, Enniskillen.
1892 Stephen, Miss Rosamond. Godmanchester, Huntingdon.
1891 Stephens, Pembroke Scott, Q.C. Plowden Buildings, Temple, London.
1894 Stephens, Samuel. Martello-terrace, Holywood, Co. Down.
1893 Stewart, Rev. Harvey, M.A. All Saints Rectory, Blackrock.
1898 Stewart, Rev. Joseph Atkinson. Killowen, Lisburn.
1893 Stirling, William, F.R.I.A.I., C.E. 4, College-green, Dublin.
1889 Stirrup, Mark, F.G.S.L. High Thorn, Bowden, Cheshire.
1890 Stoker, Mrs. 72, Rathgar-road, Dublin.
1898 Stokes, Henry J., Barrister-at-Law, Ballynariagh, Howth.
1899 Stoney, Robert Vesey. Rossturk Castle, Westport.
1900 Stourton, Miss. South Gate, Castlebellingham, Co. Louth.
1892 Stoyte, William James, J.P. Green Hill, Kinsale.
1895 Strangeways, William N. Lismore, 17, Queen's-avenue, Muswell Hill, London, N.
1893 Stubbs, Henry, M.A., J.P., D.L. Danby, Ballyshannon.
1887 Sullivan, Sir Edward, Bart., B.A. 2, Harewood-place, London, S.W.
1899 Sutherland, William. Provincial Bank, Clogheen, Co. Tipperary.
1889 Swan, Percy S. 2, Garville-avenue, Rathgar.
1879 Swanston, William. 4A, Cliftonville-avenue, Belfast.
1891 Sweeny, Rev. Patrick, M.A. Ballinacourty Rectory, Annascaul R.S.O. Co. Kerry.
1889 Synnott, Nicholas J., B.A. (Lond.), Barrister-at-Law. Furness, Naas.
- 1890 Tarleton, Mrs. The Abbey, Killeigh, Tullamore.
1898 Tarleton, Thomas. 30, Ormond-road, Rathmines.
1890 Tate, Alexander, M. INST. C.E.I. Rantalard, Belfast.
1897 Teague, Bernard. St. Michael's Schools, Enniskillen.
1894 Telford, Rev. William H. Reston Free Church Manse, Berwickshire.
1890 Tempest, William, J.P. Douglas-place, Dundalk.
1887 Ternan, Obadiah, M.D. Enniskillen.
1897 Thomas, W. J. Mullingar.
1895 Thunder, Francis P. Municipal Buildings, Cork-hill, Dublin.
1900 Tibbs, Rev. P. Graydon, B.A. Oxmantown Mall, Parsonstown.
1896 Tivy, Henry L., J.P. Barnstead, Blackrock, Cork.
1893 Tohill, Rev. John, Adm. St. Peter's, Milford-street, Belfast.
1890 Toler-Aylward, Hector J. C., J.P., D.L. Shankill Castle, Whitehall, Co. Kilkenny.
1889 Toner, Rev. Joseph. Atlantic-avenue, Pittsburg, U.S.A.
1892 **TORRENS, Thomas Hughes**, J.P. Edenmore, Whiteabbey, Co. Antrim.
1896 Townsend, George C. Cordangan Manor, Tipperary.
1890 Townsend, Very Rev. William C., D.D. 1, Leeson Park, Dublin.
1895 Townshend, Thomas Courtney, B.A. (Dubl.). 23, South Frederick-street, Dublin.
1883 Traill, William A., M.A., C.E. Giant's Causeway, Bushmills.
1894 Trench, John Townsend, J.P. Lansdowne Lodge, Kenmare.
1891 Tresilian, Richard S. 9, Upper Sackville-street, Dublin.
1899 Trimble, Andrew, M.B., B.Ch. 2, Violet-terrace, Crumlin-road, Belfast.
1892 Truell, Henry Pomeroy, M.D., J.P., D.L. Clonmannon, Rathnew, Co. Wicklow.
1897 Tuite, James, M.P. 14, Greville-street, Mullingar.
1896 Turner, Robert. English-street, Armagh.
1896 Turtle, Frederick Locke. The Villa, Aghalee, Lurgan.
1891 Twigg, Rev. Thomas, D.D., Canon. Vicarage, Swords, Co. Dublin.

- Elected
 1900 Usher, Robert, J.P. Killineer House, Drogheda.
 1893 Ussher, Richard John, J.P. Cappagh House, Cappagh R.S.O., Co. Waterford.
- 1900 Vandeleur, Capt. Hector, Lord Lieutenant of Co. Clare. Cohercon, Co. Clare.
 1897 Vanston, George T. B., LL.D., Barrister-at-Law. Hildon Park, Terenure-road, Rathgar.
 1890 Vaughan, Joseph, J.P. Mount View, Athlone.
 1891 Venables, William J. Gortalowry House, Cookstown.
 1889 Vincent, Rev. Marshall Clarke, M.A. (Oxon.). South Hill, Nenagh.
- 1899 Wade, Thomas G. 28, Upper Fitzwilliam-street, Dublin.
 1895 Walby, James, Engineer. Post Office Telegraph Department, Belfast.
 1890 Waldron, Laurence A., M.R.I.A. 10, Anglesea-street, Dublin.
 1892 Walkington, Miss, M.A., LL.D. Edenvale, Strandtown, Co. Down.
 1896 Wall, Walter Saunders, J.P. Errisnane Manor, Clifden, Co. Galway.
 1896 Wallace, Charles John, M.A., J.P. Belfield, Booterstown.
 1897 Wallace, Colonel Robert H. Downpatrick.
 1894 Walpole, Thomas, C.E., M. INST. N.A. Windsor Lodge, Monkstown, Co. Dublin.
 1896 Walsh, John Edward, M.A. (Dubl.), Barrister-at-Law, J.P. Belville, Donnybrook.
 1890 Walsh, Rev. James H., D.D., Canon. 44, Upper Mount-street, Dublin.
 1891 Walsh, Rev. Robert, D.D. St. Mary's Rectory, Donnybrook.
 1890 Walsh, Thomas Arnold, Kilmallock.
 1889 Walsh, Rev. Tobias R., P.P. Freshford, Co. Kilkenny.
 1899 Walsh, V. J. Hussey. 4, Curzon-street, Mayfair, London, W.
 1898 Walsh, Captain Walter H. Hussey-, Leicestershire Regt. Mustapha Pacha, Barracks, Alexandria, Egypt.
 1899 Walshe, Richard D. 20, Harrington-street, Dublin.
 1896 Ward, Alexander. 35, Upper Mount-street, Dublin.
 1896 Ward, H. Somerset. 6, Carlisle-terrace, Malahide.
 1896 Wardell, John, B.A., T.C.D. Old Abbey, Shanagolden.
 1900 Warnock, Frank H. 64 Tritonville-road, Sandymount.
 1884 **WEBB, Alfred.** Shelmahier, Orwell Park, Rathgar.
 1896 Webb, Thomas Henry. 80, Harcourt-street, Dublin.
 1890 Webster, William Downes, J.P. Mitchelstown Castle, Co. Cork.
 1896 Webster, Henry, M. INST. C.E., Co. Surveyor. Ounavara, Gorey.
 1898 Webster, William, Solicitor. 35A, Church-street, St. Helens.
 1896 Weir, Henry Crichton, LL.B. (Dubl.), Solicitor. Downpatrick.
 1888 Welch, Robert. 49, Lonsdale-street, Belfast.
 1889 Weldrick, George. University Press, Trinity College, Dublin.
 1895 Welply, W. H., Inspector of National Schools. 1, Devon-place, Galway.
 1893 Westmeath, Right Hon. the Earl of, J.P., D.L. Pallas, Tynagh, Loughrea.
 1895 Westropp, Miss. Deer Park, Clonlara, Limerick.
 1889 Westropp, Lieut.-Colonel William Kelly, M.R.I.A., J.P. 6, Shorncliffe-road, Folkestone.
 1895 Wheeler, Francis C. P. 64, Hatton Garden, London, E.C.
 1891 Whelan, Rev. Percy Scott, M.A., Warden, St. Columba's College, Rathfarnham.
 1892 White, Very Rev. George Purcell, M.A., B.D., Dean of Cashel. Cashel.
 1887 White, Rev. Hill Wilson, D.D., LL.D., M.R.I.A. Wilson's Hospital Multifarnham, Co. Westmeath.
 1889 White, James, L.R.C.P.S.E., J.P. Kilkenny.
 1883 White, Lieut.-Colonel J. Grove, J.P. Kilbyrne, Doneraile, Co. Cork.
 1899 White, John. Derrybawn, Bushey Park-road, Rathgar.
 1890 White, John, M.A. (Oxon.), Q.C. 3, Paper Buildings, Temple, London.
 1880 White, John Newsom, M.R.I.A., J.P. Rocklands, Waterford.

Elected	
1899	White, Rev. Newport John Davis, D.D. Marsh's Library, St. Patrick's, Dublin.
1894	White, Very Rev. P., P.P., V.G., Dean of Killaloe. Nenagh.
1896	WHITE, Rev. Patrick W. , B.A. Stonebridge Manse, Clones.
1896	WHITE, Richard Blair. Ashton Park, Monkstown.
1889	White, Robert. Scotch Rath, Dalkey, Co. Dublin.
1889	White, W. Grove, LL.B., Crown Solicitor for Co. Kildare. 18, Elgin-road, Dublin.
1892	Whyte, Chas. Cecil Beresford, J.P., D.L. Hatley Manor, Carrick-on-Shannon.
1889	Wilkinson, Arthur B. Berkeley, B.E. Drombroe, Bantry, Co. Cork.
1900	Wilkinson, W. J. Newtown Park, Trim.
1888	Willcocks, Rev. Wm. Smyth, M.A., Canon. Dunleckney Glebe, Bagenals-town.
1868	Williams, Edward Wilmot, J.P., D.L. Herrington, Dorchester.
1894	Williams, Rev. Sterling de Courcy, M.A. Durrow Rectory, Tullamore.
1874	Williams, Mrs. W. Parkside, Wimbledon.
1896	Williams, W. D., C.E. 4, Bellevue-terrace, Waterford.
1899	Williamson, Rev. Charles Arthur, M.A. 14, Upper Mount-street, Dublin.
1896	Willis, Rev. J. R., B.A. Moyne Rectory, Rathdrum.
1889	Willoughby, John, High-street, Kilkenny.
1896	Wills, Rev. Percival B., B.D. Durrow, Queen's County.
1893	Wilmot, Henry, C.E. 22, Waltham-terrace, Blackrock.
1887	Wilson, James Mackay, M.A., J.P. Currygrane, Edgeworthstown.
1890	Wilson, John Killen, J.P. 6, Donegall-street, Belfast.
1895	Wilson, R. H. 23, Cromwell Crescent, London, S.W.
1891	Wilson, Walter H., C.E. Cranmore, Malone-road, Belfast.
1872	Windisch, Professor Dr. Ernst, Hon. M.R.I.A. Universitäts Strasse, 15, Leipzig.
1900	Wood, Herbert. Public Record Office, Dublin.
1892	Woodside, William J. 104, Corporation-street, Belfast.
1890	Woodward, Rev. Alfred Sadleir, M.A. St. Mark's Vicarage, Ballysillan, Belfast.
1890	Woodward, Rev. George Otway, B.A. St. John's Vicarage, Hillsborough.
1894	Woodward, Mrs. St. Mark's Vicarage, Ballysillan, Belfast.
1891	Workman, Rev. Robert, B.D. Newtownbreda Manse, Belfast.
1895	Wray, Thomas. Hanover-place, Coleraine.
1887	Wright, Rev. Wm. Ball, M.A. East Acklam, Malton, Yorkshire.
1888	Wybrants, W. Geale, M.A., J.P. 55, Pembroke-road, Dublin.
1887	Wynne, Owen, J.P., D.L. Hazelwood, Sligo.
1896	Wyse, Captain L. W. Bonaparte, J.P. Manor of St. John, Waterford.
1900	Yale-Jones-Parry, Miss. Plas-yn-Yale, Corwen; Madryn Castle, Pwllheli.
1899	Yeldham, Charles Cecil, D.I., R.I.C. Sixmilebridge, Co. Clare.
1890	YOUNGE, Miss Katharine E. Upper Oldtown, Rathdowney.

Total number of Fellows, . . . 194 (Life and Hon. Fellows, 50.)

„ „ Members, . . . 1135 (Life Members, 26.)

Total, 31st December, 1900, 1329

N.B.—The Fellows and Members of the Society are requested to communicate to the Honorary Secretary, 6, St. Stephen's-green, Dublin, changes of address, or other corrections in the foregoing lists which may be needed.

SOCIETIES AND INSTITUTIONS WHICH RECEIVE THE QUARTERLY
JOURNAL

OF THE

Royal Society of Antiquaries of Ireland

FOR 1901.

- American Antiquarian Society, Worcester, Mass., U. S. A.
Antiquary (Editor of), 62, Paternoster-row, London.
Architect The (Editor of), Imperial Buildings, Ludgate Hill, London, W.C.
Belfast Naturalists' Field Club : The Museum, Belfast.
Bristol and Gloucester Archæological Society : Rev. William Bazeley, M.A.,
Librarian, The Society's Library, Eastgate, Gloucester.
British Archæological Association : Hon. Secretary, 32, Sackville-street, London, W.
Byegones (Editor of) : Oswestry, England.
Cambridge Antiquarian Society : T. D. Atkinson, Hon. Sec., St. Mary's Passage,
Cambridge.
Cambrian Archæological Association : The Hon. Sec., the Rev. Canon Trevor
Owen, M.A., F.S.A., Llangedwyn, Oswestry.
Chester and North Wales Archæological and Historic Society : John Hewitt, Hon.
Librarian, Grosvenor Museum, Chester.
Cork Historical and Archæological Society : care of Messrs. Guy & Co., 70, Patrick-
street, Cork.
Dorset Natural History and Antiquarian Field Club : Rev. O. P. Cambridge,
Bloxworth Rectory, Wareham.
Folk Lore (Editor of), 270, Strand, London, W.C.
Glasgow Archæological Society : W. G. Black, Secretary, 88, West Regent-street,
Glasgow.
Historic Society of Lancashire and Cheshire : The Secretary, Royal Institution,
Liverpool.
Her Majesty's Private Library : The Librarian, Windsor Castle, London.
Institution of Civil Engineers of Ireland : Hon. Secretary, 35, Dawson-street,
Dublin.
" Irish Builder," Editor of, Fleet-street, Dublin.
Kent Archæological Society : The Hon. Secretary, Maidstone, Kent.
National Library of Ireland, Kildare-street, Dublin.
Numismatic Society : The Secretaries, 22, Albemarle-street, London, W.
Numismatic and Antiquarian Society of Philadelphia : S. E. Cor. Twenty-first-
street and Pine-street, Philadelphia, Pennsylvania, U. S. A.

- Palestine Exploration Fund (Secretary of), 38, Conduit-street, London, W.
 Paris, Museum of St. Germain.
 Revue de Faculté de Midi, Bordeaux.
 Royal Institute of British Architects: The Librarian, St. James's Hall, Piccadilly
 London, W.
 Royal Institution of Cornwall: The Hon. Secretary, Museum, Truro, Cornwall.
 Royal Irish Academy: 19, Dawson-street, Dublin.
 Royal Archaeological Institute of Great Britain and Ireland: A. H. Lyell, Esq.,
 F.S.A., Hon. Secretary, 20, Hanover-square, London, W.
 Société d'Archeologie de Bruxelles: 63, Rue de Palais, Bruxelles.
 Société des Bollandistes, 14, Rue des Ursulines, Bruxelles.
 Société Royale des Antiquaires du Nord: Messrs. Williams and Norgate, 14,
 Henrietta-street, Covent Garden, London.
 Society of Antiquaries of London: W. H. St. John Hope, M.A., Assistant Secretary,
 Burlington House, London, W.
 Society of Antiquaries of Scotland: Joseph Anderson, Esq., LL.D., National
 Museum of Antiquities, Queen-street, Edinburgh.
 Society of Biblical Archaeology: W. Harry Rylands, F.S.A., Secretary, 11, Hart-
 street, Bloomsbury, London, W.C.
 Smithsonian Institution: Washington, D. C., U.S.A., c/o Wm. Wesley, 28, Essex-
 street, Strand, London.
 Somersetshire Archaeological and Natural History Society: William Bidgood, Taunton
 Castle, Taunton.
 Stockholm, Academy of Antiquities.
 Suffolk Institute of Archaeology. The Librarian, Athenæum, Bury St. Edmunds.
 Surrey Archaeological Society: Hon. Secretaries, Castle Arch, Guildford.
 Sussex Archaeological Society: Care of Hon. Librarian, The Castle, Lewes, Sussex.
 The Copyright Office, British Museum, London.
 The Library, Trinity College, Dublin (5 & 6 Vict. c. 45).
 The University Library, Cambridge (5 & 6 Vict. c. 45).
 The Bodleian Library, Oxford (5 & 6 Vict. c. 45).
 Waterford and South-East of Ireland Archaeological Society: Honorary Secretary,
 Waterford.
 Wiltshire Archaeological and Natural History Society: The Secretary, Devizes.
 Yorkshire Archaeological Society: E. K. Clark, Esq., Hon. Librarian, 10, Park-
 street, Leeds.

GENERAL RULES

OF THE

Royal Society of Antiquaries of Ireland.

(As Revised at the Annual Meeting, 1898.)

OBJECTS.

1. The Society is instituted to preserve, examine, and illustrate all Ancient Monuments and Memorials of the Arts, Manners, and Customs of the past, as connected with the Antiquities, Language, and Literature of Ireland.

CONSTITUTION.

2. The Society shall consist of FELLOWS, MEMBERS, ASSOCIATES, and HONORARY FELLOWS.

3. FELLOWS shall be elected at a General Meeting of the Society, each name having been previously submitted to and approved of by the Council, with the name of a Fellow or Member as proposer. Each Fellow shall pay an Entrance Fee of £2, and an Annual Subscription of £1, or a Life Composition of £14, which includes the Entrance Fee of £2.

4. MEMBERS shall be similarly elected, on being proposed by a Fellow or Member, and shall pay an Entrance Fee of 10s. and an Annual Subscription of 10s., or a Life Composition of £7, which shall include the Entrance Fee of 10s.

5. ASSOCIATES may be elected by the Council, on being proposed by a Fellow or Member, for any single Meeting or Excursion of the Society at a Subscription to be fixed by the Council; but they shall not vote, or be entitled to any privileges of the Society except admission to such Meeting or Excursion.

6. All Fees due on joining the Society must be paid either before or within two months from the date of Election. Fellows and Members failing to pay shall be reported at the next General Meeting after the expiration of this period.

7. Any Fellow who has paid his full Annual Subscription of £1 for ten consecutive years may become a LIFE FELLOW on payment of a sum of £8.

8. Any Member who has paid his full Annual Subscription of 10s. for ten consecutive years may become a LIFE MEMBER on payment of £5.

9. Any Member who has paid his Life Composition, on being advanced to the rank of Fellow, may compound by paying a sum of £7, which sum includes the Entrance Fee for Fellowship.

10. A Member paying an Annual Subscription of 10s., on being elected to Fellowship, shall pay an admission Fee of 30s., instead of the Entrance Fee of £2 provided for in Rule 3.

11. All Subscriptions shall be payable in advance on 1st day of January in each year, or on election. The Subscriptions of Fellows and Members elected at the last Meeting of any year may be placed to their credit for the following year. A List of all Fellows and Members whose Subscriptions are two years in arrear shall be read out at the Annual General Meeting, and published in the Quarterly Journal of the Society.

12. Fellows shall be entitled to receive the Journal, and all extra publications of the Society. Members shall be entitled to receive the Journal, and may obtain the extra publications on payment of the price fixed by the Council.

13. Fellows and Members whose Subscriptions for the year have not been paid are not entitled to the Journal; and any Fellow or Member whose Subscription for the current year remains unpaid, and who receives and *retains* the Journal, shall be held liable for the payment of the full published price of 3s. for each quarterly part.

14. Fellows and Members whose Subscriptions for the current year have been paid shall alone have the right of voting at all General Meetings of the Society. Any such Fellow present at a General Meeting can call for a vote by orders, and, in that case, no resolution can be passed unless by a majority of both the Fellows and of the Members present and voting. Honorary Fellows have not the right of voting, and are not eligible for any of the Offices mentioned in Rules 15 and 16, nor can they be elected Members of Council. In cases where a ballot is called for, no Candidate for Fellowship or Membership can be admitted unless by the votes of two-thirds of the Fellows and Members present, and voting.

OFFICE-BEARERS AND COUNCIL.

15. The Officers of the Society, who must be Fellows, shall consist of a Patron-in-Chief, Patrons, President, four Vice-Presidents for each Province, a General Secretary, and a Treasurer. All Lieutenants of Counties to be *ex-officio* Patrons on election as Fellows.

16. The President and Vice-Presidents shall be elected at the Annual General Meeting in each year. The nominations for these offices must be received at the Rooms of the Society on or before the first day of December preceding the Annual General Meeting, addressed to the General Secretary, and endorsed "Nomination of Officers." Each Nomination Paper must be signed by seven or more Fellows or Members as proposers; and in the case of a Candidate who has not held such office before, his Nomination Paper must be accompanied by an intimation under his hand that he will serve in that office if elected. In case the number of persons so nominated shall exceed the number of vacancies, a printed Balloting Paper, containing the names of all such Candidates arranged in alphabetical order, distinguishing those recommended by the Council, shall be sent by post to every Fellow and Member whose name is on the Roll of the Society, directed to the address entered on the Roll, at least one week before the day of election. Each person voting shall mark with an asterisk the name of each Candidate for whom he, or she, votes. The Voter shall then return the Balloting Paper to the General Secretary, on or before the day preceding the Election, in an addressed envelope, which will be supplied; sealed, and marked *Balloting Paper*, and signed outside with the name of the Voter: the Balloting Paper itself must not be signed. In case a Voter signs the Balloting Paper, or votes for more Candidates than

the number specified thereon, such vote shall be void. The Balloting Papers shall be scrutinized on the day of election by at least two Scrutineers appointed by the Council, who shall report the result at the General Meeting held on the evening of that day. The Treasurer shall furnish the Scrutineers with a List of the Fellows and Members whose Subscriptions have been paid up to the day preceding the Election, and who are consequently qualified to vote at such Election. Those Candidates who obtain the greatest number of votes shall be declared elected, subject to the provisions of Rule 17, provided that, when there appears an equality of votes for two or more Candidates, the Candidate whose name is longest on the books of the Society, shall be declared elected. The President shall be elected for a term of three years, and the same person shall not be elected for two consecutive periods. The four senior or longest elected Vice-Presidents, one in each province, shall retire each year by rotation, and shall not be eligible for re-election at the General Meeting at which they retire. The Council may submit to the Annual General Meeting the name of a Fellow, Hon. Fellow, or Member, who will act as Hon. President, and the Meeting may adopt the name submitted, or may elect another by a majority of votes, such Hon. President to hold office for one year, and shall not be elected for two consecutive periods.

17. The management of the business of the Society shall be entrusted to a Council of Twelve, eight of whom at least must be Fellows (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be *ex-officio* Members of the Council). The Council shall meet on the last Tuesday of each month, or on such other days as they may deem necessary. Four Members of Council shall form a quorum. The three senior or longest elected Members of the Council shall retire each year by rotation, and shall not be eligible for re-election at the Annual General Meeting at which they retire. In case of a vacancy occurring for a Member of Council during the year, the Council shall at its next Meeting co-opt a Fellow or Member, to retire by rotation. A Member of Council who has failed to attend one-third of the ordinary Meetings of the Council during the year shall forfeit his seat at the next Annual General Meeting. The vacancies caused by the retirement by rotation of Members of Council shall be filled up in the manner prescribed for the election of President and Vice-Presidents in Rule 16.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duties shall be defined by the Council, and they shall report to the Honorary General Secretary, at least once a year, on all Antiquarian Remains discovered in their districts, investigate Local History and Tradition, and give notice of all injury inflicted, or likely to be inflicted, on Monuments of Antiquity or Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to restore or preserve them.

19. The Council may appoint Committees to take charge of particular departments of business, and shall report to the Annual General Meeting the state of the Society's Funds, and other matters which may have come before them during the preceding year. They may appoint an Hon. Curator of the Museum, and draw up such rules for its management as they may think fit. The Hon. General Secretary may, with the approval of the Council, appoint a paid Assistant Secretary; the salary to be determined by the Council.

20. The Treasurer's Accounts shall be audited by two Auditors, to be elected at the Annual General Meeting in each year, who shall present their Report at a subsequent General Meeting of the Society.

21. All property of the Society shall be vested in the Council, and shall be disposed of as they shall direct. The Museum of Antiquities cannot be disposed of without the sanction of the Society being first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings and Excursions to be held in the respective Provinces, the Honorary Provincial Secretaries may be summoned to attend the Meetings of Council *ex-officio*. Honorary Local Secretaries of the County or Counties in which such Meetings are held shall be similarly summoned.

MEETINGS OF THE SOCIETY.

23. The Society shall meet four times in each year on such days as the Council shall ascertain to be the most convenient, when Fellows and Members shall be elected, Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited. Excursions may be arranged where practicable.

24. The Annual General Meeting shall be held in Dublin in the month of January ; one Meeting in the year shall be held in Kilkenny ; the other Meetings to be held in such places as the Council may recommend. Notice of such General Meetings shall be forwarded to each Fellow and Member. Evening Meetings for reading and discussing Papers, and making exhibits, may be held at such times as shall be arranged by the Council.

PUBLICATIONS.

25. No Paper shall be read to the Society without the permission of the Council having previously been obtained. The Council shall determine the order in which Papers shall be read, and the time to be allowed for each. All Papers listed or Communications received shall be the property of the Society. The Council shall determine whether, and to what extent any Paper or Communication shall be published

26. All matter concerning existing religious and political differences shall be excluded from the Papers to be read and the discussions held at the Meetings of the Society.

27. The Proceedings and Papers read at the several Meetings, and where approved of by the Council, shall be printed in the form of a Journal, and supplied to all Fellows and Members not in arrear. If the funds of the Society permit, extra publications may be printed and supplied to all Fellows free, and to such Members as may subscribe specially for them.

GENERAL.

28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after notice given at the previous General Meeting. All By-laws and Regulations dealing with the General Rules formerly made are hereby repealed.

29. The enactment of any new Rule, or the alteration or repeal of any existing one, must be in the first instance submitted to the Council ; the proposal to be signed by seven Fellows or Members, and forwarded to the Hon. Secretary. Such proposal being made, the Council shall lay same before a General Meeting, with its opinion thereon ; and such proposal shall not be ratified unless passed by a majority of the Fellows and Members present at such General Meeting subject to the provisions of Rule 14.

ROBERT COCHRANE, F.S.A.,

Hon. Secretary.

6, ST. STEPHEN'S-GREEN, DUBLIN.

31st December, 1900.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1900.

PAPERS AND PROCEEDINGS—PART I. FIRST QUARTER, 1900.

Papers.

ADDRESS DELIVERED AT THE ANNUAL GENERAL
MEETING ON TUESDAY, 30TH JANUARY, 1900.

BY E. PERCEVAL WRIGHT, M.D., PRESIDENT.

FELLOWS AND MEMBERS OF THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND,—

MY first duty on taking this Chair is to ask you to accept my grateful thanks for the honour that you have conferred upon me by electing me as your President. I conceive that it must have taken more than an average courage on your part to place me in this position; I confess I fear that I may have shown too great a confidence in my own powers in accepting it.

I promise to endeavour by my labours on your behalf to justify in some measure your choice, and I will try by my zeal to make up for my want of knowledge.

During the benign sway of my immediate predecessor, our Society celebrated its first Jubilee, and you heard from his lips how luxurious and happy had been the growth, during those fifty years, of the seed sown by our Founder, the Rev. James Graves, in the City of Kilkenny. To-night O'Connor Don hands over the general care of the Society to me in an equally prosperous condition.

When, in 1849, James Graves had printed on the title-page of the first volume of our *Journal*, that "If there be which are desirous to be strangers

in their owne soile, and forrainers in their owne City, they may so continue, and therein flatter themselves. For such like I have not written these lines nor taken these paines"—it was with a sure and well-nigh certain hope that he would find many, not desirous to remain strangers on their own soil, and that such would unite in searching out and publishing the deeds and thoughts of their ancestors. The goodly array of volumes, forming the series of our *Journal*, points to the fruition of this hope. I wish that our Members would make an intimate acquaintance with these volumes, they will find in them many precious records of facts relating to Irish Antiquities, and that are of abiding interest; very few indeed of a purely speculative type.

The value of these volumes would be still greater, and more accessible, if there was a good general index of their contents. I hope that at this time twelve months I may congratulate you on having an Index to our first nineteen volumes, from 1849 to 1889.

While with some pride and much confidence we congratulate ourselves on our well-illustrated *Journal*, it is fitting that we should at the same time bear well in mind, that the extent and value of our publications are in a very great measure dependent on ourselves. The subscription to our Society is a small one, and for it the Members get a very adequate return in the quarterly Parts of the *Journal* and the programmes of our various Excursions, but while this is so, it is often a matter of much difficulty to get in our annual subscriptions. It has been so no doubt from the very commencement of our career—there is something quite pathetic in the appeals of James Graves, in our early volumes, to Members to pay up their subscriptions so as that he might pay the printer's bill and proceed to fresh printing. It is pretty much the case still: Members put off sending up the small amount due, the debt soon becomes an arrear, then a trouble, a thing to be forgotten, our Treasurer gets into a state of despair, and our Society suffers. I would therefore appeal to all our Members and Fellows to call to mind the fable of the Bundle of Sticks: as long as each by paying what he has undertaken to pay, remains one of the bundle, it is most strong, but if the individual elects to remain isolated, the bundle is weakened thereby.

I would also appeal to our Local Honorary Secretaries to enlist under our banner more of our county people. Our Local Secretaries sometimes help us by reporting on the state of the Antiquities in their districts; they could also help us by recruiting for our ranks.

We have now as a Society attained unto an excellent position; let us spare no effort to keep that which we have won.

To pass away from the consideration of ourselves, I would call to mind that, as Irish Antiquaries, we are interested in the preservation of our Ancient Monuments and Antiquities. As a Society we have done a good work, though small, as our means were small, in preserving some of the former; nor in Kilkenny, where we were born, have we altogether

neglected the collecting of the latter; but taking a survey of the whole of Ireland, I would ask your attention to a few remarks on the subjects of the preservation of our (I.) Ancient Monuments, and on the conservation of our (II.) Antiquities.

First, as to our Ancient Monuments—these may be roughly classified as Earth and Stone Works, Oratories, Churches and Cathedrals, Round Towers and Crosses, Religious Establishments, and Castles.

It would be not only a tedious task but one beyond my powers to trace the subject of Title to the numerous Ecclesiastical structures in Ireland, and for my present purposes it is not necessary to do so. By the Irish Supremacy Act, 1537, while such Ecclesiastical buildings as Cathedrals and Parish Churches, with their various graveyards and attached buildings, were vested in the Reformed Church, almost all the great Religious Houses in Ireland were dissolved, their property was confiscated, and their possessions were either retained for the benefit of the Crown or granted to laymen. Nothing was restored to the Church.

In 1834 we find all the Ecclesiastical buildings of the Established Church in the control of the Board of Ecclesiastical Commissioners for Ireland. Next we find that by Clause (1.) of the 25th section of the Irish Church Act, 1869, it is enacted that—

(1.) “Where any Church or Ecclesiastical building or structure appears to the Commissioners to be ruinous, or if a Church to be wholly disused as a place of public worship and yet to be deserving of being maintained as a National Monument by reason of its architectural character or antiquity, the Commissioners shall by Order vest such Church, building or structure in the Secretary of the Commissioners of Public Works, Ireland, to be held by such Secretary, his Heirs and Assigns, upon Trust for the Commissioners of Public Works, to be preserved as a National Monument and not to be used as a place of public worship, and the Commissioners shall ascertain and by Order declare what sum is in their judgment required for maintaining as National Monuments the Churches, buildings and structures so vested, and shall pay such sum accordingly to the said Secretary to be held upon Trust for the said Commissioners, and to be applied by them in maintaining the said Churches, buildings and structures.”

All credit should be given to the draftsman of this Clause; he meant well for our ancient Church ruins, and gave the Commissioners ample powers to provide the necessary funds, but one wonders what was the object of vesting these ruins in the Secretary of the Commissioners of Public Works, Ireland, his heirs and assigns, and not in the names of the Commissioners themselves, and the question

might arise, in whose name are such buildings now actually vested? but a more important question is, by what means did the Commissioners under the Church Act ascertain what buildings should be so vested? for it must surely have been after ascertaining the number of these and their then condition that they arrived at the sum which "in their judgment" would be "required for maintaining these as National Monuments." The Commissioners were in possession of very large funds, amply sufficient to give them not a moment's anxiety in properly providing for these National Monuments. The sum paid to the Secretary of the Public Works in trust for the maintenance is, however, not one that can now be considered, and I pass to the further point of my inquiry, what buildings were actually vested? To answer it I have but one document to refer to: it was printed for Her Majesty's Stationery Office in February, 1895, and was forwarded by Order of the then Chairman of the Board of Public Works, Ireland, under cover to the Secretary and Members of Council of this Society. It is headed "List of National Monuments vested in the Commissioners of Public Works, under the Irish Church Act, 1869, section 25." This Schedule contains 137 items.

It is a remarkable list, containing a long series of churches, cathedrals, round towers, and crosses, but also many abbeys and monasteries, some stone forts, and one Ogam stone.

Along with the capital sum for the maintenance of these as National Monuments the Board of Works accepted the services of the late Sir Thomas Deane as their Superintendent.

In 1882 the Ancient Monuments Protection Act was passed. It enacts, *inter alia*—

"That Her Majesty's Treasury shall appoint one or more Inspectors of Ancient Monuments whose duty it shall be to report to the Commissioners of Works (in Ireland, to the Commissioners of Public Works) on the condition of such Monuments and on the best mode of preserving them.

"The Owner of any Ancient Monument to which this Act applies may by Deed under his hand constitute the Commissioners of Works in this Act mentioned the Guardians of such Monument.

"The expressions 'maintain' and 'maintenance' include the fencing, repairing, cleansing, covering in or doing any other thing which may be required for the purpose of repairing any Monument or protecting the same from decay or injury.

"The expression 'Ancient Monument, to which this Act applies,' means the Monuments described in the Schedule hereto, and any other Monuments of a like character of which the Commissioners of Works, at the request of the owners thereof, may consent to become

Guardians, and the site of such Monument, also the means of access to such Monument.

“Eighteen Monuments are detailed in Schedule C. as relating to Ireland.”

The Ecclesiastical Monuments in Ireland being already endowed, the Monuments scheduled as samples of those to be reported on and preserved were those with a prehistoric interest, such as Earthen Forts, Stone Forts, Tumuli, and the like. The owner of any Ancient Monument to which this Act applies was allowed to vest it in the guardianship of the Commissioners of Public Works *by Deed under his hand*.

Both the provisions for the maintaining of the Ecclesiastical structures vested under the Church Act, and of those which under the Act of 1882 might be vested, were very properly supplemented by the provisions of a short Act passed in 1892, which enacts—

That where the Commissioners are of opinion that the preservation of any ancient or mediæval structure, erection or monument, or of any remains thereof is a matter of public interest by reason of the historic, traditional, or artistic interest attaching thereto, they may at the request of the owner, consent to become the guardian thereof, but it must not be a dwelling-place.

Power is also given to spend surplus income from moneys paid to them by the Commissioners of Church Temporalities, Ireland, on structures such as are described in sect. 25 of the Irish Church Act, 1869, whether or not vested under that Act.

Her Majesty's Treasury appointed Sir Thomas Deane as Inspector of Ancient Monuments, with the duty of reporting to the Commissioners of Public Works, Ireland, on the condition of such Monuments, and on the best mode of preserving them.

Such is a brief sketch of the provisions made by the State for the support and maintenance of our Ancient Monuments, and perhaps you will agree with me that the intentions were well conceived, that the work was fairly, I do not say liberally endowed, but that the success was in a very large measure dependent on the manner in which the scheme was carried out. Nothing could be further from my thoughts than to enter into critical details on this subject, but I would like to make one personal remark, *i.e.*, that up to 1893, the year after the passing of the Act for the Amendment of the Ancient Monument Act, 1882, I never took any part in the criticism of the work done under the direction of the Board of Works. In 1893 my attention was called to works carried out by them at Dunbeg Fort near Ventry, in the County of Kerry, which, as far as I could judge (I had known the Fort since 1857), completely altered its original structure. No attention had been paid to the descriptions of Du Noyer published in 1858, and, as far as I could ascertain, the

Monument was not at the time even vested in the Board of Works, and therefore none of the Parliamentary grant should have been expended upon it. This was a state of affairs, to say the least, very undesirable.

Towards the close of 1894 the then Chairman of the Board of Works informed the Council of the Royal Irish Academy and the Council of this Society, "That the Commissioners fully agreed that their duties (under the Church and Ancient Monuments Acts) were strictly limited to the preservation and maintenance of Ancient Monuments, and should by no means extend to restoration still less to investigation."

The Board further inquired whether "The Society of Irish Antiquaries would be disposed to nominate two of their body, who with two other Members chosen by the Royal Irish Academy, should meet once a month the Chairman and the Superintendent at the Boardroom in the Office of Public Works in order to confer and decide on the character of the work to be undertaken in reference to any ancient monuments which either may in the future be vested under the Acts, or which having been vested, have as yet not been attended to, or require further attention." The two bodies consulted were at first strongly opposed to the taking of this responsibility upon their shoulders; it will be remembered that a good deal of hostile criticism had been passed on the restorations, repairs, and maintenance carried out from time to time by the Board of Works; so much so indeed that in my opinion many of the good things which they have done were overlooked owing to the opprobrium that attached itself to some of their labours; so it was thought that such a Committee would only be a medium for bearing some part of this blame, and further that the rights of the two bodies for criticism would be more or less paralysed by its existence.

On the other hand, it was urged that, in the interest of the Ancient Monuments of Ireland, the well-meant scheme of the Board of Works should be accepted, and that an attempt should be made, free from prejudice or favour, to give the best advice in the power of the two bodies consulted. The scheme was finally approved of. The Royal Irish Academy Council nominated the late Rev. Denis Murphy, s.j., and Lord Walter Fitz Gerald on the Committee, and your Council nominated Mr. Thomas Drew and myself. These representatives were to report from time to time to their respective Councils, and to consult them in case of need.

The plan appeared to me an excellent one, and I thought that Sir R. Sankey deserved immense credit for its inception; but again all depended upon its working. When the full list of Ancient Monuments was published by the Board of Works, it showed 137 numbers scheduled under the Church Act, 25 under the Monuments Protection Act, 1882, and 26 under the 1892 Amendment Act, 188 in all, scattered not only all over Ireland, but in many cases situated on not easily accessible places—Tory Island, Clare Island, Cape Clear Island, Skellig-Michael, and the Blaskets, to wit. More than a half of these ruins had no special archi-

tectural features; prehistoric and historic traditions made some of them of interest, but to know how to preserve and maintain many of them was a life's study in itself. There was no office provided for the Superintendent in which he could keep for ready reference the sketches, plans, and photographs he might accumulate; there was the feeling that, amid all the really arduous labours that fall on the backs of the Commissioners of Public Works, there was but little time left for the careful consideration of some of the vexed subjects of antiquarian research which were continually turning up. To be a restorer of ancient monuments one should be sheltered by a triple coat of brass, but even the repairer of such required a coat of mail. Things were not satisfactory. Criticisms increased—some gentle, others rough, some very much so. Something, it was said, must be done, and at last came the above proposal for the formation of the Consultative Committee.

At the first meeting held in January, 1895, a formal statement was laid before the Committee. It appeared that of the 137 items scheduled under the Church Act "all of them had been long since dealt with," and "of the others most of them had been put in a state of repair." "The annual income from the residue of the Church Fund vested was £900, and the sum placed on the Votes was £350. After payment of the Superintendent's salary and sundry small sums to caretakers, the rest was available for maintenance and repairs. There was also the balance that might remain unexpended from the interest on the Church Fund."

"While the responsibility of the simple preservation of all vested monuments was thrown by statute on the Board exclusively, yet the Committee could give valuable advice as to how far structures which had fallen might not be placed in their original positions, what should be done with sculptured fragments, remains of crosses, and such like." "The Board had arranged to have photographs made of all newly vested buildings, both before the commencement of any works and after, and the advice of the Committee would be most valuable as regard to such." There were also regulations as to when the meetings were to be held, and as to the manner of conducting the business thereat. In addition to the delegates from the Royal Irish Academy and your Society, the Superintendent of Ancient Monuments was placed on the Committee, and it was arranged that it should be presided over by the Chairman of the Board of Works, or in his absence by one of the other Commissioners.

The scheme seemed full of promise, but after a trial of five years, I am not satisfied with the results. I say this on my own responsibility, and I will briefly give some reasons. After the Committee had got settled down to work, I began my inquiries as to the restoration of Dunbeg Fort, and as to when it was vested; also about the access to it, and as to why it did not appear in the printed schedule. I could get no information, and it was only in January, 1899, that I found it the last but one item in a Schedule of "lately vested structures."

Surely it was not right that the restoration, repairs, or maintenance, call it by what name you will, should have been effected on an Ancient Monument like this, when at the time of these works it was not vested.

In this way, discovering almost by accident that money could be spent on buildings not vested, my suspicions were aroused as to the vesting orders in several of the Ecclesiastical ruins in the Schedule. The case I selected was the well-known Abbey of Mellifont. On inquiry I was told that though the extra-mural church had been in part preserved by the Board, yet that this structure was not vested in them; but to the inquiry, why was this? I have had no reply. Now, I have reason to believe that not one stone of the ruins of Mellifont itself is vested in the Board, and that the ruins are still the property of the lord of the soil. This may at first seem quite impossible, but you will agree with me that even the Church Commissioners could not transfer a property to which they had no Title. The Church Commissioners might include any number of church ruins, even abbeys, &c., in a Schedule, and refer to the same as vested in the Board of Works; but unless they had a Title to such, this conveyance would be of no value. How many such cases there may be I cannot tell; but it would certainly have been desirable that before the maintenance of any Ancient Monument was commenced, the Board's vested interest in it should have been clearly made out. So much for the Scheduled Monuments under the Church Act. I must now refer to those scheduled under the Protection Act, 1882. In this Act eighteen monuments are scheduled as relating to Ireland. The owner of any one of these could, by a Deed under his hand, constitute the Board of Works the guardians thereof. Without such a Deed the Board had no control over them. The eleventh on this Schedule is "the Earthworks on the Hill of Tara." When, last summer, the Board attempted to stop the search for the Ark of the Covenant in a part of this famous mound, they found, alas! that they had no Title to interfere. How far their power extends over the other seventeen prehistoric monuments is yet to be seen.

You may, perhaps, now understand why I cannot feel satisfied with the state of things which has revealed itself to me as one of the Monuments' Preservation Committee. Surely it is important that the way should be made clear before us, that every information to be had should be given to us, that nothing that is being carried out in reference to any of these Monuments should be kept from us, and that the one idea acting on everyone engaged in this work should be to do the best that was possible to maintain our old ruins. All should work with the one aim; the idea that investigations are made for any other object than that of ascertaining the condition of affairs should be scouted. Above all, time should be spent on the examination of the subjects brought before us; they are neither few in number nor always easy of study. The members of the Committee give their time and thoughts to the

matters brought before them without a grudge, and they were nominated at the request of the Board, in whose power it is to do all that is needed.

Until the other day I could see but little hope of things working more smoothly. It might be possible by pointing out defects to have such remedied; but the Committee, however useful on an emergency, was not, in my opinion, in a position to do really good work. It was not able to investigate and search out matters. Often the only course open to me was to say, "Be it so," to whatever was done.

But a fact that will not be news to most of my hearers has once more put me in an optimistic mood, and in the appointment of our friend and Hon. Secretary, Mr. Robert Cochrane, to succeed Sir Thomas Deane, I see a bright promise of good things in store for the Antiquaries of Ireland. In sympathy with everything that relates to our Ancient Monuments, with an extensive knowledge of not only their past history, but with, for most of them, a practical acquaintance of their present state, he is an ideal Superintendent of our Monuments. As an officer of the Board he will have very many advantages that his predecessor was denied. Of his feelings towards the Committee I am certain, and in congratulating our Society on this appointment I feel sure it inaugurates a new and happy state of things.

Secondly, as to Irish Antiquities and their conservation, the subject in general is too large a one for the present occasion. I therefore apply myself to the Antiquities made of gold and silver. The subject of what is known as treasure-trove in the British Islands is a large one, and one not without interest. Treasure-trove may be briefly defined as consisting of "any gold or silver in coin, plate, or bullion of ancient time, hidden, *whereof no person can prove any property*," and it is declared to belong to the Crown. It will be noted that it is not sufficient that the treasure found should be of gold or silver. It is necessary that it should have been found under circumstances that indicated that it had been hidden—*i.e.*, put in a place of safety—with an intention of being at some time reclaimed; for it has been decreed that if a man scatters treasure upon the earth or throws it into the sea it belongs to the first finder. Or again, gold and silver ornaments may be hid away under the earth, without any intention of their ever being reclaimed, as in the case of such being buried with a corpse or deposited as a votive offering. In spite, however, of every legal ingenuity in the way of definition, cases have arisen as to which it has been impossible at first sight to determine whether they came under the category of treasure-trove or not. In some such cases an inquest has been held, and the queries have been, can anyone prove property in the gold and silver found? if not, do they belong to the Crown or to the finder?

A Paper on the Law of Treasure-trove, by Sir John Evans, K.C.B.,

puts the case for England in a very clear light, and shows how the Treasury, while laying down a very strictly legal line of action, do not on occasion follow the same (*Proc., Soc. Antiq., London, 2nd Ser., vol. xiv., p. 217*).

Up to 1837 the penalty for not giving over all such treasure to the Crown was a heavy one. On the accession of Her Majesty and the passing of the Civil List Act, treasure-trove, as one of the hereditary revenues of the Crown, passed to the Treasury. With the new property the Treasury presumably acquired the power of making all necessary regulations about the same, and such regulations have been made from time to time.

The Treasury regulations, so far as they relate to England, Wales, and Scotland, need not here be treated of; but some recent finds of gold ornaments in Ireland have attracted attention to the subject of the regulations in force in this country. Hence a brief inquiry as to the leading facts known about treasure of gold or silver found in Ireland may be useful.

There are some scraps of information to be obtained about finds of treasure in the seventeenth century. Thus we have in our **XVII. Cent.** *Journal* an extremely interesting communication from the late Dr. Aquila Smith, in which he puts on record copies of two depositions made before a magistrate in January, 1673. They are concerned about a find of treasure-trove made about May, 1670, at Ballymorish, in the Queen's County, on part of the property granted by Queen Elizabeth to Owen M'Hugh O'Dempsie in the thirteenth year of her reign.

“The examination of Kate Moylony, *alias* Oulaghan, taken before me uppon the holy Evangelist, the . . . day of January, 1673.

“This examinant being duely sworne, saith, that at or about the last of May, 1670, she and her son Edmond Moylony came to the house of Farrell M^cMorris, at Ballickmorish, in the evening, and there staid them both all night; after supper the said Edmond spake unto the said Farrell M^cMorris, and told him that he was sent thither by his father, Laughlin Moylony, to see some brasse that the said Farrell found. After a good while the said Farrell answered and said it was no brasse, but whispered his owne son in the eare, uppon which the son went into a chamber, and unlocked a chest, and brought with him a yard of pure gold, compleatly wrought, about 28 inches long, and as thick as her middle finger, and one greate ring that might compasse and [any?] man's head with his hatt on, and shaped after this manner [*here is a rude sketch of a torque with the hook and spiral terminations for fastening*] and each of the 3 loopes near as long as her finger, and much of the same thicknesse, and another ring of lesse compasse, plaine and round, and another piece in the figure of a pair of tongues, two spans long, and of equall thicknes with the yard, and after the said

Kate and Edmond viewed the said parcell of gold, Farrell spake to the said Edmond, and said, I know that this is good mettall, and if you prove faithfull to me, I will give that which you will be the better for, and your posterity after yow, the said Edmond promised to be faithfull, then Farrell said, take a little of itt, and try if it be what I thinke it to be, upon that Edmond drew out his tooles, and Farrell would not suffer him to cutt above a quarter of an inch of the smalest ring, which the said Edmond tooke, and parted next morning, and went to Birr, and sold it to one John Cavan, gold-smyth, for 30s., and the said John told the said Edmond and Kate that it was as good Arabian gold as ever was seene, and the said Kate and Edmond told the said John where they found that there was an infinite deale of gold, and what they could gett they would bring from tyme to tyme.' . . .

“The examination of Catherine, the wife of Laughlin Mullaney. Examinant sayeth that about the end of May, 1671, she and her son Edmond deceased, were at the house of one Farell McMorris, and that she saw there a round piece or barr of gold of 27 or 28 inches long, which she knowes by measuring the same with her arme, that she saw another piece of gould that was doubled, and being so doubled was 2 spans long. That she saw likewise one large hoop of gould that had (at the joyning of its ends) two loopes or turneings one from another, and that one of the said loopes or turneings had 3 doubles, and that the said hoop would compasse any man's hatt. That she saw one small hoop or ring that would compasse any man's neck, with a passage betwixt both the ends thereof, and that her son cutt off the weight of a quarter cobb of this latter ring, and sould the same for thirty shilling. That it was the said Farrell Mac Morris, and his son (that was said to have found the said gould) were the persons that shewed the said gould unto her and her son, and that both she and her son did not onely see, but handle the said gould, that the said Farrell Mac Morris tould her son, that if he would make good use of that little bitt he cutt of, and bring him a good and faithfull account thereof, that he would give him what would make him for ever, that at the bringing the said gould out of a chest, that was in another roome there was a great shineing over all the roome, and that she heard a noyse and jungling att the removing of the said gould as if plough chaines were stirred, And that she could not judge any other than that there was abundance of gould more, than what she and her son saw.” . . .

The inquisition was probably held to determine whose property this treasure was. It is possible that the grant of the manor from the Crown may have vested such in the O'Dempsies, but I can find no further particulars of this case. Dr. Aquila Smith thinks the mention of “Arabian

gold" remarkable, as it implies a belief existing at that time that the gold found so abundantly in Ireland was introduced from Arabia. But is it not possible that this "gold of Arabia" idea may have had its origin in the well-known passage in the 72nd Psalm, "Ex Auro Arabiae," of the "Vulgate." In my very young days the gold of Araby was not an uncommon phrase on my nurse's lips, and it had on me the same soul-awakening effect that the blessed word "Mesopotamia" is said to have on some.

In the eighteenth century the finds were numerous, and the details given are more exact. The early volumes of the *Archæologia* XVIII. Cent. are full of the records of gold-finds in Ireland in this century. Thus, in the third volume we have a long list of articles of gold found from time to time in the County of Tipperary (the dates are between 1732 and 1771). Some of these were purchased by the lord of the soil from the finders. One piece of gold, described as being of the form of a scallop-shell (probably a gold necklet), was thus purchased for 14½ guineas. Another is described as a gold vessel much in the form of a chalice, except that the handle was curved. It weighed 10 ounces 12 dwts. 23 grains, and it was chased and engraved. In this century it never seems to have crossed the minds of the finder or purchaser that these gold and silver articles were the property, or might be the property, of the Crown; nor is there any sign of the Crown having looked after such property, though when brought over for exhibition, as most of these articles were, to London, there was not a shadow of concealment as to where they were found, and under what circumstances.

Although I should like to trace some of the more remarkable of these eighteenth-century finds, yet, as the private collector had apparently not made his appearance in Ireland at this time, and there was no museum in Ireland, the task seems impossible.

About 1758 we find the Right Rev. Dr. Pococke, Bishop of Meath, in Ireland, exhibiting to the Society of Antiquaries, London, a gold ring set with twenty-five table diamonds, regularly and well disposed, of no inconsiderable value, which had been found in March, 1748, in a stone grave about seven miles west of Mullingar, in the County of Westmeath. There was no inquest upon this ring. That it rightly belonged to the finder may be conceded, but his lordship took the opportunity of exhibiting it, to also lay before the Society a large number of gold ornaments found in various parts of Ireland, giving the places where they were found and the names of their owners. One fine fibula, which is figured by him, weighed 15 ounces of gold.

At the very beginning of the present century many gold ornaments were found under circumstances indicating that they were XIX. Cent. treasure-trove, and yet they were freely spoken of, bought, and sold. One example will prove this. On July 18th, 1808, Mr. John Alex. M'Naghton, of Coleraine, writes to the Rt. Hon. Sir Joseph

Banks, Bart., Pres. R.S., stating that a poor peasant had lately found in the neighbourhood of Ballycastle, in the County of Antrim, an ornament of the purest gold, weighing 22 ounces. After a brief description of the specimen he adds:—"I have requested that it might not be disposed of until I should have the honour of writing to you about it, as I thought it very likely it might be thought worthy of a place in the British Museum." There can be little doubt that much of the gold ornaments found in Ireland would have come under the denomination of treasure-trove; but it would be the height of perverseness to charge Simon, Pococke, Vallancey, and the other private collectors of the day, with dishonesty or felony, or, may I add, even wrong-doing. Those acquainted with the circumstances will acknowledge that it was well for our recent collections that in those days the private collector was in existence.

Up to about 1860 the Crown and the Treasury, so far as Ireland was concerned, do not seem to have given the subject of treasure-trove much thought. From time to time several thousands of pounds worth of gold were found, all apparently hidden away. The articles were sold in the open market or were melted in the crucible, and yet no letter from the Solicitor's Department, either at Somerset House or Dublin Castle, seems ever to have been sent. In June, 1839, two fine torques from Tara were purchased from Dr. Petrie. They weighed 40 ounces. The sum of £180 was raised by a special subscription to buy them. Three years afterwards the collection of Dean Dawson was purchased by subscription. It contained some 252 articles of silver and 97 of gold; some of the latter were rescued by the Dean from the goldsmith's crucible. The records on most of the objects in this collection, which forms part of the Museum of the Royal Irish Academy, indicate that they were treasure-trove. In 1845 we find the well-known Clerk of the Royal Irish Academy, Edward Clibborn, writing to its Secretary (Dr. James MacCullagh) about a discovery of three gold antiquities of considerable value, found near Naas. "The most interesting of these, a torque weighing 18 oz. 4 dwts. 6 grs., I have purchased for the Marquis of Kildare's collection." This letter was read before the Academy, Sir W. R. Hamilton, President, in the chair. There is no record of anyone treating these torques as treasure-trove. The largest fibula known is in the Library of Trinity College, Dublin. This magnificent example weighs 33 ounces of gold. It may have been treasure-trove, but it may be pleaded about it, and for the one at Carton, that had they been left to the care of Her Majesty's servants they would not be in existence at this day.

So things went on until 1854, when occurred the great Clare find. In a small stone chamber, under a little mound of earth situated in the parish of Tomfinlough, near Quin, in the County of Clare, the hoard known by this name was found. The earth-mound was cut through in making the Limerick and Ennis Railway. This hoard, possibly the spoil of a foraging expedition, had been hidden in haste. The rings and torques were twisted

together, and covered on the outside by the gorgets, or neck-collars. The small chamber had been rudely built of stones, was about two feet square, and covered at top by a flag. The cavity was filled with golden ornaments and a few ingots. On the discovery a scramble took place among the railway navvies, who, on dividing the treasure, decamped, and disposed each of his share for what it would bring, chiefly to travelling pedlars. That these gold ornaments were hidden admits of little doubt. Not unlikely it was the spoil of the Irish by the Danes; for, as Sir W. Wilde suggests, had it been hidden by the Irish the knowledge of the circumstance would probably have been preserved, and it would not have remained undiscovered for seven or eight centuries. The bullion value of this find has been variously calculated at from £2,000 to £3,000. Thanks to the exertions of an eminent firm of Dublin goldsmiths, some £500 worth was rescued from the crucible. This fine series of golden ornaments, found apparently hidden away under the earth, was, by permission of this firm, exhibited at a meeting of the Royal Irish Academy on the 26th June, 1854, His Excellency the Earl of St. Germain's being present, and a subscription list was opened to purchase them, the Lord Chancellor of Ireland and the Lord Primate of Ireland subscribing liberally to the fund. The subscriptions not reaching the total required, the Government passed a vote of £150 to the Academy, to enable them to complete the purchase. Whatever may have been the powers of the Treasury, it would seem that they took no part in the recovery of this as treasure-trove. An enormous portion of it found its way to the smelting-pot, though the British Museum and many private collections have been also enriched from it.

By the description and exhibition of these gold ornaments attention was directed to the general question of treasure-trove. The Society of Antiquaries of Scotland moved in the matter in 1858. They pleaded that all such found in Scotland should be preserved in Scotland. About the same time Lord Talbot de Malahide presented a Memorial to the Treasury, which was ordered by the House of Lords to be printed. The memorialist states that "he is aware of the disposition of the Government to deal liberally in these matters (*i.e.*, treasure-trove found in England and Ireland); but the state of uncertainty which now prevails is most injurious to the interests of archæology, and that if the same policy was adopted towards England and Ireland which had been found so beneficial in Scotland, memorialist is convinced that the parties whom he represents would be satisfied." Lord Talbot was at this time the President of the Archæological Institute of Great Britain and Ireland, and a Vice-President of the Royal Irish Academy. His Memorial is dated from Malahide Castle, 15th October, 1859.

Just at this crisis a remarkable case occurred, which may still be in the memory of some. In July, 1858, the Rev. James Graves, then our Secretary, exhibited the fragments of a splendid gold fibula, which had

been quite recently found in the County of Tipperary. It was computed to weigh 10 ounces. But two persons were interested in its discovery, neither of whom knew its value; so it was cut in two with a handsaw, and one portion was made into a ferrule for a "blackthorn." Subsequently the body of the fibula was sold to one goldsmith in Clonmel, and the ends to another. These persons could not come to an arrangement for the possession of the whole, but lent them to James Graves to exhibit. The pieces at last found their way to Dublin, where they were deposited with Mr. West. Here Sir Wm. Wilde saw them, and he describes the fibula as of the same type as the one in Trinity College, but about one-third its weight. The owners refused £3 10s. an ounce for the portions, and they were returned to them. Eventually one portion was melted down in William-street, Dublin. An effort was made to obtain the other portion, but the Clonmel dealer asked £5 an ounce, and what became of it is not known. James Graves always thought that this specimen was lost through the apathy of the Royal Irish Academy, and has placed this opinion in print. I can only plead as extenuating circumstances that in those days the funds of the Academy for the purchase of such objects were very small, and that my old master had not always the ear of the Treasurer. But I refer to the case solely to emphasise how little the laws of treasure-trove were then understood. Here was a lump of gold in the form of a fibula found under a stone in the Keeper Mountains, and, in spite of the notoriety of the circumstances, Her Majesty's Treasury put forward no hand to try and save it from the melting-pot.

However, Lord Talbot's Memorial at last succeeded in attracting the attention of the Home Office; and in August, 1860, a circular was issued from Whitehall, directed to the Chief Constables of counties in England, and to the Inspectors of Police in Ireland, announcing that the Treasury authorised the payment to finders of ancient coin, gold and silver ornaments, or other relics of antiquity, of the actual value of the articles, and ordering that if such were not given up measures were to be taken for their recovery. It will be noted that in this circular relics of antiquity are grouped with treasure-trove, and that it would be difficult to fix the "actual value" of a stone celt; but the circular was cancelled by another circular, dated 9th January, 1861, stating that a further Minute about treasure-trove would shortly appear. This took the form of a Treasury Minute, which is dated 16th July, 1861, and signed by Sir F. Peel. It is difficult to satisfactorily condense this very important document. It apparently is still in force. It undoubtedly laid down the regulations for treasure-trove in England and Wales; and though Ireland may not have been by name included within its provisions, yet they would seem to have been acted on in this latter country with the fullest cognisance of the Treasury.

The Minute offers on the part of the Crown to the finder of treasure-

trove the intrinsic or metallic value of the article found. It nowhere defines what is treasure-trove. It further acknowledges that such treasure might possess a special antiquarian value, adding that "cases would, no doubt, occur in which persons finding rare or valuable coins could dispose of them at a higher price than their intrinsic value. For such cases it would be desirable to make provision by which the treasure would find its way into some collection, either public or private." Evidently there was some thought of the value of the "private collector" in the mind of the writer of this Minute.

In 1860 the Treasury authorised an annual expenditure of £100 by the Receiver of the Irish Constabulary "in paying the finders of treasure-trove the intrinsic value of the articles found [in Ireland], which articles were then to be sent to the Museum of the Royal Irish Academy." This arrangement was made in accordance with one that had prevailed in Scotland. From 1861-62 to 1868-69 the £100 per annum was provided amongst the Incidental Expenses in the Constabulary Vote (Ireland). When the Parliamentary Estimates for 1869-70 were prepared, this £100 was transferred to the Royal Irish Academy Vote, and marked as for "Treasure-trove," and it so continued to be marked until the year 1897-98, when it was merged in the "General Grant in Aid" voted to the Academy. While in the hands of the Constabulary, only gold or silver ornaments were purchased out of this grant—*i.e.*, treasure-trove. Such, too, it would appear, was the practice for some time of the Irish Academy; but soon the money was spent on other relics of antiquity, including those made of bronze, iron, wood, or stone.

In 1862 the Royal Irish Academy issued a notice to finders of articles of antiquity in Ireland, stating that "the Lords Commissioners of Her Majesty's Treasury had been pleased to authorise an arrangement by which articles of antiquity found in Ireland may be purchased from their possessors at the full value, and placed, for the public benefit, in the Museum of the Royal Irish Academy, Dublin." It is difficult to understand the meaning of this paragraph. Articles of antiquity might always be purchased for their full value, without any authorisation of the Treasury, unless when treasure-trove, and for these latter full value might mean a very high figure. But if Her Majesty's Treasury presents at least the appearance of liberality in their "authorisation," His Excellency the Lord Lieutenant of Ireland goes much further:—"He has ordered the Constabulary to receive all objects of antiquity offered to them, and to pay the finders the value placed on them by the Committee of Antiquities of the Royal Irish Academy, to which they will be forwarded free of expense." Happy Committee of Antiquities, with a small army at their command as receivers, and a Viceroy as the pay-master.

The notice further states that the arrangement of the Treasury "protects finders of treasure-trove from all legal claims, and secures them

higher prices than they can otherwise obtain for ancient articles, the actual bullion value of which may be much increased by the possessors being careful to forward them in a good state of preservation, accompanied by an exact account of the places and circumstances of their discovery."

In this notice, which has appeared above the signatures of several Presidents, the antiquarian value, and this enhanced by the state of the article and by the fulness of its history, is promised. It may be right, however, to mention that in the more recently issued notice to finders of Antiquities, issued by the Academy with illustrations, which is widely circulated among all the Constabulary Barracks and National Schools in Ireland, quite different statements are put forward.

For the last four decades of this century these regulations have been in force. The first gold article procured for the Academy's Museum under them was presented by the Government, and was an armlet bearing the impress of Scandinavian art.

From time to time over this period numerous purchases of gold and silver ornaments at their antiquarian value have been made for the Museum, and several have been obtained and thus paid for under the treasure-trove regulations, but until quite recently the Solicitor of the Treasury has not been appealed to.

The Academy's treasure-trove fund is limited to £100 a year: this, by special permission of the Treasury, can be accumulated from year to year. If articles of value beyond the Academy's powers of purchase are in the market, I, for one, think that, in the interests of Archæology, it would be better to save such from the melting-pot, no matter in what museum—public or private—they should be placed.

That such was also the opinion of many Irish Antiquaries during these last forty years must be acknowledged. Men of excellent probity, known to us all, serving on our Councils, bought, when the opportunity offered, gold and silver objects found and often described them as treasure-trove. Some of these have been published in the Proceedings of the Academy. One memoir, on a find of silver coins, declares that "owing to the mischievous operation of the treasure-trove regulations, the Author could obtain no reliable information about the place of their discovery"—many others are to be found in our own *Journal*.

It would weary you were I to give particulars of many such cases, which were too remarkable to be overlooked, and which, whether rightly or wrongly, were carried on under the impression that there was no monopoly in treasure-trove, and that he who could pay the demand might buy. But two which well illustrate the present standpoint of affairs, I will refer to.

The Munster meeting of our Society for 1883 was held in Cork on the 10th of October, when a Paper was read by Mr. Robert Day, F.S.A., on a recent important find of gold torques in the County of Donegal. Being in Londonderry during the previous summer (1882), he purchased a

number of gold torques which only the day before had been brought in from the country by a farmer, who had found them secreted between two flagstones while labouring in his field near Inishowen in the County of Donegal. The find consisted of fourteen gold torques of various sizes, for the neck, arm, and wrist. All of them were more or less perfect, and there were three broken fragments of others of the same type. They were made from tape-like bands of twisted hammered gold, wider in the centre than at the ends, and terminating in either hook or disc-like fasteners. Five of these most beautiful objects will be found illustrated on a coloured Plate opposite to p. 182 of volume vi., 4th Series, of our *Journal*. This find was known to all Antiquaries; it was bought at the value demanded and on the spot—not, as in the case above described, sent up to Dublin, and then to the melting-pot, or, perhaps, to the same receptacle in Londonderry.

A more recent find has, however, attracted far greater attention, and has, as you know, been the cause of an inquiry before a Treasury Commission. The circumstances are briefly as follows:—A farm labourer, while ploughing in the neighbourhood of Newtown Limavady, in the spring of 1896, broke into a small stone chamber, and in it he found the following articles made of gold:—a small boat, with rowing benches and a place for a mast, miniature yards, oars, a grappling staff, and other implements; a bowl, apparently intended for suspension from four rings; two chains of fine fabric; two twisted neck-rings, and a hollowed-out collar with *repoussé* work designs, beyond doubt the most magnificent object of its kind yet discovered. The objects were all more or less covered with a fine brown clay, and some were slightly crushed. Almost all of them were purchased by Mr. R. Day, and were exhibited in January, 1897, in London, at a meeting of the Society of Antiquaries by Mr. Arthur J. Evans. A memoir of them by Mr. Evans was published in *Archæologia*, vol. lv. At the close of this memoir he states that he thinks there is little doubt, from the way in which the specimens were buried, that they were not hidden away, but were of the nature of a thank-offering dedicated by some ancient Irish sea-king who had escaped from the perils of the waves, to a marine divinity. Be this as it may, the collection was purchased by the Trustees of the British Museum for a sum of £600, a price which was placed upon them by one of the Museum staff of experts.

The Royal Irish Academy thereon sent a memorial to His Excellency the Lord Lieutenant to the effect that there had been a distinct breach of the regulations regarding treasure-trove found in Ireland, and that it was a matter calling for the strictest investigation, how objects of treasure-trove found in Ireland have been acquired by a museum in England without having been submitted to the Chief Secretary directly, or to the Royal Irish Academy.

Finally a Treasury Commission was appointed, and *inter alia* they were

asked, "To consider and suggest regulations for avoiding undue competition between museums supported out of public funds in Scotland and Ireland on the one hand and the British Museum on the other, for the acquisition of objects of antiquarian or historical interest, and for ensuring that in the case of objects which, from their origin or associations, are of peculiar interest either to Scotland or Ireland, the museum situated in the country so interested should be afforded an opportunity of purchasing them before they are acquired by any other institutions supported out of public funds."

The Committee reported—"We are of opinion that should it at any time be deemed advisable to make regulations for the purposes set forth as above, such regulations should be framed so as to provide that whenever it specially comes to the knowledge of the officers of any one of these institutions that objects which, from their origin or associations, appear to be of peculiar value to either of the others, have been offered for sale, information to that effect should at once be conveyed to the body so specially interested, with the view of its having the first opportunity of purchasing such objects; and that in order to avoid as far as possible the chance of undue competition a friendly understanding should be arrived at as to what would be a reasonable price to give for the articles in question. These regulations might be framed for their own use by the Trustees of the British Museum and by the authorities of the other institutions respectively. But due care ought to be taken, both in the drafting and enforcing of such regulations, to provide against the risk, by delay in concluding a bargain or otherwise, of the desired objects being lost to all three museums."

Those who have any practical acquaintance with the subject of purchasing Irish Antiquities will probably consider that any code of regulations founded on these suggestions will leave the matter of treasure-trove in pretty much the same uncertain state in which it is in at present—one surely most injurious to the interests of Archæology. The Treasury still evidently have the fear of the "melting-pot" before their eyes, and rightly so. The enforcing their legal rights would consign nine out of every ten gold ornaments found to the furnace. If they make the selling or buying of such articles a felony, the private collector will not purchase, and so will not be able to offer them on sale to either the Academy or British Museum. But if the extreme of the law be not put in force, and the private collector may still buy treasure-trove found in Ireland, the time will surely come when collections thus made will be sold to the highest bidder. Both the Academy and the British Museum will receive notice thereof; so will the whole host of private collectors, and can it be doubted that the bidder with the longest purse will buy? There is not much sentiment in an auction-room. At the great Londesborough sale, I, acting for the Academy, had no difficulty in arranging with Sir A. W. Franks, acting for the British Museum, that the public money

should not be wasted, but the private collector at an auction is beyond such influences. A reasonable price for an article—it seems so simple. There is the bullion value, that is easily ascertained. Its antiquarian and historical value involves more difficulty; but who is to reasonably appraise its value in a collection where it will complete a series, or if it be an unique? At a public sale there are all these troubles; but if the objects are in some local goldsmith's hands, the difficulties and dangers are tenfold, and so well known to most of my hearers that I feel I need not dwell upon them.

This, however, is not the place for any detailed criticisms on the Treasury Committee suggestions; but lest you should say to me that it was easier to criticise than to advise, let me briefly, in concluding this address, lay before you the following scheme, which, I think, would be practical and good for Archæology in Ireland.

I would propose that the Treasury should appoint a Council of, say, seven trustees: each of the following bodies—The Royal Irish Academy, the Royal Society of Antiquaries, Ireland; Belfast Philosophical Society, Cork Archæological Society, Kildare Archæological Society, Waterford Archæological Society—to be empowered to select one, and to these should be added the Superintendent of Irish Antiquities in the Science and Art Museum, Dublin: this Council to meet in Dublin when summoned. The sum of £100 a year to be placed at their disposal for the purchase of treasure-trove. All information about treasure-trove to be forwarded to them so far as it related to Ireland. All articles purchased by them within the limits of their pecuniary powers to be presented to the Museum of Irish Antiquities, Dublin. Should the value of the objects found be beyond the funds at the disposal of the Council, they, at discretion, may petition the Treasury to supplement that sum, either by special grant or by drawing on the subsidy of future years, the Council to have the power of offering specimens which, from any reason, they should be unable to buy, or which it might not be desirable to buy, as in the case of numerous duplicates, to any museum in Great Britain supported from the public funds; and should such not be thus disposed of, the Council shall have power to return them to the sender. All details, such as where the Council would meet, how often they should meet, what number should form a quorum, and the like, would be easily arranged. But the most important portion of the scheme would be how to come into touch with the finders of gold or silver articles. Experience assures us that in almost every instance the finder conceals the find until the opportunity presents itself for its value being ascertained, and in the immense majority of instances the nearest gold- or silver-smith is consulted. The peasant class are not skilled in metallurgy, nor do they understand the melting down of gold, nor is it probable that there would be a sale for roughly-melted silver or gold. I think it may be taken as granted that all treasure-trove in the first instance makes its way to the

goldsmith. As a simple matter of fact, almost the entire collection of gold in the Academy's Museum has been obtained, directly or indirectly, through the medium of goldsmiths. (The principal exception would be the articles presented by the Board of Works.) Thus the two magnificent torques in our Museum were found by a boy in the side of one of the mounds at Tara. They were in 1810 purchased by Alderman West, of Dublin; then were brought to St. Petersburg for exhibition by the then Turkish Ambassador, and afterwards were purchased by the Duke of Sussex. After some years His Grace sold them to Mr. James West, and in 1839 they were purchased by subscription and presented to the Academy's Museum. In that most meritorious volume, "The Catalogue of the Antiquities of Gold in the Museum of the Royal Irish Academy," by Sir William Wilde, the fact is abundantly proved; the gold articles in the Sirr and Dawson collections were in the first instance collected by goldsmiths. In the records of the purchases, no doubt, Mr. Edward Clibborn often thought it advisable to use the appellation "dealer." I feel that a debt of gratitude is due by Irish Antiquaries to many of these firms, not only in Dublin, but throughout Ireland, for the many splendid specimens they have rescued from the furnace and have sold to our Museum.

It is in our gold- and silver-smiths that I would put my trust. All the dealers in the precious metals are known—are licensed. If each of them were courteously informed on authority that such a Council of Trustees as above sketched out existed, and they were told in addition that they were authorised to give on the spot the bullion value for all articles of treasure-trove offered to them, that on these being sent up to the Council they would be at once appraised at their full value, and that this would either be sent to them or the articles returned, by which course the private collector would have his legitimate chance, and everyone fair play. If such a system were adopted, I do not think it would be necessary to hint at the penal clauses—the dealers would be only asked to do what was best for themselves and for Archæology.

This may be but an empty vision, but it is the best I can think of, to substitute for the present most unsatisfactory state of things.

THE ANCIENT STONE CROSSES OF UI-FEARMAIC, COUNTY CLARE.

BY DR. GEORGE U. MACNAMARA, HON. LOCAL SECRETARY FOR NORTH CLARE.

(*Continued from page 255, Vol. IX., 1899.*)

[Submitted APRIL 12, 1899.]

PART II.

THE CROSS OF KILNABOY.

FROM time immemorial a very curious and, I believe, unique monument of antiquity, known as *Croí Iníne-Óaoiṛ*, *Croí-mí-Óaoiṛ*, or the Cross of Innivee, was to be seen about 4 miles north-west of Corofin, in the townland of Roughan and parish of Kilnaboy. It was on the left-hand side of the public road from Corofin to Kilfenora, 12 yards from the road wall, and some 60 yards or so east of the "first gate" of Leima-neigh Castle. In the year 1866 or 1867 it unaccountably disappeared from its ancient site, to the astonishment of many, and to the horror and disgust of all who took an interest in the preservation of the time-honoured relics of the past.¹ The owner of the land, the late Mr. George FitzGerald of Roughan, felt highly incensed at the removal of this ancient landmark from his property, for he rightly considered himself to be its lawful custodian, and also, as I have heard, because it was supposed that such an outrage might bring bad luck in its train, in which latter belief he was joined by most of his neighbours.² Actuated by such feelings, he left no stone unturned to find out its hiding place, and even thought of getting a search-warrant for its recovery. Notwithstanding all his efforts, however, the search was fruitless, although it was currently stated at the time that the taking of the cross was the act of a certain individual, who was seen

¹ *Vide* Keane's "Towers and Temples of Ancient Ireland," 1867, p. 372.

² It certainly did not fare well with some former despoilers of the church of Kilnaboy; for the Four Masters tell us that, in A.D. 1573, Teig O'Brien and his nephew Torlogh (son of Donogh the Fat, 2nd Earl of Thomond), with their mercenaries, made a raid into North-western Thomond, and "some of their people carried utensils and spoils out of the church of Cill-Inghine-Baoith; but this profanation of the church of that saint boded no triumph or success to the Dal-gCais," for the plunderers were smitten, hip and thigh, on the hill of Bel-an-Chip, by the hand of Teig's own brother, Donal (son of Conor), of Ennistymon, and the people of Upper Thomond, and "noisy were the ravens and carrion crows, and [other] ravenous birds of the air: and the wolves of the forest, over the bodies of the nobles slain in the battle on that day."

examining it a short time before its disappearance. It has been my good fortune to be the means of restoring this ancient piece of sculpture to its proper place.

This old cross has already been incidentally described in a paper on the church of Kilnaboy, by Mr. T. J. Westropp, M.A., M.R.I.A. (Fellow), in a former number of our *Journal*;¹ but as an attempt has been made of late to deny the identity of the present cross with that which formerly was known as the Cross of Inniwee, a fuller and more complete account of it and its history appears to me to be imperatively demanded. All the more so because when the above paper was written the cross was still missing, and Mr. Westropp informs me that he was only able to insert at the last moment, and "in press" a very rough sketch supplied to him by another member of our Society on the back of an envelope.

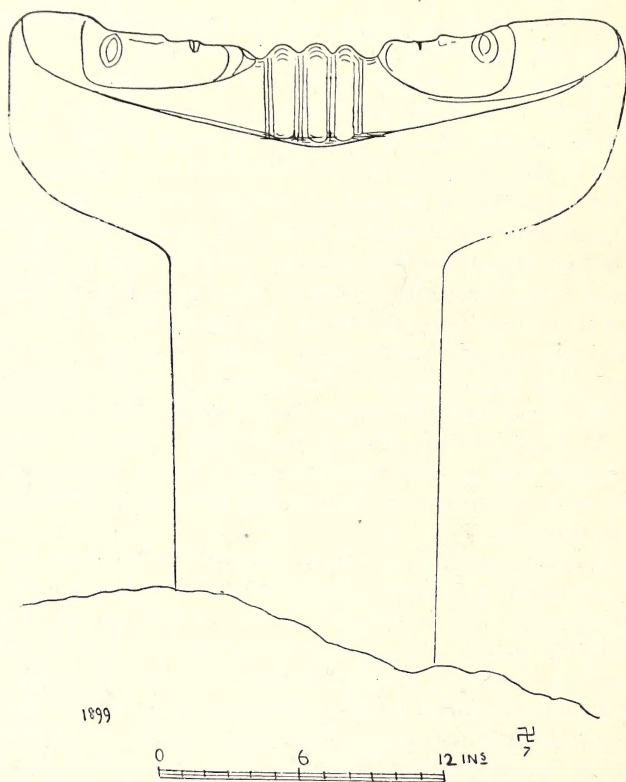
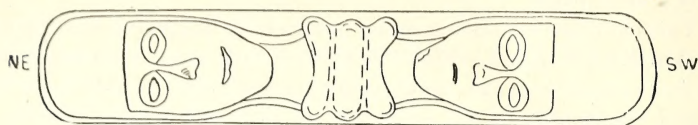
Early in the year 1894 I received a letter from my friend, the Very Rev. John R. Copley, Dean of Kilfenora, in which he said that what he believed to be the missing Cross of Kilnaboy had been recently discovered under a lot of rubbish in the yard of Ballykeale House, near Kilfenora; that the gentleman who then lived there, Mr. Thomas Murray, was most anxious to have it restored to its original position; and as he thought I had a good local knowledge of the antiquities of the district around Corofin, and perhaps knew the exact site, he wished to know would I undertake the work of its restoration. Although I was not at the time a member of the Royal Society of Antiquaries, or of any kindred society, I considered the opportunity too good to be neglected, and willingly consented. In due course the cross was conveyed to me in a car by Mr. Murray's man, with a letter from his master saying he was extremely glad to have been instrumental in restoring this ancient monument to its old site in Kilnaboy.

I remembered seeing the cross *in situ* when a boy, and well knew the field in which it formerly stood, but owing to the length of time that had elapsed since its removal, I was at first unable to find out its socket-hole in the rock. Very soon, however, Patrick Whelan of Leimaneigh, and several others who had recognised it as the missing Cross of Kilnaboy, pointed out the exact spot, and showed me the original mortice-hole in which it rested. There are, moreover, many persons still living in the neighbourhood of Kilnaboy who can swear to the identity of the cross, and to the absolute correctness of its present site. Indeed the latter is convincingly self-evident once it was seen, for it is an artificially-cut square hole, about 9 inches deep, admirably fitted to the lower end of the shaft, and corresponds exactly with its location on the old Ordnance 6-inch sheet.

On the 3rd March, 1894, assisted by Patrick Whelan of Leimaneigh, and some workmen of mine, I placed the cross with my own hands in its

¹ Vol. iv., 1894—vol. 24, Consec. Series.

ancient resting place, never again, let us hope, to be desecrated or removed.¹



Kilnaboy Cross.

The cross is carved out of the native carboniferous limestone, is of the

¹ A most lamentable and appalling occurrence happened *at the very time* the old cross was placed in its socket. The wife of Patrick Whelan, a comparatively young woman, who was on a friendly visit to a neighbour, in a house close by, without the slightest warning, suddenly dropped dead! It speaks volumes for the intelligence and good sense of the people that no one connected this awe-inspiring incident with the restoration of the cross. Their good sense prevailed, for they knew Mrs. Whelan to be a good woman, and that St. Inniwee could in no way be held responsible for her death.

tau or St. Anthony variety, having no upper arm, and is shaped somewhat like a crutch. The horizontal arms curve gently upwards, and are 2 feet 2 inches across. The resemblance it bears to the head of the staff, previously described¹ as being on the north face of the block immediately under the shaft of the Cross of Dysart, has been noticed and commented on by several, and can hardly have been a coincidence. It is fitted into the top of a large, rough, natural boulder, which stands just inside and to the east of the boundary wall that separates the townland of Roughan from the western portion of that of Ballycasheen, called Carrow-na-nuan. The *shaft*, which tapers very slightly downwards, and is rather roughly cut, is now 18 inches high measured from the boulder-top to where the arms join it, and is 11 inches wide. The *arms* measure 26 inches from tip to tip, having rounded ends, and the whole cross, arms and shaft, has a uniform thickness of 5 inches.² It has the araises cut off all corners, except the north-western, which is square. On the upper curved surface of the arms, which point north-east and south-west, two *beardless* faces, cut in very high relief, look towards each other. These heads, I think, are those of females, and are covered with what appears to be a variety of the close-fitting coif sometimes worn by women of a religious community. The headdress, whatever it was intended for, is continued downwards at each side along the jaws and neck, and ends in what looks like a contracted bust, which had to be limited in its dimensions by the unavoidable thinness of the stone. In the centre, between the two heads, is a rounded ridge, which, together with what I take to be the conventionalised busts, give on first view the idea of a three-bead moulding—the “three raised welts,” as we shall see further on, of Eugene O’Curry. It is quite impossible to believe that any person who had actually *seen* the cross could for a moment imagine that these welts were hands clasped in the act of shaking. The nose of the north-eastern face is much injured, that on the other face less so, the tips of both being apparently gone for many years. Near the cross was found what is probably the lower end of the shaft of another cross, 19 inches long by 11 inches wide, but where it came from can only be a matter for conjecture.

The first writer who makes mention of the Cross of Inniwee is Mr. Hely Dutton in his “Statistical Survey of Clare,” published in 1808. The only illustrations in his book, strange to say, are two of this cross. which we must suppose he got second-hand, for, if an artist himself, it is probable we should have had many others from his pencil. Be this as it may, it would have been better for the author’s reputation had he never allowed these to appear in his work. The very characteristic commentary thereon by Eugene O’Curry, which I here give, is quite sufficient of itself to prove the truth of my remark, and what is more to the

¹ See our *Journal*, *supra*, p. 249, vol. ix. (vol. 29, Consec. Series), 1899.

² Mr. Westropp’s correspondent gives the full height (before it was set) as 3 feet.

point—the absolute identity of the Kilnaboy Cross of 1839 with the one restored by me in 1894.

“About a mile north-west of the church, on the left of the road to Leim-an-Eich, stands a small stone cross, fixed in a rough native rock, about 4 feet in height. The cross is 2 feet high, 2 feet 2 inches across the shoulders, from 5 to 11 inches wide, and 5 inches thick. Of this cross Dutton says, in his ‘Statistical Survey of Clare,’ p. 353 :

“In a field near the church of Kilnaboy, a remarkable cross is fixed in a rock. Tradition says that two men had a violent quarrel of many years standing, which, by the interference of mutual friends, they agreed to settle here. They met and shook hands, and, in commemoration of the event, a cross was erected on the spot. The appearance of it gives some degree of probability to the story, for there are two faces in relief looking towards each other on the top of the cross, and two hands in the middle, like those in the act of shaking hands. My informant said this happened long before the building of the round tower or church. . . .

“It is remarkable how little curiosity there is in the country; not a single gentleman, even of those who passed by it frequently for forty years, had ever noticed it, though not 20 yards from the road.’

“Mr. Dutton’s complaint of the want of antiquarian taste in the gentlemen who never saw this cross may be very just (though it is likely that he had this information, and the history of the cross, from the same veritable informant), but certainly his informant is now dead, or he has changed his opinion on this subject, as no person living in or near Kilnaboy ever heard the story of this cross as given above; but they remember that, about thirty years ago, a gentlemen came to the place to look at the cross, who said that he had found the said story and account of it in a very ‘ould book in England,’ and that he came over to see if it was true, and behold you, he found it as true as the nose on his face. Whether this gentleman was Mr. Dutton or not is of no consequence to me. I have only to say that his (Mr. Dutton’s) history and sketch of the stone are both wrong, and appear to me to have been taken at second hand. The cross is known time immemorial as Cross Innewee, *i.e.* the Cross of Innewee, and is one of the three that marked her Termon on the south-west, namely this; a second, which stood near the house of Elmdale, which place was formerly, and is still by the peasantry called Tigh na Croise, or the House of the Cross; and the third stood about a quarter of a mile east of the latter, at a place still called Cros Árd, or the High Cross. . . .

“It will be seen by this rough figure that there is no such thing as hands in the act of shaking hands on the top of the cross; in fact there is nothing at all like a hand about it. There are three raised welts across, and descending about 4 inches at each side, as you may see above: but surely a blind man would not mistake them for hands.

“The two other crosses of Innewee have disappeared long ago, but their situations are very well known.”¹


The foregoing quotation from an autograph letter of Eugene O’Curry makes it absolutely certain that, in 1839, when he investigated the matter on the spot, neither he nor any of the inhabitants of the parish of Kilnaboy had ever seen such a piece of sculpture as is figured in Mr. Dutton’s book,² nor was the apocryphal legend regarding its supposed

¹ “Ord. Survey Letter,” 14. B. 23; pp. 41–46, R.I.A., dated Oct. 21st, 1839.

² Wonderful to relate, Mr. M. Keane, who often passed by this cross, inserted in his work a reproduction of Dutton’s ridiculous sketch—*vide* “Towers and Temples of Ancient Ireland,” p. 373. Mr. Wakeman, also, but with more excuse than Mr. Keane, gives Dutton’s inaccurate drawing, and accepts his description in a paper, p. 350, vol. i., 1891, of our *Journal*. Lewis’s “Topographical Dictionary of Ireland,” of course, follows suit under “Kilneboy.”

origin, as given by him, ever heard of by anybody in the locality. And if, moreover, Dutton's illustration of the cross—many years before it so strangely disappeared, and at a time when there was no doubt as to its being the real cross of St. Inniwee—was so inaccurate and untrue as to excite the wrath and scorn of O'Curry, would it not be absurd to think such testimony applicable, or of the slightest value as a test of identity in this year of grace? Dutton's description and sketch are both ridiculously untrue. Yet on them, and on them alone, a fanciful theory has been built, that the present cross is not the original cross of St. Inniwee at all, but was miraculously discovered, forsooth, under a heap of rubbish at Ballykeale in the year of our Lord 1894. The one restored by me corresponds in situation, measurements, and every detail of design with that described by O'Curry sixty years ago, and the latter's description of it most amply proves that Dutton's woodcut was as flagrantly inaccurate then as now. If not the real cross of St. Inniwee, a piece of mediæval sculpture hitherto supposed to be quite unique in its way, where did this exact counterpart of it come from, and what is its history? Were it not, indeed, that such falsehoods easily take hold of the popular mind, and, like Dutton's story of the *clasped hands*, bid fair, after the lapse of a few short years, to assume the shape of veritable legends, hard enough to be eradicated, we need never have gone so fully into this matter.

This so-called cross of St. Inghean-Bhaoith, of a form so unusual in this country, is, in our opinion, not a cross in the true sense at all—that is to say, as having been intended by its designer and maker (possibly one and the same person) as a representation of the Christian's emblem of salvation. If we believe O'Curry—and no better interpreter of Irish local tradition than he, in his time, could be found—it was one of three boundary stones erected for the purpose of marking off certain townlands belonging to the termon (*terra immunitis*) of Kilnaboy, and as outward and visible signs of ownership by the Church. The three crosses, if crosses they were, formed almost a straight line from the one here described on the north-west to that which formerly stood in Crossárd on the south-west, the two end ones being exactly an English mile apart. Besides the three townlands mentioned by O'Curry as being once marked by crosses, the townlands of Kilnaboy, Bunnagat, and Monanaleen were included in the termon lands of the church of Kilnaboy, as will be seen by the following extract from the "Book of Survey and Distribution," circa 1655, p. 511 :—

“ { Termon Killineboy—5 Quarters
 whose mears betwixt themselves
 could not be known—viz. Munnenegath,
 B { als. Cloonikillteene, als. Cloonkill, Mun-
 nenaloone & Killinaboy,
 Stony, Arable & Pasture; Rockie Pasture.
 In this survey lies a parcell called
 Moherroe belonging to ye $\frac{1}{2}$ quarter
 of Crosseaghter.”

"Crosseaghter," or *lower Cross*, can only mean the present townland of Cross (afterwards called Elmvale), as Crossard and Roughan, the two other divisions of the termon marked with crosses, are considerable hills. A good deal of the church lands belonging to Kilnaboy appear to have been appropriate to laymen in 1641, and, for all we know, were so for many years before that date.

The daughters of Baoth are stated by Duaid M'Firbis to have been of the race of *Aengus-Cinnaitin*, sixth son of *Cas* (son of *Conall Eachluaith, K.M.*), and brother to *Aengus-Cinnathrach*, ancestor of the *O'Deas*. *Inghean-Bhaoith*, therefore, was a true Dalcais saint, and of the same blood as the *O'Quins* and *O'Neaghtans* of Thomond, which fact, in a measure, accounts for her great local popularity, and the many holy wells named in her honour in Clare. According to the "Martyrology of Tamhlacht," her feast-day fell on the 2nd of January, but local tradition is now silent on this head. O'Huidhrin (who wrote *circa* 1420) states that the district of Inagh,¹ which is separated from Kilnaboy only by the parish of Rath-Blathmac, belonged in his time to the *Cinél-Baith*, which is in all probability but a poetic synonym for the Muintir-Iffearnain, or the *O'Quins* and their congeners.

All who see this curious old cross naturally marvel at the two calm and mystic faces so conspicuously carved upon its curving arms; for, like the sphynx of old, neither history nor tradition gives any satisfactory clue to their meaning. I can, therefore, only offer the following suggestion, which, in default of better, I give for what it is worth:—Perhaps the church of Kilnaboy was originally dedicated in honour of the *daughters*,² not the *daughter*, of *Baoth*, one of whom may have eclipsed the other in reputation and sanctity, and in course of time usurped the place of both. This supposition would be in accordance with the ancient records, which speak of them in the plural number, and would amply explain, if correct, the reason why two similar faces are carved on this stone, which for centuries marked the termon of Kilnaboy.

About 300 yards east of St. Inniwee's cross, a few yards inside the northern wall of the road, and in the townland of Parknabinnia, is a nook in the face of the cropping limestone, known as *Sáiréan-ní-Óaoiḡ*, or Inniwee's seat. It is in the form of a rude chair, and its name, I have no doubt, is as old as the saint herself.³ The tradition in Kilnaboy about it is, that Inniwee was in the habit of using it as a chair, on which she used to sit and pray, from which the conclusion is inevitable that not

¹ *Inagh* was formerly known as *Breintir-Fearmacach*, or the *fetid district* of *Ui-Fearmaic*, to distinguish it from *Breintir-Cormacach*, a contiguous district of a similar character in the eastern end of *Ui-Cormaic*. *Ui-Cormaic* corresponds to the present barony of Islands, minus the parishes of *Clondegad*, *Killoe*, and the island of *Inis-da-drom*.

² We find a church of the Daughters of Baoth at Donabate, county Dublin.

³ The "chair" appears to me to have been interfered with at one time by quarrymen or road-makers.

alone were the church and parish of Kilnaboy dedicated to her, but that, moreover, the latter was her actual home, and the very scene of her labours and holy life. Here then, on this rude limestone seat, did she watch and pray, long before a church was dedicated in her honour, fully a mile away to the east. And beautiful, indeed, was the view she beheld from her seat on the rock, looking down upon her own fair termon at the foot of De-Danann-haunted *Ceann Sleibhe*, and over the pleasant lands of her kinsmen, far away to the very limits of Thomond.

Inniwee's seat has still a certain reputation among the peasantry as an infallible cure for the backache. In order to obtain the desired relief it is necessary to visit the spot on three separate occasions, and each time, while sitting on the chair, repeat certain prayers in commemoration of the saint. The sceptic, however, when he sees this rough rock bench, will probably say that to sit on it for any length of time would be far more likely to cause the backache than to cure it. But against all this may be put the fact that some who have tried it (among others Mary O'Loughlin, of Cahermacon) speak highly of its effectiveness as a remedy for this very troublesome affection. As the chair is rather difficult to find, being very like other parts of the limestone rock cropping up in all directions hereabouts, I have marked the stone with a small cross (✠), which, when one is seated in the proper position on the chair, should be at the sitter's right hand.¹

To the Very Rev. Dean Copley, and also to Mr. Murray, who has since left Ballykeale, the thanks of all Irish Archæologists are due for the important part they played in restoring to its proper place this very curious and venerable old cross of St. Inniwee.

KILVOYDANE.

Judging by the remains of this old church, which are now scattered all over the churchyard, it must have been one of much architectural and archæological interest. So great, however, has been the havoc committed on this edifice by those using its stones for marking and lining graves, that the spade would now be necessary in order to trace the foundations. The church is about half a mile east of the village of Corofin, on a hill overlooking the lake of Teadaun (Atedane, in Ordnance Survey map), one of the many expansions of the Fergus.² Among the ruins was once a very curious jambstone, on one side of which is represented, I believe, the martyrdom of St. Sebastian; but what connexion the saint could have with this place I cannot tell. The famous Father

¹ There is a small stone cross, of perhaps the middle of the eighteenth century, to be seen at the well dedicated to St. Inniwee, a few hundred yards east of Kilnaboy church, but it is of no interest whatever, and does not come within the scope of this paper.

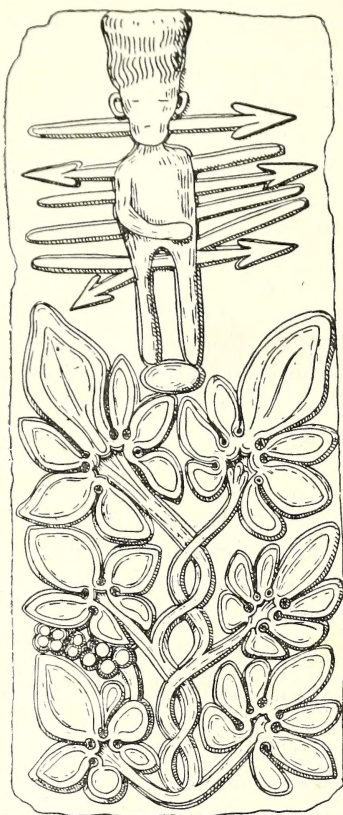
² According to the unknown author of the article on "Kilneboy" in Lewis's "Topographical Dictionary of Ireland," Kilvoydane was the last resting-place of Hugh MacCurtin, "author of the Antiquities of Ireland, an Irish Grammar and Dictionary, and other works." Local tradition is silent now on the matter, and no tombstone to his memory can be found in the churchyard.

John Murphy, P.P., of Rath and Kilnaboy, who died in 1831, perceiving the stone to be of much interest, and fearing that it might be injured if left derelict in the churchyard, got it inserted into the inside of the western gable of his church at Corofin, the building of which was com-

menced by him *circa* 1822. Some 20 years ago the stone was removed from its place in the wall in order to make room for a new baptistery, and has recently been given to me by the Rev. Michael O'Donovan, the present P.P. of Corofin.

The patron of Kilvoydane (Cill-bhaighbáin) is not known; but the saint must have been of some reputation in Thomond, as the name is given as patron of another church in Inchieronan parish, and of a holy well near the Church of Kilnaboy.

About 22 yards south of the churchyard wall, in the centre of a small field, stands what is left of the old Cross of Kilvoydane, namely, the base and head, the shaft having entirely disappeared. The base is a solid square block, rising $3\frac{1}{2}$ feet above the heap of stones faced by large, rough flags in which it is set. It measures 26 inches east and west, by 18 inches north and south at the bottom, and tapers to 23 inches by 15 inches, in similar directions, at the top. On the upper end is cut a rectangular socket 7 inches by 4 inches, having a raised rim running around its margin. This socket, no doubt, once held the shaft, the length



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Carved Stone, Kilvoydane.

of which is unknown, but on whose top the small head was fitted in a similar manner. The latter now lies loosely in the socket-hole of the base, and is of little interest, being ornamented with rude chisel-work, and a good deal damaged. A whitethorn and a couple of elders now overshadow the venerable spot. The rain-water which collects in the socket-hole of the base of the cross has a very wide reputation as a cure for warts, both in man and beast, and is being still occasionally used for the purpose.

SKEAGHAVANNOE.

The townland of Kells, in Irish Cealla, or *The Churches*, is a long, narrow strip of land, whose western end extends to the bridge of Ballyportry, one mile north-east of Corofin. The poet, Aenghus O'Daly, in his rambles through the country visited Kells, where, it appears, he met, as usual, with a bad reception from the people, and so gave them a piece of his scurrilous mind. Here are his words:—

“ If you wish to perish of starvation,
Be every Easter at Cealla;
Cealla bore away [the palm] for starvation,
In digging the churchyards in the snow.”

What the man intended to convey by this villainous quatrain, who can tell? It is a strange fact, however, and in this instance must be more than a coincidence, that the only churchyard ever known to have been in Kells has been long used as an orchard and kitchen-garden, and was often, I am certain, *dug in the snow*. This burial ground is now the kitchen garden belonging to Kells Cottage, and the owner, Mr. Conor O'Bryen, tells me that adult human bones have often been dug up, and many headstones, rough and without inscription, been found there under the surface of the soil. He also states that he was told by a very old resident (John Meer, senior, now many years dead), who knew the locality from his childhood, that there was a church in this particular ground, and that it was called “*St. Catherine's*.” Kells Cottage was built during the present century, but it is well known that long before its erection another house existed on the spot.

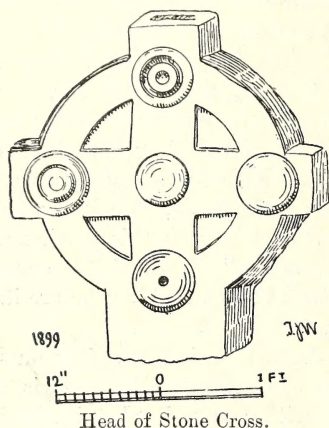
Although no other church is known to have been in Kells, just outside its eastern boundary, in the townland of Garryncallaha, there is a very ancient church called Templemore, with square-headed inclined doorway and a remarkable souterrain. Our townland boundaries have been so changed in modern times that it is quite possible Garryncallaha may have formerly been a sub-denomination of Kells; an opinion that is more or less strengthened by the peculiar shape of these two townlands, the former appearing, as it were, to be complementary to the latter. If this assumption be correct, Templemore was one of the *Cealla* from which the name Kells is derived, and the so-called “*St. Catherine's*” the other.¹

On a pleasant ridge in this townland of Kells, half a mile north of Kells Bridge, and some 700 yards west of Kells Cottage, is the place called Sceac-an-Ùeannuagab, or *The Whitethorn of the Blessing*. It is only a few yards outside the northern side of a very fine earthen fort, 67 yards in diameter, having a deep fosse, and a large souterrain on the eastern side, the entrance to which has been closed up, in order to

¹ Since writing above I learned from an old lease that the true name of Kells *east* is Garryncallaha, so I must be wrong in my assumption as to the latter having been a sub-denomination of Kells.

prevent cattle straying into it. Lying loosely on the foundations of a small house or church, about 12 feet by 9, as well as can be made out, and overhung by two venerable white thorns, decayed and weatherworn, is the head of a stone cross, rudely cut and apparently not quite finished. It is made out of an ordinary limestone flag, and is 28 inches high, 27 inches wide, and 4 inches thick. The back is uncut, but the front is ornamented with five circular bosses marked with concentric circles, and formed into a Celtic cross by means of incised lines of no great depth. The idea of the design is undoubtedly derived from some piece of ornamental metal-work, such as a processional cross or shrine cover, the bosses representing the gems or other similar decoration.

Skeaghavannoe has absolutely no history, and nothing remains to show its original purpose except this old cross, and the feeling among the people that the place ought not to be interfered with and is holy ground.



Head of Stone Cross.

The cross, possibly, may have marked the terminus of one of the *Cealla* from which the townland is called, the remains of the small building, on the ruins of which it lies, being one of them, or else the residence of some unknown ecclesiastic long since gone to his reward. The number of "Killeens" situated very near forts, or actually in them, throughout the country is most remarkable; and I put forward the following theory as to their origin, chiefly with the object of eliciting the opinions of others:—In the very early days of Christianity in Ireland, the secular

clergy, as distinguished from those who lived in communities, must have attached themselves in most cases to tribes and families, and not to the territorial divisions afterwards known as parishes. When, however, in the natural evolution of Church government, the ecclesiastical authorities divided the Irish Church into well-defined dioceses and parishes, new places of worship of improved design were erected in great numbers throughout the country to meet the growing needs of the people, and the old sites, nearly always in or close to the residences of the chief men, namely, the forts, became, naturally enough, objects of veneration to succeeding generations. In some instances these places may have been contaminated by old, or even contemporary, pagan interments, a debased reverence for them in course of time sprang up, and they eventually became the *Killeens* in which unbaptized children alone were buried.

It is well to remember, however, that the ancient Romans, who, like the Gaedhils, were mainly of Aryan blood, and for centuries dwelt in

close geographical contact with the Gauls, had special customs for the burial of children who died before the appearance of their teeth. These were always buried, never burned on a pyre;¹ and the place set apart for their interment is said to have been called a *Suggrundarium*. There may have been no real connexion between the two customs, but the Irish one of burying unbaptized children altogether by themselves in a *killeen*, may, perhaps, have a possible origin in far away pagan times, and, like other customs of the kind, been so far modified and transformed by the early Irish Church, as not to clash in any way with the tenets of the Christian faith.



View of the Termon of Kilnaboy, County Clare. (From the West.)

NOTE ADDED IN THE PRESS.

What O'Curry exactly meant by "from 5 to 11 inches wide" is rather doubtful. The lower end of the shaft, now embedded in cement, may taper considerably, but, unfortunately, I took no measurements, being a tyro at the time I replaced it. It may possibly be a repetition of the 5 inches of the thickness, or, not improbably, a slip of the pen for 9 inches. Mr. Westropp calls my attention to its resemblance not only to a type of staff used by Greek priests in mediæval times, but also to a double-headed staff in the collection of our Society, and which is figured in one of the earlier volumes of its *Journal*.

¹ *Vide* Pliny, N. H., Lib. 7, cap. 16, and Juvenal, Sat. 15.

THE BATTLE OF THE YELLOW FORD.

BY THE REV. WILLIAM T. LATIMER, B.A., FELLOW.

[Read AUGUST 17, 1899.]

THE Battle of the Yellow Ford, fought on the 14th of August, 1598, was brought about by an attempt made by the English, under Marshal Bagnal, to relieve Captain Thomas Williams and a garrison of 300 men then besieged in the Blackwater Fort by the forces of Hugh O'Neill, Earl of Tyrone. That fort, we are told in a *Memoir* by Sydney, dated 1583, had been built in *Tyrone* to guard the bridge over the Blackwater, but, at different times, it seems to have been built on different sides of the river, close to the village of Blackwatertown. In 1586 Marshal Bagnal alludes to it as being in county Armagh. Nine years afterwards, when it was captured by Art MacBaron for his brother, the Earl of Tyrone, the attacking party came through Blackwatertown, and there is no mention made of their crossing the river, which goes to prove that the fort still stood in Armagh.¹

It was then rebuilt, and it is certain that the new fort was placed on the left or Tyrone bank of the river, about 200 yards below the present bridge. In this very spot several cannon balls and other relics of antiquity were found a few years ago when the river was dredged.

The new fort was very soon captured by O'Neill, but in 1597 it was re-taken by the Lord Deputy Burgh, without much difficulty. In his despatch he mentions passing through the river when making his attack, and an old drawing, reproduced by Gilbert in his *Facsimiles*, represents a body of soldiers in the act of passing through the stream. As the party came from Armagh, the fact that they had to cross the river before attacking the fort proves that it then stood in Tyrone.

The works were then rebuilt by the Lord Deputy, and Wright asserts that they were placed on the "other side" of the river, but I can find no original authority for this statement. It may be that Wright refers to the previous change made in the position of the fort, to which I have alluded, or he may have imagined that the works captured by Burgh stood in the county Armagh. At any rate, he knew very little about the geography of this locality, as is proved by his account of the battle of Benburb.

While Burgh was holding a thanksgiving service for his victory, O'Neill made a sudden attack from the Tyrone side of the river. After

¹ A number of State Papers relative to the fort are printed in Gilbert's "*Facsimiles of National MSS.*," Part iv.

a very obstinate encounter the Irish were driven back, but Sir Francis Vaughan, Burgh's brother-in-law, and a good many others were slain.

When the new fort was finished, the Deputy left for its defence 300 men in charge of a brave officer, Captain Thomas Williams.

Very soon afterwards it was closely invested by O'Neill, and a most determined attempt was made to capture it by escalade.¹ After a desperate conflict the Irish were repulsed, leaving a considerable number of dead, together with their scaling ladders, in the ditch behind them.

Burgh now returned to Portmore (Blackwater), compelled O'Neill to raise the siege, and then marched towards Dungannon.

The Irish, stationed at Drumfluch, near Benburb, and at Tobermason, between Benburb and Moy, united their forces, and Burgh, unable to make his way to Dungannon, was compelled to retreat.

According to Irish writers, he received a wound of which he soon afterwards died at Newry, but according to English writers his death was caused by sickness.

Williams was still left at Portmore with his 300 men. Soon afterwards he sustained several attacks from the forces of O'Neill, but these attacks he successfully repulsed.

On the 22nd of July the Lords Justices wrote:—"That worthy captain [Williams] dothe still defende himselfe and the place; and as we understande hathe latelie by some stratagem issued forthe, and besydes the killing of 2 or 3 principall men of Tyrone's hath got divers horses and mares of theires into the forte, which as we are informed is victualled for a month." A letter to Sir G. Fenton, printed in the *Kilkenny Journal* for 1857, p. 262, relates how Williams captured 17 or 18 of the enemy's "mares," which would serve him and his company a "good tyme."

O'Neill now determined to reduce the place by starvation, and we are told that soon the garrison were brought to such straits that they were forced to eat the herbs which grew on the "ditches and walls" of the fort,² a statement that is hardly consistent with the fact of their having a short time previously captured so many horses and mares.

The Lords Justices were in favour of Williams surrendering the fort on the best terms that he could obtain.³ But the Commander-in-Chief, the Earl of Ormond, and Marshal Sir Henry Bagnal were opposed to this course. Bagnal especially was anxious to relieve the place, wishing, in all probability, to have an opportunity of taking revenge on O'Neill for eloping with and marrying his sister Mabel, although she was now dead. His desires were granted, and he marched northwards with upwards of 4000 foot and 320 horse.⁴

Of these fully one-half were Irish, among whom was Philip O'Reilly,

¹ Francis Cosbie: extract from his "State of Ireland" in *Kilkenny Journal*, 1857, p. 258.

² Moryson.

³ The Lords Justices to the Privy Council, August 16, 1598; ditto, August 17, 1598.

⁴ Ormond to the Queen.

the fair, "The Queen's O'Reilly," and Christopher St. Lawrence, son of the Lord of Howth.

The Irish army consisted of 4500 foot and 600 horse,¹ of whom 3000 were O'Donnell's men and the rest followers of O'Neill. The commanders were O'Neill and O'Donnell themselves. Their first idea was to retreat beyond the Blackwater, but O'Donnell's poet, one Fergesa O'Cleary, when he heard the name of the place where it was expected that the battle was to be fought, *Atha Buidhe*, or the "Yellow Ford," stated that St. Bercan had foretold how the men of the North would defeat the English at that very place. This prophecy is not to be found amongst the saint's writings. Probably it was an addition to the original revelation made by O'Cleary himself, but it served the purpose of the Irish leaders, who evidently wished to encourage their troops.² Professing to be stimulated by this prophecy, they resolved to fight. They "plashed" all the passes on the direct road from Armagh to Blackwater—obstructing them with felled trees and interwoven boughs. They dug pits, which they covered with leaves and grass, and in this way rendered the roads impassable. Besides, they removed their camp to a hill about an Irish mile from the fort,³ and a short distance nearer to Blackwater than the place where "Bagnal's" Bridge now spans the Yellow Ford. Between this bridge and Armagh lay a bog about a mile long and "two flight" across. At both ends it became an impassable marsh, and between these two marshes⁴ O'Neill had constructed a trench a quarter of a mile long, five feet deep, and four feet "over," with a thorn hedge on the top. This trench lay directly in the way of any army coming from Armagh. On the Armagh side of the trench a small turbid-coloured stream flowed from the marsh, and the pass across it is known as the Yellow Ford.⁵

Bagnal marched northwards, and on his way to Armagh dislodged the Irish from a position they had taken up at Mullaghban. O'Neill himself escaped with difficulty, but the Marshal awaited reinforcements before proceeding any further. When he took possession of Armagh, he found that the Irish were in force on the road that ran directly to Portmore Fort, and on the west side of the river which they were to cross the next day.⁶ This force consisted of 500 light armed troops whom O'Neill and O'Donnell had sent forward to obstruct the English on their "jorney" to the Blackwater.

Marshal Bagnal left Armagh before sunrise⁷ on the morning of Monday, the 14th of August, 1598.⁸ As his direct road had been rendered impass-

¹ Rev. D. Murphy's "Life of O' Donnell," p. xciii.

² *Id.*, pp. xciv, 168, 169, 171.

³ O'Sullivan Beare.

⁴ O'Sullivan. Montagu reckons the trench a mile long, but evidently he included the two marshes.

⁵ O'Sullivan.

⁶ Captain Montagu.

⁷ O'Sullivan.

⁸ *The Ill Newse out of Ireland*; the Lords Justices to the Privy Council; Captain Montagu's Report; Lieutenant Taaffe's Report.

able, he marched at first on the east side of the river, following a road that ran northwards about a mile further to the west than the "common highway."¹ This road went through a "hard, open country," but upon both right and left were woods or bogs, from which the English were attacked when not more than half-a-mile from Armagh.²

An old plan, of which Gilbert gives a copy in his *Facsimiles*, represents O'Donnell's followers as attacking from the right and O'Neill's from the left.

The six regiments of which the English army was composed marched in "single bodyes," but they were under orders to join in three divisions whenever they saw each other engaged.³ Thus they marched along in a very straggling manner, and for two miles they had to bear a continual attack from the Irish ambuscades. Captains Percy and Cosby led the first regiment of foot, and Marshal Bagnal himself the second regiment. Colonel Cosby and Sir Thomas Maria Wingfield were at the head of the middle body of the army, and Sir Calesthenes Brooke led the cavalry. I cannot make out exactly where they crossed the Callan, but at that season of the year such a small stream would be very low, and its passage involving little difficulty, does not seem to be noticed in any of the original narratives; but the old plan of the battle which I have mentioned appears to indicate that the English passed to the west side of the river less than a mile from Armagh. For about another mile they held their course due north. Then they turned west, making direct for Blackwater.⁴ It is, of course, well to remember that the miles mentioned by O'Sullivan and the other original authorities are all Irish miles, and "good measure" into the bargain. In fact, each mile may be regarded as equal to two of statute measure.

The English army, exposed as they were to incessant attacks, made but slow progress. A piece of cannon called a Saker stuck in a ford,⁵ in consequence of a wheel of its carriage being broken,⁶ and this, in some unaccountable way, delayed the progress of a considerable part of the troops. Captain Montagu wrote that "the Battail stood for the bringing upp of the Saker, weh stueke fast in a forde, and allso our reare, weh being hard sett to, retyred fowly to Ardmagh." The Captains Fernando and George Kingsmills state that "the Rere of the Battayle mayntained fight for the Saker, which could not be recovered by reason yt was bogged, and the oxen killed that drew it."

Meanwhile the regiments in front pressed onwards. Bagnal was a brave soldier himself, and he was thirsting to be revenged on his brother-in-law. About eleven o'clock the first regiments had forced their way through surrounding enemies, till they had reached the bog where the

¹ Lieutenant William Taaffe.

² Account of Captains Fernando and George Kingsmills.

³ Colonel Billinges and the Capt^{ns} of that regiment whoe are nowe at Dublinge.

⁴ Colonel Billinges and the Capt^{ns}. Old Plan of Battle.

⁵ Captains Fernando and George Kingsmills. The word "ford" is often used to designate a pass through a bog or morass.

⁶ Lieutenant Taaffe.

trench was cut. Still they pressed on, wading through the bog, which was only two "flight" across, over the ditch and trench, and up the next hill beyond the ford towards Blackwater,¹ not far from the camp of O'Neil, which was only a mile from Portmore Fort.² But the Irish, stationed west of the trench, to the number of 2000 foot and 400 horse,³ charged so furiously that the progress of the English was arrested, and they "could not gayne a buttes length in three quarters of an hour."⁴

At this critical moment Marshal Bagnal himself came up and "charged downe with the battle of the army" to relieve the vanguard. When he had arrived at the trench he thought the day was won, and raised the visor of his helmet to get a better view of the terrible encounter raging on all sides. Just then a bullet entered the Marshal's brain, and he fell dead. Probably it was one of those bullets that Hugh O'Neill made out of the lead provided to roof his house when Mabel Bagnal had become his bride.

The death of Bagnal did not at first cause the rout of his army. Two other regiments passed over the trench,⁵ and another body of troops was advancing to support them, when a soldier, in replenishing his stock of ammunition, dropped a spark into a "fyrcken" of powder, which exploded, and the explosion was communicated to another barrel.⁶ This injured a considerable number of men and disorganized the attack. The regiments beyond the trench being now hard pressed and without support, were forced to fly, and very many were killed—the trench proving a greater obstacle in their flight than in their attack.⁷ They were able, however, to "guard" the body of the Marshal and most of "the hurte men."⁸ Having with difficulty gained the ford, they pressed on to secure a hill between them and Armagh, but a party of Irish horse tried to get between them and the position that they sought to gain. The English then "shot off" the biggest of their three pieces of ordnance, which brought the enemy to a stand, and thus the defeated army were enabled to gain the hill and to make good their retreat to Armagh.⁹

Their loss amounted to about 2000, being one-half of their entire force; but this included large numbers of the native Irish, who, when they had opportunity, made off to the enemy.¹⁰ Lieutenant Whitechurch reported that the Irish themselves claimed to have killed 600 of "Her Majesty's army." A more detailed account makes 855 to be "slayne" and 363 "hurte."¹¹ Among the slain was the "Queen's O'Reilly," who fell while bravely covering the retreat.

The Captains Kingsmills reported after the battle that the English army at Armagh was then 2000 strong, but other reports gave 1500 as their numbers.

Captain Montagu, with about 140 men, forced his way from Armagh

¹ Colonel Billings and the Capt^{ns}.

³ Colonel Billings and the Capt^{ns}.

⁵ Captain Montagu's account.

⁷ O'Sullivan.

⁹ Colonel Billings.

¹¹ *Kilkenny Journal*, 1857, p. 277.

² O'Sullivan.

⁴ *Ibid*.

⁶ Lieutenant Taaffe, &c.

⁸ Colonel Billings and the Capt^{ns}.

¹⁰ Fernando and George Kingsmills.

to Newry. The remainder fortified themselves in Armagh, and held out until conditions were arranged with Tyrone, namely, that the Blackwater Fort should be surrendered, and that the whole army should march away "with all their carriage and hurte men to the Newrie or Dundalk." These conditions were accepted, and faithfully kept by both parties. Thus the Irish remained victorious in Ulster.

A narrow road at the foot of the hill on which stands the Grange Episcopal Church, and which Mr. Robert Pillow thinks went at one time over the summit, is called the "Bloody Loaning." On another hill, a little nearer to the Callan, once grew a large tree, known as the Great Man's Thorn, beside which, it is stated by some historians, that Bagnal lies buried. But this is certainly a mistake, as we have seen that Bellings mentions how his body was "guarded." Besides, Whitechurch, the Marshal's lieutenant, and Lee, his secretary, wrote on the 24th of August, that "the deade corpes" of the Marshal was then at Armagh, and that they had asked leave from Tyrone to bring it on to Newry.

The Bloody Loaning and the Great Man's Thorn are near where crossed swords on the Ordnance Survey map indicate the site of the battle-field. I cannot, however, find any original account to prove that the English army, on the fatal 14th of August, came very near to the places in question, which would be altogether out of their line of march to Blackwater.

As I live within a few miles of this battle-field, I have had many opportunities of going over the ground and examining the different positions. Having done this carefully, and collated the original accounts printed in the *Kilkenny Journal* (1857), in Gilbert's "Facsimiles," and in other narratives, I have come to the conclusion that the "crossed swords" indicate a position about two miles south-east of the actual scene of conflict. It would certainly seem strange if O'Neill should have constructed his great trench on the road to Loughgall in order to prevent Bagnal from attempting to relieve Portmore.

It is, doubtless, certain that the English army, on leaving Armagh, marched at first on the east side of the Callan; but they selected that rout *because it was unimpeded*. Captain Montagu, however, plainly implies that they crossed the river to the west side, and this conclusion is supported by the old plan of the battle. The fact that they did at last meet impediments shows that they had then got into the direct road from Armagh to Blackwatertown, which the Irish had expected them to take. Colonel Billings states that after the trench was passed in their attack, they "recovered the hill beyonde the forde tow^{ds} Blackwater"; and O'Sullivan tells us plainly that they penetrated to near the camp of the Catholics, which camp was a mile from the besieged fort. All this proves conclusively that the battle was fought between Bagnal's Bridge and Blackwatertown, and not at the Grange Episcopal Church, which is, as the crow flies, more than three and a-half miles from the site of Blackwater Fort.

ON THE BELL OF KILMAINHAM.

BY E. PERCEVAL WRIGHT, M.D.

[Read OCTOBER 10, 1899.]

ABOUT May, 1898, Lord Ardilaun kindly called my attention to a bronze bell, concerning which he gave me the following particulars. About 1844, during the construction of the Dublin terminus of the Great Southern and Western Railway of Ireland, very extensive sinkings were made for foundations; there were also considerable cuttings between Dublin and Inchicore. During the progress of these works, one of the labourers struck a metallic substance with his pick; on being brought to light, it proved to be a mass of copper bronze, in the shape of a bell. This bell was sold by the man who found it to Mr. Murphy of Thomas-street, the well-known bell-founder. With him it remained for many years, until he presented it to the late Sir Benjamin Lee Guinness, Bart. It was then placed among the treasures of St. Anne's, Clontarf, where it still is.

The bell is a very fine example of bronze casting, and I urged Lord Ardilaun to publish a short description of it, but he, in reply, has requested me to do so, and has given me permission to have it photographed. He further allowed me to break off from the hole in the side of the bell, caused by the pick, a small morsel of the metal, so as to have the chemical nature of the bronze determined.

The photograph was taken in the Engineering School of Trinity College, Dublin, by Dr. H. H. Dixon, on a quarter-plate, and was enlarged by Mr. Welch, of Belfast (fig. 1). It very well conveys an idea of the shape and texture of the bell. Originally, no doubt, the surface of the bronze was smooth and polished; now it is rough, and very extensively and uniformly pitted: the outer surface is even more pitted than the interior.

The bell differs somewhat from the quadrangular type, so much in use in Ireland from the period of the introduction of Christianity until, according to Dr. Petrie, about the close of the eleventh century, and approaches rather to the rounded form, which became generally in use from about the beginning of the twelfth century.

The following measurements, in addition to the appended diagrams (fig. 2), will give some idea of its shape:—

It is $10\frac{1}{2}$ inches in height, not including the handle (fig. 2, *a*), which is 2 inches higher. On each end of the handle, which forms one casting with the body, there is a knob; these, in certain aspects, give obscure indications that they may have been representations of heads, but the

corrosion of the material is too great to make this a matter of any certainty.

The mouth of the bell is a section of an irregular quadrangle (fig. 2, *b*); each of the four sides is a segment of a circle; of these the two larger and opposite measure, on the outer surface, 10 inches.



FIG. 1.

The two others, which are flatter, are unequal; one measures $6\frac{1}{2}$ inches, the other $6\frac{3}{4}$ inches.

The long diameter of the mouth of the bell is $9\frac{1}{2}$ inches, while the short is but $8\frac{3}{4}$ inches.

The broader sides, about at half the height, narrow to $4\frac{3}{4}$ inches, and

this again, at $1\frac{1}{2}$ inches below the handles, contracts to a breadth of $2\frac{3}{4}$ inches.

In the upper inner part of the bell there are the remains of the loop for a clapper. The weight was $21\frac{1}{2}$ lbs.

On examination of a morsel from the side of the bell by Mr. E. A. Werner, of our Trinity College Chemical School, the alloy was found to be a bronze, the chief constituent being copper, but with a considerable amount of tin, and a trace of iron. No zinc or other metal was found.

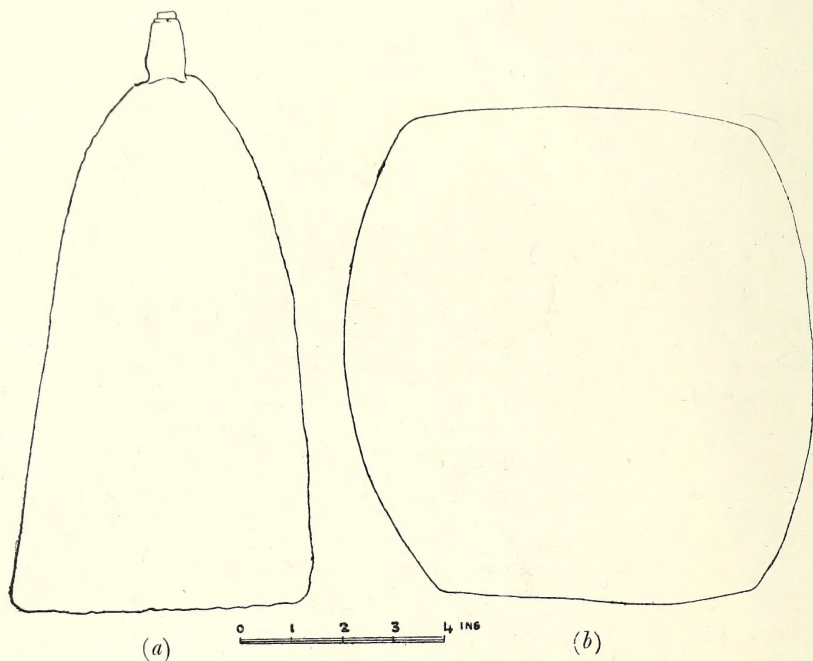


FIG. 2.

As the result of extensive weathering, there were numerous crystals of cuprite (copper oxide), and here and there coatings of malachite (carbonate of copper).

From the size and weight of the bell, it is probable that it was suspended, but it must remain a matter of pure speculation as to what religious establishment it may have belonged.

It is most unfortunate that there are no facts known in reference to its discovery, the precise spot not having been recorded. From the appearance of the bronze, the bell must have been, for a very long period of time, in contact with fallen masonry and lime rubbish, but it is too late to inquire as to whether such formed part of an ecclesiastical building.

Kilmainham is known to have been the site of a very ancient abbey, but as the bell is certainly not older than the twelfth century, it is not possible that there could be any connexion between them. In 1174, the Priory, under the Invocation of St. John the Baptist, was founded on the site of this old abbey, by Richard de Clare, Earl of Pembroke and Strigil, and its endowment was confirmed by King Henry II., Hugo de Cloghal being the first Prior. On the "condemnation" of the Templars, the Priory was transferred to the hands of the Knights of St. John of Jerusalem.

In 1565, we find that the buildings were in too decayed a state to be inhabited by the then Lord Deputy, Sir H. Sydney. In 1680, the first stone of the present Royal Hospital was laid by the Duke of Ormond.

It is possible, fixing the probable date of the bell as about the twelfth century, that the bell may have been the property of the Knights of St. John of Jerusalem. There seems to be a hiatus in the literature of Irish bells from the twelfth to the sixteenth centuries, when the record is taken up by Mr. Langrishe's invaluable Papers on old Irish Bells in our *Journal*.

In spite of the defect of the record, there remains a fair presumption that this bell was, in days past, connected with some ecclesiastical building at Kilmainham, enough to justify its being known as "The Bell of Kilmainham."

THE RECORDS OF THE DUBLIN GILD OF MERCHANTS,
KNOWN AS THE GILD OF THE HOLY TRINITY, 1438-
1671.

BY HENRY F. BERRY, M.A., M.R.I.A., FELLOW.

[Read OCTOBER 31, 1899.]

“ An haberdashere and a carpenter,
A webbe, a dyere, and a tapiser,
Were all yclothed in oo liveré,
Of a solempne and a grete fraternité.

Wel semede ech of them a fair burgeys,
To sitten in a yelde halle on the deys.”

CHAUCER—Prologue, *Canterbury Tales*.

IT is my great privilege to bring under the notice of the Society this evening, some of the records of the ancient gild of Dublin merchants, known as the Gild of the Holy Trinity, which the Board of Governors of Merchant Taylors' School (in whose possession a large number of documents connected with that fraternity now remain) entrusted to my care, with a view to their examination. With marked liberality, the Board granted me permission to bring these invaluable records before this Society at one of our meetings in Dublin, and on behalf of the Society, I beg to tender to that body our thanks for the privilege accorded to us, and our strong sense of this enlightened action. May we not hope that the precedent thus set will be followed by other bodies, having charge of similar records, lying neglected in old chests or presses?

There is reason for believing that the journals, &c., of the Gild of Weavers are in the hands of an eminent firm in the city, connected with that ancient craft, and fifteen volumes of transactions of St. Luke's Gild, which comprised painters, paper stainers, stationers, and cutlers, dating from 1670, were accidentally recovered some time ago. The books were brought under the notice of Mr. Charles Keatinge, of Grafton-street, at whose instance they were purchased for the revived gild of St. Luke, of which he is an officer. The journals of the Goldsmiths' Gild, whose charter dates from 1638, are in custody of the officers of that body, and appear to have been kept with regularity, even in troublous times.¹ At the period of the dissolution of the various city trade gilds, many of their books and documents, and some of their plate

¹ *Old English Plate* (Cripps), 4th ed., chapter on the “Dublin Goldsmiths.”

are, with good reason, believed to have passed into private custody,¹ and it is thought that some of the records may be preserved in the muniment room of the Corporation. Considering the fact that the old city gilds numbered twenty-five, that their books were in existence when the Municipal Corporations Commission made its Report in 1835, and that now in the year 1899, the records of all these bodies, save four, have disappeared—is it too much to hope that the responsible custodians of these sets may see their way to deposit them, for absolute security, in the Public Record Office—the great national storehouse provided for such documents?

The ancient books that I am privileged to show you this evening bear on their face a reminder to custodians of the uncertainty attendant on the keeping of such volumes. The fly-leaf of the old Book of Orders records the fact of its having been recovered in the year 1806, by Timothy Allen,² clerk of the gild, and the earliest journal is marked, “found in 1818, by T. Allen”! It is not a little remarkable that, at a time when the gild was in full working order, these books should have been mislaid, and posterity is indebted to Allen for their recovery and preservation.

The word *gield*, *geld*, *gyld* is Saxon, and meant a “rateable payment,” as the brotherhoods exacted from their members a regular rate, to cover expenses. The craft gilds were originally formed for the benefit of those belonging to them as craftsmen, and for the due regulation of the trades. Royal licence was by no means necessary for their foundation, but, as a rule, these bodies, from time to time, obtained confirmatory charters from successive monarchs. Thus the earliest known charter of the Dublin Gild of Merchants bears date 1451, while the journal commences with an entry of 1438, and the body undoubtedly existed long prior to this. Sir John Gilbert, in his “Historic and Municipal Documents, Ireland,” published the names of free citizens appearing in the Dublin Gild Merchant rolls, the earliest of which probably dates from the close of the twelfth century, so that the gild must have been established here soon after the Anglo-Norman conquest.³

¹ A charter of King Charles II., and a grant of arms from Sir Richard Carney, Ulster, to the Saddlers' Gild, together with a massive oak chest belonging to that corporation, are now the property of John Fox Goodman, Esq., Master of the Crown Office, Q. B. The chest bears the following inscription carved in front:—

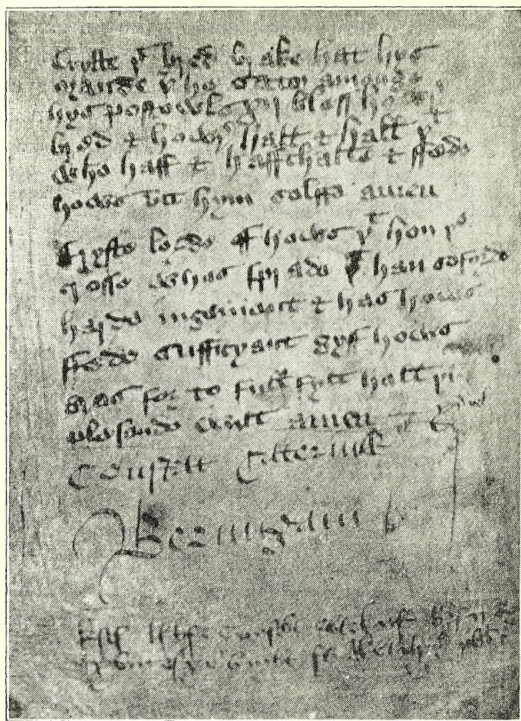
“THE PUBLICKE CHEST FOR THE USE OF THE CORPORATION OF SADLERS,
JOHN LOVET, MASTER, CHARLES CARTER, CONSANTINE RAVEN, WARDENS. ANNO
DOMINI, 1670.”

² Doubtless a descendant of Sir Timothy Allen, Lord Mayor in 1762. See Handcock's “Antiquities of Tallaght,” 2nd ed., pp. 138, 149.

³ The Roll for the year 1226 is headed in these words:—“Hii subscripti intra-verunt in Gillemercaturam, Roberto Pollard et Petro de Ballimor existentibus præpositis, anno regni regis Henrici decimo.”

Many of those enrolled are described as ordinary craftsmen, and as belonging to English towns, such as Bristol and Oxford; while places in France, Brabant, and Flanders are represented as furnishing merchant citizens of Dublin.

Though the gilds had chantries and chaplains attached to them, they were, in their constitution, essentially lay bodies, composed of women as well as men; assistance to brethren in poverty or distress, and the settlement of quarrels, without litigation, were among their first principles. An oath of obedience was taken on admission, and each gild had its appointed meeting days, when officers were elected, new members admitted, accounts settled, and the ordinances and regulations promulgated anew. On these days, and notably on Trinity eve, in the case of the Dublin Merchants Gild, there was much feasting and merry-making.



Facsimile of Form of Grace before and after Meat.

(Photographed by Mr. T. Mason.)

On its patron saint's day, the fraternity—brethren and sisters—clad in distinctive hoods or livery, assembled in the church or chantry chapel used by them, and, at the conclusion of the service, banqueted together. In the fly-leaf of the illuminated missal before us are to be found forms of grace before and after meat, the quaint language and spelling of which show that they must have been said by the chaplains at the gild feasts from a very early period.

“Cryste y^t bred brake hat hys mande yⁿ he sat amonge hys postowls
 XII bless howr bred & howr halt & halt y^t who haff & haff challe & fede
 hows uit hymselffe, amen.”

“Cryste lorde off hows y^t hon y^e crosse whas sprade y^t han soforde
 harde iugement & has hows ffede suffieyant gyf hows gras for to full-
 fyll hali yⁱ plesende willt, amen.”

Especial care was taken regarding the fitting burial and funeral ceremonies of departed members, the survivors attending in large numbers. Meetings of the craft gilds were held with great solemnity, and the wardens saw to the due execution of the ordinances, examined manufactures and searched for all unlawful tools and products. Immense importance was attached to the matter of apprenticeship, and the regulations as to apprentices were very stringent.

A marked feature of recent historical research has been an ever-growing interest in the study of the history of towns, and the publication of borough records in England. The Reports of the Historical Manuscripts Commission contain accounts of the records of many of the most ancient municipalities in the kingdom, while Dr. Gross' work on “The Gild Merchant,” “English Gilds,” edited by Miss Toulmin Smith, for the Early English Text Society, Mrs. J. R. Green's “Town Life in the Fifteenth Century,” and Professor Maitland's “Township and Borough,” have recently shed much additional light on a subject of great importance in the history of the development of our institutions. Sir John Gilbert's Calendar of the City Records, undertaken for the Corporation of Dublin, is highly creditable to the public spirit of that body, and the work left unfinished by her distinguished husband is to be completed by Lady Gilbert. Throughout the works mentioned, the rates of wages enumerated, and illustrations of the general usages of the times, as bearing on the social life of our forefathers, are of considerable interest.

The records of the Trinity Gild entrusted to me consist of four charters, two journals of transactions, 1438–1671,¹ an entry book of Freeman's admissions, 1601–1686, and an early illuminated missal.

In the calendar of the missal, the following obits are noted:—

Obitus Helene Strangwych de Donsoghly vii die Januarii [anno] mccccxii^o [et sepellitur] in monasterio monachorum apud Dubliniam, ejus anime propicietur deus.

Obitus Thome Plunket de Dunsoghly, capitalis justiciarii communis banci x^o die Januarii, anno regni regis Henrici octavi sexto et anno domini millesimo quingentesimo decimo quarto [].

(Feb.) Obitus Philipi Bremegham capitalis justiciarii de Regis banco anno domini mccccxxxix, et sepellitur in monasterio monachorum apud Dubliniam ejus anime propicietur deus.

¹ Among the Egerton MSS. in the British Museum, is a volume of extracts from the journals of the gild, 1438–1824, made by the late William Monck-Mason: portion of it contains materials relating to various other Dublin gilds.

Obitus Jenete Finglas nuper domine de Donsoghly tercio die Junii anno domini mcccc [] ejus anime propicietur deus, amen!

The above are recorded in the "Book of Obits and Martyrology of Christ Church," and one of the deeds in the Christ Church collection (No. 396) is a grant dated 17th June, 1512, from the said Thomas Plunkett, of lands at Cabra to Holy Trinity Church for the support of a canon to pray for him, the above Janet Finglas, his wife, and for Philip Bermingham¹ and Helena Stranwyche, his wife, and their relations.

It seems probable that the brethren and sisters of "our congregation" in the "Book of Obits" were the members of the Holy Trinity Guild, whose chantry was in the chapel of the Holy Trinity, Christ Church Cathedral.

Of the four charters, three belong to the Tailors' fraternity. The first, which appears merely to found a religious body, is dated at Trim, 20th May, 6 Henry V. (1418), during the tenure of office of Sir Thomas Talbot, deputy of John Talbot, of Halomshire, lieutenant of Ireland, and grants permission (in honour and reverence of the Blessed Virgin Mary and St. John the Baptist) to Sir Thomas Talbot, Sir Matthew Husee, Roger Hakenshawe, Thomas Walleys, Reginald Sueterby, John Coryngham, Nicholas Taillour, Thomas Aas, John Ryely, John Cruys, Robert Brail, John Hynton, John Kyrkham, David Rendyll and William Barret, to establish a chapel in honour of the above-named saints, in any place within or without the walls of Dublin city, to be called St. John's Chapel, and in same to found a gild of men and women, with a master and two wardens.

The second charter, which deals with the *craft* of Tailors, and is dated 16th July, 7 Henry V. is noticed at length in the Report of the Municipal Corporations Commission, 1835, p. 274, and in Gilbert's "History of Dublin" (I. 155). The third charter, dated at Dublin, 2nd Nov., 16 Hen. VI. (1437) is merely a confirmation of the preceding one.

The Tailors' fraternity had its hall in early times in Winetavern-street, and in 1706 it was removed to Back-lane. The gild was wont to march in procession each 24th June (St. John's Day) from the hall to St. John's Church, and thence to a tavern, where the members dined together. Sir John Gilbert quotes at length a lampoon written on these proceedings in 1726, some lines of which are as follows:—

" Now the sermon being ended,
And the minister descended,
To the "Castle" or the "Rose,"
Or whatever place you've chose.

Now the dinner's on the table,
Each one eats as fast as able,
Each one eats as much as ten,
For the Lord knows when again."

¹ Gilbert, in his "Chartularies of St. Mary's Abbey," states that Chief Justice Bermingham was buried in the Abbey, and the entry in the missal shows that his wife was also interred there.

The remaining charter,¹ that of the Gild of Merchants, which was accidentally discovered among the city records, and restored to the custody of the officers of the gild before its dissolution, bears date at Windsor Castle, 14th October, 19th Eliz. (1577), and contains a full recital of the ancient charter of the gild, granted by K. Henry VI. in the 29th year of his reign (1451), which is not now forthcoming.

King Henry, by authority of a parliament held at Drogheda on Friday next after the feast of St. Benedict the abbot, in accordance with the pious request of James le Botiller, Earl of Ormond, Michael, archbishop of Dublin,² Edward, bishop of Meath, William, prior of Holy Trinity, Dublin, Sir James Aleyn, Robert Douedall, John Cornewalshe, Edward Somerton, John Chever,³ John Gogh,⁴ William Sutton, Sir Robert Burnell, Sir Nicholas Woder, John Blakton, Nicholas Strangwayes, Ralph Pembroke, Thomas Newby, John Fitz Robert, John Bennett, James Douedall, Philip Bedelow, Master Thomas Walshe, Richard Ewstace, John Tankarde, John Waringe, William Whitt, John Whitte, Nicholas Clerke, John Bateman, David Rowe, Thomas Savage, William Grampe,⁵ Walter Doughur, Thomas Boyes, Thomas Barbye, Arnald Usher,⁶ John Archdekyn, John Paslowe, Stephen Harrold, Simon Fitz Rery, John West, John Foyle, William Bryne, Thomas Shortales, Nicholas Ellyot, John Shynnagh, William Galwey, Roger Walter, Robert Sywarde, William Byram and Robert Lange, granted to them liberty to establish anew a fraternity or gild of the art of Merchants of the city of Dublin, as well men as women, in the chapel of the Holy Trinity in the cathedral church of the Holy Trinity. The gild was to be ruled by two masters, annually elected. Liberty was also granted to found a chantry of four priests in the same chapel, to celebrate every day for ever for the king's health, for the deputy and founders, and the brethren and sisters of the fraternity during life, and for their souls after death.

No foreigner was to buy any merchandise in retail or in gross within the city and suburbs, except from merchants dwelling in the said city or its franchises.

Any foreigner convicted under warrant of the gild was to be committed to the King's prison, the keeper thereof to hold such in safe custody.

Queen Elizabeth's charter, in which the above is recited, then proceeds, on the petition of Christopher Fagan, John Ussher, John Lenan, and Simon Grove, to ordain fresh regulations with a view to the greater

¹ Called in one of the minutes the *golden* charter of Queen Elizabeth, in allusion to the gilding on the face of the patent. In 1655, Giles Rawlins, clerk of the gild, was voted a sum of £4 18s. for translating this document "out of Latin into English."

² Michael Tregury. For account of this prelate's life, his will, &c., see "Register of Wills, Diocese of Dublin," 1457-1483, edited by H. F. Berry.

³ Chief Justice, K. B. For his will, see same vol.

⁴ For his will, see same vol. Gogh directed his body to be buried in Trinity Chapel, and bequeathed to its altar a missal, which was to remain under the oversight of the masters and wardens of the gild.

⁵ Mayor in 1470.

⁶ Mayor in 1469.

usefulness of the gild. The queen, wishing to see the body advanced to a better position and enabled to sustain the great burdens and expenses laid on it, granted the gild of Merchants authority to sell in gross or in retail, all merchandise (victuals only excepted) brought to Dublin by sea or land.

No person not elected to the body, and no foreigner, to buy, sell, or expose for sale any merchandise in gross or in retail (victuals excepted) within the city, suburbs, or liberties, within the circuits, ambits, and



Portrait of Nicholas Duffe, reproduced from a Charter.

(Photographed by Mr. T. Mason.)

precincts of the cathedral churches of St. Patrick's and Christ Church, Dublin, within the place commonly called the Bishop's Glebe, or within the precincts of St. Sepulchre, St. Mary's Abbey and St. Thomas Court Abbey, unless of merchants or to merchants of the said fraternity or gild, under pain of forfeiting the goods bought or sold.

All foreign merchants were to carry their wares for sale to the common hall of the city, or to such place as should be assigned by the masters and wardens.

It was also permitted to the gild to punish by fine or imprisonment any foreign merchant committing offences.

In the corner of this charter is a representation of Nicholas Duffe, merchant, a member of the gild, and the agent who transacted all the business in England connected with so important a confirmation of its rights and privileges. He is seated in a chair, draped in a long purple robe, furred. Alderman Duffe's will, dated in 1582, bequeaths to his brother-in-law, Sedgrave, his velvet gown and velvet coat, which may be the identical garments in which he is represented in the document before us.

The two ancient journals, which disclose the inner working of the fraternity, now claim attention, and I cannot more appropriately enter on an examination of the ordinances and general working of the fraternity than by reading the preamble or address delivered from the chair on the opening of the election days' proceedings, which is to be found at p. 5 of the first volume, and is entitled,

"The first law to be red evri brother assemblei."

"Worshypfull mastyrz hyt ys nought unknowin to yow how owre sowrayne Lorde the King by autoryte of hys greate parlmente here in Ireland hathe grawnted a chartre Ryall undyr his greate sealle of a brethrede and a mortyfycacōn of the yelde of the holly trynnyte w^{thin} his sayde cyttye to the worshype of the trynnyte, and the sayde merchaunts to chose yerlye ij mastyrz and ij wardins for to hawe the rule and the gowernance of the sayde yelde and soo from yere untoo yere to call the brethirn of the sayde brethrede togythir as ofte as ham semithe goodlye and too hawe semelys and in to those semelis to make rulis ordynaunsis and statutes for the avaylle and the worship of the said yelde and brethrene and to make brethirne and sistirs souche as wolde praye therefor; the whyche ys all alowyt by owr King that nowe ys henri the fyfte and to this entent ye be nowe gathered hitthir as too a quarter semelye, to declare herre what ye seethe pfytable for the sayde yelde and too choose yowr mastirs and wardens, such as sholde be pfytable for the sayde yelde and all too truly for too paye yo^s quartagis."

From this, it seems clear that King Henry the Fifth had granted a charter, of which nothing is now known, and it helps to explain the fact that the ancient journal dates so many years prior to 1451, when King Henry the Sixth granted his charter.

The earliest entry in the old journal is as follows:—

"The Reule & ordynnce of the Trenite yeld of Dyvlyng ordeynit & made by a holde semble of y^e mastirs wardeynes and all the brethern of y^e sayde yelde Rath (Ralph) Pembroke & Johe Kylberry maystirs. Dawe Blake & Edwarde Waters wardens. on May Day the yerre of our lorde Kyng Henry y^e seixt xvj An^o Dom. 1438.

"It' In pⁱmis That all the Brethern of the Brethered of the holy Trenynte yeld of Dublin shall noght adherre to none Brethered of y^e sayd

citte except the Bretherred of Saynt Anne and of Saynt George in none mann^r wyche shall doñ or be i hurt of y^e sayde Bretherred or cittei.

“All so yff there hap eny waryaunce or dyscorde wyche god defend betweix brethern of the sayd yeld That than non of them shall sew or at lawe But fyrst he that felyth hym selff grewid shall cū and complayn To the mastris of y^e sayd yeld for the tym beyng the wyche shall call the Bretherrede togedder & make acorde betweix the psonnes thus beyng at debate and he that wyll no^t obey y^e Rewlle of the Bretherhede shall be put out of y^e yeyld and The Bretherrehed to mayntene y^e othy^r Brothy^r agaynste hym i hys Ryght and yff anny strange man hawe a quarrell agayne eny brother of the yeld y^{at} than y^e bretherhed shall māyten The Bretherhed & harre Brothy^r i his Ryght and foo so Brake thes Reule to fall in y^e payne of x^{li}.

“All so y^e bretherren of the sayde yeld shall be s^wed of all mane^r of ma^rchandyse comyng & solde to y^e sayd cittei before anny or^r man of the sayd cittei, all so no Brothy^r of y^e sayd yeyld schall by no salt ne y^re ne collis to use or^r a waylle of no man of the contrey ne of y^e cittei but by hyt to his owen awaylle & use and aftyre he hawe cellerrit hyt hyt shall be lewffull to hym to syll hit out of his cellerre by wyght & messure out of his sellere y^rne salte & collis & i none or^r mane^r a pon payne of x^{li}.

“All so no man be recev^t to y^e sayde bretherred but in pleyne semble of the sayd yeld by assent of all y^e Brethern and yff eny of y^e sayd Brethern hawe challange to eny wyche p^ythe to be of the yeld that he shall noughte be admytted unto y^{at} he make suffycient amendde to y^e sayde Brothy^r.

“All so salt y^ren & collis and Suche othy^r m^rchandyse shall be sold by all Brethern of y^e sayde yeld at on p^rse as hit shall be noteffyd to y^e Brethern by byll from y^e mastris of y^e sayd yeld a pon y^e payne off xx^{li}.

“All so what so ewe^r Brothere answere nought to dwe soñes (summons) he schall lese i^{li} wax as oft tymes as he makythe defaultt. But yff he hawe a Reysonable excuse.”

In an assembly held on 14th January, 1451,¹ John Fitz Robert, John Bennet, James Dowdalle, Philip Bedlewe, Nicholas Clerke, Thomas Sawaghe, William Grampe, and Arrenton Uscherr were chosen to make laws and ordinances needful and profitable for the gild, which ordinances having been confirmed, are set out in full in the journal.

These, some of the earliest regulations of the gild, foreshadow the exclusiveness with which it afterwards hedged itself round, and the

¹ The Corporation records show that at the Christmas meeting of that body in 1451-2, an upper apartment in the Tholsel was granted to the gild for its deliberations and meetings, at an annual rent of 3s. 8d. silver, and here the fraternity met for quite 300 years.

jealousy with which its members regarded other bodies that might interfere with the advantages they possessed. The Trinity Gild of Merchants was by far the most important fraternity in Dublin, contributing, in Elizabeth's reign, two-thirds of the town cess, while all the other gilds paid only one-third. The burghers connected with this fraternity were the wealthy merchants of the city who dealt wholesale fashion in the more important commodities, notably wine, coal, iron, and salt—those who devoted themselves to the larger operations of commerce, and engaged in trade that required greater capital. The gild merchant was essentially a protective union which possessed the exclusive right of trading within a borough, and as Dr. Gross points out, it was the duty of this department of town administration to maintain and regulate the trade monopoly. Stranger and unenfranchised merchants were hampered by many restrictions, and the merchant gilds of the Middle Ages completely prevented free commercial intercourse.

To us the machinery adopted by them to ensure success in business, and the preservation of their elaborate system of protection and exclusiveness would appear cumbrous and unnecessary, and in going through the journals of the Dublin Fraternity, it is interesting to note the relaxations cautiously introduced and the growth of the more liberal spirit that, with the advance of the times, began to prevail.

Jealousy of English and foreign merchants was the dominant note in the dealings of these Dublin gildsmen, and numerous enactments were directed against the interference of such.

In 1460, the Dublin Town Council resolved that English merchants residing in the city should not be admitted to the franchise, in consequence of their preventing city freemen from putting merchandise on board vessels freighted by them. In 1479 these English merchants founded a fraternity of the Blessed Virgin Mary in St. Mary's chapel on Dublin bridge, and as they used threats against Dublin merchants who traded to England unless they belonged to their craft gild, the council was forced to pass another resolution to the effect that any freeman sworn into this English gild should lose his franchise and be fined.

A short resumé of some of the more important enactments to be found in the journals will give a clearer idea of the working of the gild in these early days.

When goods were brought to the city, only brethren of this gild who had been apprenticed "at merchant craft" were permitted to become purchasers. The two masters were to be two of the four city buyers, and the wardens were to act as deliverers, to deliver to the brethren. On bargains being bought by the masters and buyers, brethren who were merchants were summoned to the gild hall to state what they required, and if the whole available stock were not disposed of among these first comers, the balance might be divided among such brethren as were not merchants. On the goods being delivered, an assembly was called for

the purpose of fixing on a reasonable price, at which the brethren were to sell under penalty. No brother was permitted to purchase on his own account until the four official buyers had "forsaken" the goods, and then only with their consent.

No member of the gild was to be agent for any merchant of Flanders or other place, or buy their goods, except only for a brother who required stuff for his own household use, and in the time of Edward IV. citizens were not permitted to support any Lombard, Breton, or Spaniard. Once a purchase was made and divided among the brethren, aliens were to be paid, and on the ship being unloaded, they were to depart in same, within such time as the masters of the gild allowed.

Merchants of the staple only were permitted to load or ship wool, hides, or what was known as staple ware,¹ and no merchant stapler was to sell hides to any save to those who brought their value in iron, wine, salt, grain, or any other merchandise coming from France, Flanders, Spain, or Brittany.

In 1557 it became necessary to enact that no brother should, for three years, transport or load any hides or leather to England, Scotland, or Wales, on forfeit of same. In 1560 no merchant or citizen under pretence of bargains, commonly called "penny bargains," was allowed to bring salt, wine, iron, or any merchandise, except grain, from beyond sea, unless it were his own property, under the penalty of £100, and in the case of a brother, loss of his franchise.

Very special ordinances were, from time to time, laid down in the matter of wines, in effect similar to those already noticed; but when there was an overplus of the commodity, then any master of the city was allowed to have a hogshead or butt for his own consumption. As might be expected, there were to be found brethren who tried to evade the established regulations of the gild, and in 1547, it having been proved that wine ships in the haven were often boarded by brethren, who also got access to the gabbards² conveying wines to the Crane³ before they were discharged there, and that they used to pierce the wine casks with gimlets, drawing the wine, and conveying the "flower and best" of it to their own private advantage, steps to prevent such occurrences became necessary. Accordingly in an assembly held on the fourth Monday after Christmas, 1547, during the mayoralty of Harry Plunket, Walter Fitzsymon and Walter Foster being masters of the gild, it was enacted that on any ship laden with wine being purchased, no brother was to be permitted to

¹ The staple goods of England were wool, woolfels, leather, lead, and tin, and staplers were merchants who had a monopoly of exporting these, the principal raw commodities of the realm.

² A kind of heavy-built coasting-vessel, or lighter, for inland navigation. (Fr. *gabare*.)

³ This was the name given to an edifice that stood on Merchant's-quay, at the northern extremity of Winetavern-street. In ancient times, ships bound for Dublin generally unloaded at Dalkey, into gabbards, which discharged their cargoes at the Crane, a building for a long period used as the Dublin Custom House.

pierce, draw, or convey out of any such ship or gabbard, any pipe, butt, or hogshead, until the wines were fully discharged at the city crane, and afterwards "syllerid,¹ fynned," and tasted, allotted and divided among the said brethren, according to the laudable custom of the city, under severe penalties.

The Lord Deputy, the Lord Chancellor, and members of the King's Council were accustomed to appoint certain of the brethren to taste or choose wines for them, when the ships came in, which agents evidently took some for themselves; and to prevent the continuance of such a practice, the gild in 1550 ruled that any such agents who did "cowyte" and take part of the wines to their own private use, by "cowine" (covine), should lose their freedom and be banished out of the house.

About the year 1573, it was found that the work of the gild was much hindered by brethren, who "cautilwise" (the better to get rid of their commodities), took foreigners and strangers to the fraternity as apprentices "who being of some ancient householders, a strange apprenticeship to the gild," daily retailed wines and other kinds of merchandise, presumably for their said masters' use, "but also greater portions double told for their own use."

Brethren were also found to have sold wines to such as were not brethren, but to victuallers, innkeepers, &c.; and it was ordered that any found guilty of these practices should forfeit to the treasury of the gild £40 for the first-named, and £10 for the latter offence.

No brother was to load a ship, bound over sea, in any haven or port between Wicklow Head and Nanny water,² except only in the port of Dublin, without special leave of the mayor.

In 1552, in consequence of information having been given that Mr. Cusacke, one of the masters of the gild, had refused to allow the sheriffs to search a fardell³ brought to his house by a merchant of Waterford, out of a ship in the haven of Dublin, without entry of the goods, he was fined £10, and an enactment was agreed to that henceforth no brother was to permit any stranger's goods to be concealed in his house.

As to the retail trade, the gild had power, on any member disobeying regulations, to order the closing of his shop or cellar, which could only be re-opened at the discretion of the masters and wardens; and in 1583, brethren were forbidden to keep more than one shop for retailing goods, or one cellar for wines, under penalty.

In 1573, certain members of the gild, namely, Alderman Walter Cusacke, Thomas Brandon, Nicholas Duffe, John Gaydon, William

¹ Cellared.

² This river rises near Navan, flows past Duleek, and enters the sea at Laytown, county Meath.

³ A burden (a merchant's package)—

"Who would *fardels* bear,
To grunt and sweat under a weary life."

Hamlet.

Fitz Symon, Nicholas Ball, Simon Growe, James Malone, Edward Whyte, Walter Sedgrave, Henry Shelton, John Foster, and John Pen-teny were appointed to peruse and correct all the ordinances theretofore made, with power to disallow all considered by them as now unnecessary or superfluous, and to add such clauses as they might consider advisable. This committee brought its work of revision and codification to a conclusion, and on 19th October, 1573, the corrected laws and ordinances were ratified by an assembly, and made binding on the entire corporation.

It was then ordered that every Monday before the Quarter Assembly Day, before 9 o'clock, an assembly was to be held, wherein all the laws and ordinances of the gild were to be openly read and published, and no matters moved that day—only that reading attended. Surely none of the members could henceforth plead ignorance of the rules, but we should like to know the average attendance at these meetings. It may possibly have equalled that of certain corporations in which some of us are interested, when only dull *business* matters have to be considered—nothing “spicy” in the agenda paper! As a matter of precedent, it seems absolutely certain there were no *night* sittings! Indeed, the earliest name for a gild meeting was a “morning speech.”

After the regulations we have been considering had done duty and fulfilled their purpose, according to the exigencies of trade and commerce, for nigh two hundred years—from Agincourt and the days of gallant Harry the Fifth to the Armada and the latter part of great Eliza's glorious reign—we are not surprised to find that the mighty influences which had all along been “making England,” and which caused English commerce to enter on that rapid career of development which made us the carriers of the world, should have been felt in some degree also among the merchants and in the business communities of this country. Some approach to freer trade, some concessions to the new spirit of the age were found to be necessary; and on 15th January, 1577, an entry was made in the journal of the Dublin Gild of Merchants to the effect that whereas a law had been made in ancient times that no brother should buy or confer with any stranger bringing wares without prior conference with the masters, &c., of the gild, as to the utility and profit of same to the brethren, “which law, no doubt, was intended by our fathers unto a good purpose, but as time doth alter so mene ys conduccionys is syne also to alter, not accomplishing according to the meaning of said good law,” henceforth it became lawful to buy all manner of merchandise of strangers coming to this city, provided the purchasers paid as before accustomed to the gild, to its use and profit.

There were originally three classes of freemen:—1. Those made free of the city at large, without having previously obtained the freedom of any of the gilds; 2. Those admitted in the first instance to the freedom of a gild, and then to that of the city (to which the vast majority of the

freemen in our city belonged); and 3. Those admitted to the freedom of a gild, but not to that of the city.

In the sixth year of King Edward VI., it was ordained that none should be admitted free of the Gild of Merchants under a fine of £40, save only such as had won its franchise in the usual way—by birth, marriage, or apprenticeship—while in 1560 an enactment was made that no merchant was to be admitted to the freedom of the city or to the fraternity until he had served seven years' apprenticeship to a brother of the House, and also three years as a journeyman to a brother. No apprenticeship was to be for a less term than seven years, and a brother taking a journeyman was bound not to give him less than £8 after his first year of service, but this rule was not to extend to the sons of brethren. Apprentices were to be the sons of freemen, and in 1597 several masters were brought before the gild for non-compliance with this regulation.

Apprentices in our day may well congratulate themselves on being able to indulge in many little secret sins (frequenting bars, for instance!) without fear of corporal punishment, and on the latitude permitted them in the matter of dress, when in Queen Elizabeth's days their most appropriate attire was believed to be their masters' old clothes! Here is the substance of some ordinances solemnly laid down in 1574. Divers apprentices and servants of the company having been found wasting their masters' goods by pilfering and stealing, by playing at unlawful games and in excess of apparel, to the hurt of same and slander of the company, it was ordered that any youth pilfering or wasting above the value of 12*d*. Irish, such as haunt taverns or live viciously, shall be brought by his master to the Tholsel (the meeting-place of the gild in Skinner's-row), before the masters and wardens, who, if they find him guilty, shall cause him to be stripped naked, and they shall see him whipped with "groine" birchen rods, as much as his fault shall be thought to have deserved. This punishment was to be inflicted by two or four men, disguised, in presence of twelve or more other apprentices, who might by such an example be admonished. Later on, stocks were provided for the punishment of unruly apprentices. No brother was to suffer his apprentice to wear any apparel (unless indeed it were old apparel of his master) but such as became his position, namely, a cloth coat, decently made, without guarding,¹ cutting, or silk to be put thereon; a doublet of something, so it be not silk, meet for a 'prentice; also a shirt of this country's cloth, and the ruff thereof to be but one yard long, not wrought with silk or other thing; also a pair of hose, made with not more than two yards of cloth, being yard-broad, and the breech of the hose was not to

¹ Decoration—

"Give him a livery
More guarded than his fellows."

Merchant of Venice.

be bolstered out with wool, hair, or any other thing, but should be made with one lining, close to the thigh, not cut or stitched with silk, but plain in all respects.

With such sumptuary laws directed against them, the 'prentice boys must have cut a sorry figure beside the gallants of those days, with whose slashed and bolstered garments we are all familiar.

One of the volumes before us is a Register of admissions of Freemen to the Trinity Gild, 1601-1686, and the following will serve as specimens of the entries in it :—

"The admission of Brethren in the Easter assembly, 1601, Mr. Jhameys Bedlou and Mr. John Shelton, masters of the yeald, Mr. John Cusacke and Mr. John Arther, wardings. Edward Whitt, sun unto Thomas Whitt ealder, marchantt sworn Brother of this yild, for that he is the sun of the sayd Thomas Whitt, and hath paid to the masters of the gyld ij^s vj^d Ir' and hath taken his oth for his Ingatt & outgatt, 50^s st' ped to the masters of the gyld, and hath putt in for seuertties to paie all seassis & other impositions his said father, Thomas Whitt. Thomas Whyte, the elder."

"John Chamerlen, sworne Brother of this gylde, for that he servyde his yeares with Geordge Roch, a brother of the same, and iij yeares jor-niman. He hathe paid to the masters of the gyld ij^s vj^d Ir' and hath taken his oth for ingate and outgate, which we finde xx^{li} st' at iij^l. George Roche. 14 July 1601."

"20 April, 1604.—Robert Hamelton, sworne a brother of this yeld, admitted at the instance of the King's ma^{tie} by his letter. Robert Hammilltoun."

"31 July, 1651.—Edmond Browne, vintnor, admitted a Brother of the guild, upon graces especiall, & the fine of a pair of gloves unto y^e present master of y^e guild, and y^e rather he married y^e daughter of Sankey Sulliard, Alderman, a brother of the s^d guild."

During the periods 1601-1686, freemen, to the number of 1163, were admitted, the larger propertion having served apprenticeship, and the following include some of the conditions under which admission by "graces especial" was procured. In 1624 Alderman Thomas Evans was to present the gild with a pair of andirons, a fire-shovel and tongs; later on candidates presented a dozen thrummed cushions, a dozen chairs, with seat and back of red Russia leather, and in many instances pieces of plate are named; in 1652 Alderman Thomas Waterhouse presented a silver beer bowl, engraven with his name and arms. A few were privileged to become freemen under the provisions of the "Act for encouraging Protestant strangers to plant in Ireland." In 1677, Samuel Dancer, as a condition of his franchise, was to present the fraternity with an ornamental table of the mayors, lord mayors, and sheriffs of the city for many years past for the use of the gild, and in 1686, Richard

Graves, with a similar object, gave up his interest in a house, joining to Newgate, "convenient for enlarging thereof."

Four applicants are described as having served their years to brethren and their widows, and one to the executors of a deceased brother. Mrs. Mary Drinkwater, who is called both "free sister" and "free brother," had, between 1663 and 1673, four apprentices who appear to have served their time exclusively with her. She was widow of Alderman Nathaniel Drinkwater, and resided in York street, having previously lived in Lazy Hill. The Drinkwaters had a lease of Kilmainham Mills.

Among well-known names of former merchant citizens of Dublin, which figure both among the masters and apprentices, those of Chamberlain, Palles, Queytrod, Wolferston, Archbold, Enos, Ussher, Mapas, De la Sale, Dardis, Delamar, Chevers, Pue, Pheipoe, Desmeynieres, Wybrants, Waterhouse, Jervis, Westenra (Arendt, Derrick, and Warner). Hatfield, Bellingham, Allen, Ashenurst, Brooking, Eccles, Surdevile, Christian, Rigby, Hartley, Warren, and Van Homrigh, are of most frequent occurrence, and a few of them are still to be found among us.

The form of oath administered to those entering the fraternity, as well as that taken by the officers for each year, is of record in the journal. A brother swore allegiance to the sovereign and the gild, to observe the rules, to answer all due summons, to pay quarterages, and to have no dealings with non-freemen or aliens; the form concluded: "So help you God and Holy Dame, be that book you will, and also worship your patron day, Trinity Sunday." Among other things, the masters bound themselves to see all due reverence and worship done to the Trinity, and His Day kept to the worship of the Holy Trinity.

Freemen of the gild, in those early days, were, in a sense, men of war, and had to take their share of the risks and uncertainties of the times, and show a certain amount of preparedness when necessity arose. In the city assembly roll of 1454 we find that no merchant's apprentice was to be admitted to the franchise until he had a "jake bow," sheaf, sallet¹ and sword of his own, and all craft apprentices were to have a bow, arrows, and sword.

In 1558 the Trinity Gild ordained that a book should be kept of the names of all merchants of the city that traded to England, so that the city and country might be the better "storet" of bows for the defence of the realm, which book was to remain in custody of the city sheriff. Every such merchant trader to England whose stock was worth over £20 and under £60 was bound to bring back with him one dozen good "ewin" bows, and any over £60, two dozen. In default, to pay the fine appointed by the Statute of Bows.² These wholesome regulations

¹ A light helmet of German origin; its distinctive feature was a projection behind.

² This statute, which was passed in 1495, provided that every subject having goods worth £10, should have an English bow and sheaf of arrows; each worth £20, a jack, sallet, English bow and sheaf; a fine of 6s. 8d. was to be imposed on any disobeying this enactment.

having fallen into disuse, "whereby" (as the journal puts it) "the city is disfurnished of competent artillery," the gild found it necessary to enact that every merchant owning stock worth from £60 to £100 should continually have in his house six good yewen bows furnished with arrows, and one caliver,¹ furnished; those owning over £100, double the number.

During seasons of public danger, the Trinity Gild had been wont to furnish men to meet the levies raised for "general hostings" (as they were called), and in 1597 and 1598, the fraternity, under a warrant of the mayor, "according the auncient custom of our auncient rising out unto a general hosting," chose Alderman John Usher, Matthew Hancocke, Alderman Laurence White and others, to charge or assess all the brethren for the purpose of "setting forth" the forty men required of them.

In connexion with the levy of 1597, Syslie Bennett, *alias* Gawltrem, prayed to be dismissed of her sisterhood of the gild, a request granted on her paying 6s. 8d. due as her portion of the cess for the last general hosting.

Government was frequently indebted to the loyalty of the fraternity for loans of money on emergencies, and during the same year, 1597, a special assembly was called to consider the question of lending 1000 marks to the Lords Justices and Council; the sum was furnished, and is found to have been repaid at the subsequent arrival of H. M. treasure from England, which had been a condition of the loan. Again, in 1599, cessers were appointed to charge the members of the gild, when an application from the Lords Justices for a loan of 2000 marks for her Majesty's use had been granted. In March, 1603, there is a note to the effect that as the soldiers of the Lord Deputy's² guards are drawn from the city, and twelve of the company with one officer are left to guard the castle, the council having ordered that bedding should be provided for them, the gild undertook to furnish two beds, the mayor (John Tyrrell) prevailing on the other corporations to provide the remainder between them.

Towards the close of the first Stuart sovereign's reign, in 1623, the gild is found to have made an advance in the quality of its loyalty; no longer content with loans for warlike purposes and the payment of cesses for furnishing men fully equipped to take the field, the members themselves became soldiers, assumed military titles, and attended muster. Alderman William Bushop became captain of the Trinity Gild, Alderman Patrick Gough lieutenant, and Thomas Taylor ancient,³ they to execute their several offices in the field on mustering days. Any who failed in attendance on the colours on the appointed days were to pay 5s. Irish to each of the above-named officers.

¹ From caliber, a kind of hand-gun, musket, or arquebuse.

² Sir Charles Blount, Lord Mountjoy.

³ An ensign-bearer. Falstaff, in *King Henry IV.*, says, "And now my whole charge consists of *ancients*, corporals, lieutenants."

In 1655, the mayor, Mark Quine, revived the ancient custom of all the city corporations marching from the Tholsel to Cullenswood on Easter Monday, known in the city annals as *Black Monday*. The day was so called from a number of citizens, who were amusing themselves in Cullenswood in the year 1209, having been set upon and massacred by some wild Wicklow raiders in (what were known up to a recent period as) the *Bloody Fields*. The brethren and their servants, from 16 years of age to 60, were summoned to muster at 7 in the morning, fully armed and equipped, and there are frequent entries in the journals as to these parades and their cost, which in 1656 reached the sum of £55 7s. 6d.

In 1664 the old colours were found to be much torn and unfit to march with, for the credit of the gild, and new colours were ordered to replace them.

Every brother attending the display of the year 1666 was ordered to wear a decent feather, according to the colours of the corporation. Members of the fraternity were fined heavily from time to time for failing to put in an appearance at such gatherings, and on some occasions they were even committed as prisoners to the Hall for their contempt.

William Smith, when mayor in 1665, revived another ancient custom—that of the young men of the city being exercised in arms on May Day on Oxmantown Green, and the Trinity Gild sent its contingent, when called on.

In July, 1657, the members of the gild, armed, were appointed to attend the mayor and corporation, on the proclamation of His Highness the Lord Protector of the three nations, and a sum of £5 was voted for entertainment.

There are some very interesting notes scattered throughout the journals in reference to the property, plate, muniments, &c., of the fraternity.

In April, 1598, it became necessary to build a common cellar for the use of the gild, and Aldermen Hancocke and Elyot were commissioned to buy all requisite stuff, and to oversee the building. There is no information as to the locality in which this cellar was to be constructed, but prior to the above date, the cellar at the Tailors' Hall had been used by the Trinity Gild. This hall and wine cellar stood in Winetavern-street, and originally formed portion of the possessions of St. Thomas' Abbey.

About the year 1601, the fraternity became anxious to purchase what was known as the castle of the Crane, and to have a conveyance of it in fee or fee-farm from its owner, Lord Delvin.¹ His lordship would not treat under a sum of £140, and Mr. Prychet, who negotiated

¹ Christopher Nugent, 14th Baron, who died in 1602; ancestor of the Westmeath family.

on behalf of the gild, was empowered to conclude the bargain on these terms.

During the course of the year 1609, a lease for seven years at £15 per annum was taken of a great storehouse near St. Sepulchre's, which belonged to the Lord Chancellor,¹ for the use of the gild.

The keys of the great iron-bound trunk of the fraternity, which stood in the inner room of the middle hall at the Tholsel, where the brethren assembled, having been lost in October, 1602, the trunk was broken open in presence of Gerald Yong and Alexander Palles, masters; R. Ball, warden, and others, when it was found to contain the following—one goblet of silver; parcel gilt, weighing 13 oz., and one silver flat piece, weighing 11½ oz.; a conveyance from Queen Elizabeth to John Usher, of the common cellar and house thereof, commonly called the Tailor Hall, and a conveyance from him to the gild; also a conveyance of same from Alexander Usher to Walter Sedgrave; a "quietus est,"² for rent of the said house, together with a counterpart lease of Trinity House,³ passed to Nicholas Byrne. In it were also a thromed⁴ carpet, and a long carpet of green broadcloth, two pieces of tapestry, one dozen thromed cushions, besides the old cushions, and all the keys of the Tholsel and the desk.

In October, 1601, occurs a note of certain charters and other papers having been given in to the new masters by Alderman James Bellew, late master of the gild, namely, three charters or exemptions under the great seal, seven "skroulls" in writing, touching complaints against Thomas Dye, girdler, and Thomas Carroll, tailor, for intrusions, and the common seal⁵ of the gild, for which a receipt was given by Nicholas Barrann, one of the masters.

There is information of a later date in reference to the gild property, as a memorandum of 10th March, 1661, records the fact that on that day Alderman Cranwell delivered to Alderman Desminers, four silver cups,⁶

¹ Thomas Jones, Archbishop of Dublin, Lord Chancellor, 1605–1619.

² A term used by the Auditors of the Exchequer for a discharge, or acquittance, to accountants.

³ A house in St. Nicholas-street, so called as being the property of the gild; it was let on lease, and subsequently passed to Alderman John Pope and Philip Harris (1667).

⁴ Thrummed—dressed or worked with thrums, the ends of weavers' threads.

⁵ Some information as to the ancient seal of the gild is to be found in the report of a meeting held on 14th January, 1655, when certain of the brethren (whose names are not given) showed, by petition, that the seal having a crucifix on it, was held to be superstitious. It is probable that the original seal of the gild was copied from that of the cathedral of the Holy Trinity. An order was made that a new seal should be forthwith prepared, on which was to be engraven a ship under sail, with the inscription—"SEAL OF THE MERCHANTS' GUILD OF THE CITY OF DUBLIN, 1655." In the margin is a note to the effect that the new seal was made by Joseph Stoker (a goldsmith residing in Oxmantown), and that he received 30s. for his work.

⁶ In 1833, T. and J. Allen, clerks of the gild, returned two "very ancient" cups as still in possession of the fraternity (*Report Mun. Corp. Com.*). Of these cups nothing is now known. Two splendid tankards, which had been the property of the Dublin Merchant Taylors' Gild, have been in Merchant Taylors' Hall, London, since

and one silver tumbler, the gift of William Taylor, with the charters of the gild and other writings and leases, contained in a black box; also the old colours, leading staff, and "patesine" (partisan—a kind of halberd), two halberds with a corslet (cuirass worn by pikemen), the great trunk with its key; also a silver belt and the tassels for the colours.

It will be of interest to add some notes as to Trinity Chapel (the place of worship of the fraternity), which was situated in the southern aisle of Christ Church Cathedral, between the present location of what is commonly called Strongbows' tomb and the south transept, and in the vaults underneath which, the members of the fraternity were frequently buried.

In 1485, it was ordered that no man or woman should be interred there without licence of the masters and wardens of the gild; the fee for burial of a brother, his wife or child, to be 3s. 4d., and others to pay 6s. 8d., towards the works of the chapel. Here was buried in 1472, in accordance with a direction contained in his will,¹ John Gogh, a member of the fraternity, who bequeathed to the altar of the chapel a missal, of which he appointed the masters and wardens of the Trinity Gild overseers.

In 1547, certain funds were to be employed exclusively in maintaining Trinity Chapel, and repairing the lofts of the Tholsel; while in 1559, it was ordered that every brother, being within the franchise of the city, should attend service on the eve of the Blessed Trinity in the chapel; also on the morrow and in the octave of said eve and day. They were bound to offer at Mass on Trinity Sunday, and in the octave, one penny each day, and in default of attendance, to pay $\frac{1}{2}$ lb. of wax towards the maintenance of the light of the said chapel.

The Journal of Peter Lewys, precentor of the cathedral, and proctor of its works (a MS. in Trinity College Library), mentions this chapel as in a dangerous condition in 1564–5, when the upper part being ready to fall, had to be pulled down, as were it allowed to collapse, the cloister roof would have been broken.²

The books of the gild show that in 1645, the authorities of Christ Church commenced a suit against it for repairs to the chapel, which was defended by that body; nothing further concerning this action appears until 1648, when at a meeting in the common hall at the Tholsel, the

1843. One of them is figured (No. 87) in Cripps' "Old English Plate," and both bear the following inscription:—"THES TANKERS WERE MADE, JAMES HOWISON, MAST.; ANTHONY HERRICK, JOHN HART, WARDENS, IN THE YEARE OF OUR LORD, ONE THOUSAND SIX HUNDRED AND EIGHTIE, BEING THE PLATE OF YE GUILD OF ST. JOHN, BAPTIST, DUBLIN." The tankards weigh about 104 ounces, and bear the Dublin hall-mark of 1680, as well as the maker's initials, A. G. (Andrew Gregory); on the front of the barrel of each is engraved the arms of the company, and the pair are said to be unusually fine, and more than usually ornate.

¹ "Register of Wills, Diocese of Dublin," 1457–1483, edited by H. F. Berry.

² Paper by Mr. James Mills, *Journal R.S.A.I.*, 1896. p. 136.

masters and wardens were appointed to confer with the dean and chapter of Christ Church as to the fraternity regaining possession of the chapel, of which the cathedral authorities had deprived them. If restored to the chapel, and all the rights of burial and ancient privileges enjoyed by their predecessors, the gild undertook to keep the building in proper repair.

Possibly, at a future date, I may be permitted to bring before the Society the result of further investigations among the pages of these interesting and (for the history of our city and its institutions) most important records. Meanwhile, I can but re-echo the prayer breathed by one who wrote of these old city gilds in a spirit of love and reverence, "Would that the spirit in which those early fathers met together, prayed together, aided one another, their liberty and charity could be shown to their brethren and sistren of these later days!"

APPENDIX.

NAMES OF THE MASTERS AND WARDENS OF THE TRINITY GILD, 1438-1671.

(Compiled from the Journals.)

[*They served one year, commencing Michaelmas Quarter Assembly Day.*]

MASTERS.	WARDENS.
1438. Ralph Pembroke.	Dawe Blake.
John Kylberry.	Edward Waters.
1451-2. Richard Fitz Eustace.	Thomas Barby.
John Tankarde.	Thomas Boys.
1484-5. John Fyane.	John Ray.
Patrick Fitz Lennes.	James Habbarde.
1516-7. William Talbot.	Richard Rocheforde.
Walter Piparte.	James Horpie.
1533-4. Thomas Barby.	James Horpie.
John Sarswell.	Richard Sarswell.
1542-3. Walter Fitzsymon.	John Ewnowse.
Nicholas Bennet.	Richard Sarswell.
1547-8. Walter Fitzsymon.	—
Walter Fostere.	—
1550-1. Thadie Duffe.	John Ennous.
James Handcoke.	Michael Yonge.
1553-4. William Handcoke.	John Ennos.
Richard Barnewell.	Michael Yong.
1555-6. John Shelton.	James Geffre.
Robert Cusake.	Michael Yong.
1556-7. Nicholas Bennet.	Michael Yong.
Patrick Sarsfeld.	James Geffre.

MASTERS (*continued*).

- 1558-9. Richard Fyan.
John Spensfelde.
1560-1. John Challiner.
Robert Golding.
1562-3. Thomas Fitzsymon.
Christopher Sedgrave.
1577-8. John Usher.
Christopher Fagan.
1584-5. Nicholas Ball.
John Lenan.
1588-9. John Gaidon.
[*Illegible.*]
1590-1. Walter Sedgrave.
Richard Fagan.
1592-3. Walter Sedgrave.
Nicholas Ball.
1593-4. Thomas Smyth.
Walter Ball.
1596-7. Francis Taylor.
Walter Ball.
1597-8. Same.
1598-9. Michael Chamberlin.
Thomas Gerrald (or Garott).
(15th Jan., Francis Taylor
chosen in room of Gerrald,
deceased).
1599-1600. Nicholas Weston.
Michael Chamberlin.
1600-1. James Bellew.
John Shelton.
1601-2. Gerald Young.
Alexander Palles.
1602-3. Nicholas Barron.
Gerald Young.
1603-4. Matthew Handcock.
Nicholas Barran.
1604-5. Sir John Tyrrell, Knt.
Matthew Handcock.
1605-6. Sir John Tyrrell, Knt.
John Elliot.
1606-7. Sir John Tyrrell.
John Cusake.
1607-8. John Bryce.
Robert Ball.
1608-9. Thomas Plunkett.
John Bryce.
1609-10. Nicholas Barrann.
Thomas Plunkett.
1610-11. John Cusake.
Robert Kennedy.

1611-12. Robert Ball.
Edmond Malone.
1612-13. Richard Barry.
Robert Kennedy.
1613-14. Thomas Byshoppe.
George Devenish.

WARDENS (*continued*).

- James Geffre.
Richard Hodge.
—
—
—
John Lennan.
Symon Growe.
Robert Stephens.
Symon Groe.
Francis Taylor.
Richard Weston.
John Tyrrell.
James Bedloe (Bellewe).
Nicholas Barrann.
Walter Galtram.
George Kennedy.
[*Illegible.*]
James Barry.
John Eliot.
Same.
Robert Pantinge.
John Shelton.

John Bryce.
Edmond Purcell.
John Cusack.
John Arthore.
Robert Ball.
Thomas Byshoppe.
Robert Kennedy.
Robert Ball.
William Turnor.
Nicholas Stephens.
Nicholas Stephens.
Peter Dermonde.
Richard Barry.
Edmond Malone.
Richard Barry.
John Bennis.
Richard Browne.
Robert Mapas.
Thomas Dromgole.
Robert Mapas.
George Devenish.
John Dowde.
William Preston.
Thomas Longe.
(15th July, 1611, Preston and
Longe deprived of their of-
fices, and Nicholas Stephens
and Thomas Allan chosen
in their room).
Nicholas Stephens.
Edward Ball.
William Turnor.
Nicholas Stephens.
Patrick Mapas.
Christopher Colman.

MASTERS (*continued*).

- 1614-15. Robert Ball.
Edmond Malone.
- 1615-16. John Cusake.
John Dowde (retired).
Thomas Allen (in Dowde's room).
- 1616-17. Robert Ball.
John Cusake.
- 1617-18. Richard Forster.
Edmund Malone.
- 1618-19. Richard Barry.
Richard Forster.
- 1619-20. Michael Chamberlen.
John Bennis.
- 1620-21. John Lang.
John Bennis.
- 1621-22. Robert Ball.
John Lany.
- 1622-23. Robert Ball.
Richard Barry.
- 1623-24. Edward Ball.
Richard Barry.
- 1624-25. Richard Wiggett.
Edward Ball.
- 1625-26. Sir Thadie Duffe.
Richard Wiggett.
- 1626-27. Sir Thadie Duffe.
Sir William Byshope.
- 1627-28. Sir William Byshope.
William Turnor.
- 1628-29. Walter Usher.
William Turnor.
- 1629-30. Nicholas Kelly.
Walter Usher.
- 1630-31. Robert Bennett.
Nicholas Kelly.
- 1631-32. Robert Jans.
Robert Bennett.
- 1632-33. Thomas Evans.
Edward Jans.
- 1633-34. Edward Arthore.
George Jones.
- 1634-35. Christopher White.
Edward Arthure.
- 1635-36. Robert Arthur.
Christopher White.
- 1636-37. Walter Kennedy.
Robert Arthur.
- 1637-38. David Begge.
Walter Kennedy.
- 1638-39. James Watson.
David Begge.
- 1639-40. James Watson.
David Begge.
- 1640-41. Charles Forster.
Andrew Cleark.
- 1641-42. Andrew Cleark.
John Carbery.
- 1642-43. John Carbery.
Charles Forster.
- 1643-44. Charles Forster.
Richard Barnewall.

WARDENS (*continued*).

- Thady Duff.
Nicholas Lynname.
- Thady Duff.
Richard Bryce.
- Walter Usher.
Patrick Gough.
- Nicholas Kelly.
Edward Gough.
- Nicholas Kelly.
William Byshoppe.
- Walter Usher.
Nicholas Kenney.
- Walter Usher.
Edward Arthur.
- Edward Jans.
Edward Arthur.
- Christopher Forster.
Christopher Handcock.
- Thomas Whyte.
Christopher White.
- George Jones.
Christopher Wolferston
- George Jones.
William Weston.
- Christopher White.
Nicholas Kenney.
- Robert Arthur.
Francis Dowde.
- Michael Browne.
Thomas Shelton.
- William Bagott.
James Bellew.
- Charles Forster.
William Bagott.
- John Fleming.
Charles Forster.
- John Stanley.
John Fleming.
- David Begge.
Walter Kennedy.
- Thomas Wakefield.
Christopher Brice.
- Edward Brangan.
John Gibsonn.
- John Carbery.
William Purcell.
- Sankey Sulliard.
Thomas Arthur.
- Thomas Arthur.
Sankey Sulliard.
- Andrew Cleark.
Sankey Sulliard.
- Edward Lake.
Richard Barnewall.
- John Bamber.
John Fleming.
- Lawrence Allen.
William Purcell.
- John Pue.
Christopher Bryce.

MASTERS (*continued*).

- 1644-45. Richard Barnewall.
David Begge.
1645-46. David Begge.
Andrew Cleark.
1646-47. Andrew Cleark.
Charles Forster.
1647-48. Charles Forster.
Sir Christopher Forster.
1648-49. Sir Christopher Forster.
William Smyth.

1649-50. William Smyth.
Raphael Hunt.
1650-51. Raphael Hunt.
Sankey Sulliard.
1651-52. Sankey Sulliard.
Peter Wybrants.
1652-53. Richard Tighe.
Thomas Waterhouse.
1653-54. Thomas Waterhouse.
Nathaniel Drinkwater.
1654-55. George Gilbert.
John Preston.
1655-56. John Preston.
Mark Quine.
1656-57. Mark Quine.
Robert Mills.
1657-58. Robert Mills.
Ridgley Hatfeild.
1658-59. Ridgley Hatfeild.
William Smyth.
1659-60. William Smyth.
Peter Wybrants.
1660-61. Peter Wybrants.
John Cranwell.
1661-62. John Desmynieres.
John Cranwell.
1662-63. John Sargeant.
John Desmynieres.
1663-64. Samuel Saltonstall.
John Sergeant.
1664-65. Samuel Saltonstall.
Rees Phillipps.
1665-66. Rees Phillipps.
John Tottie.
1666-67. John Tottie.
Sir Daniel Bellingham.
1667-68. Sir Daniel Bellingham.
Enoch Reader.
1668-69. Enoch Reader.
Joshua Allen.
1669-70. Joshua Allen.
John Forrest.
1670-71. John Forrest.
Sir Francis Brewster.
1671-72. John Forrest.
Sir Francis Brewster.

WARDENS (*continued*).

- John Miller.
Nicholas Stephens.
John Brice.
Maurice Pue.
Edmond Hughes.
John Collins.
John Fleming.
Maurice Pue.
Edmond Hughes.
John Collins.
(Jan. 1648, Sankey Sulliard
in room of E. Hughes,
dismissed).
Maurice Pue.
Peter Wybrants.
John Preston.
Mark Quine.
George Gilbert.
Nathaniel Drinkwater.
Richard Hayden.
Samuel Weston.
John Wood.
John Cranwell.
Robert Mills.
Ridgley Hatfeild.
John Desmynieres.
Enoch Reader.
Matthew French.
John Sargeant.
Richard Phillipps.
Henry Bollardt.
John Forrest.
Samuel Saltonstall.
Richard Cooke.
John Eastwood.
Thomas Houghton.
Nathaniel Philpott.
Rees Phillipps.
Thomas Howard.
Simon Yonge.
John Dutton.
William Whitshed.
Elias Best.
Christopher Bennett.
Christopher Lovett.
Joshua Allen.
Francis Brewster.
Warner Westenra.
George Surdivile.
John Smith.
Philip Castleton.
Giles Mee.
George Stoughton.
Thomas Hookes.
Walter Mottley.
Walter Harris.
Simon Carrick.
Walter Harris.
Simon Carrick.

CLERKS OF THE GILD.

1590. Nicholas Clinton.
Richard Bathe.
1600. Wolfran Barnewall.
Robert Taylor, Junior.
Walter Fitzgerald (then 17 years in office).
- 1647-8. Edmond Hamlyn. } Owing to decay of trade by the Rebellion, only one clerk
Edward Borran. } to be appointed. Their services were dispensed with, and
1648. George Proudfoot elected sole clerk, £5 salary. (In 1649 raised to £10.)
1652. Giles Rawlins (Proudfoot resigned).
1655. James Barlow (Rawlins resigned).
1660. Owen Jones (Barlow resigned).
1668. Leonard Hatfeild. } Two clerks elected again.
Richard Wiborrow. }
1671. Thomas Howard.

CHAPLAINS.

(None elected for many years.)

1649. Robert Parry, Minister of St. Audoen's. Salary, £6 18s. 4d.
1656. Thomas Seele, B.D. Salary, 20 nobles.
1666. John Gandee [Glendie], Minister of St. Michael's. (Seele resigned).

INIS CHLOTHRANN (INIS CLERAUN), LOUGH REE: ITS HISTORY AND ANTIQUITIES.

BY FRANCIS JOSEPH BIGGER, M.R.I.A., FELLOW.

[Read NOVEMBER 28, 1899.]

ST. DIARMAID, the patron saint of Inis Chlothrann, was of Royal descent, as many of those early saints appear to have been. The "Martyrology of Cashel" states that Diarmaid belonged to the Hy Fiachrach family of Connacht; his father was Lugna, and he was seventh in descent from Dathy, King of Ireland, who was killed A.D. 427. His mother's name was Edithua (according to others Dediva), also of noble race, and mother of many saints.¹ She was granddaughter to Dubthach O Lugair, arch poet, who was received by St. Patrick when he preached before King Leogaire at Tara. St. Diarmaid's day is given as the 10th of January.

St. Ciaran of Clonmacnoise was taught by him, which proves the foundation at Inis Chlothrann to have been anterior to the foundation of the now more celebrated ruins of Clonmacnoise, which are so apt to attract all the attention of the visitors to Athlone by the glamour of their great round towers and high crosses, and the unsurpassed abundance of tombstones and Celtic inscriptions.

St. Diarmaid flourished about 540, but the year of his death is not known. Can it be that the little church—it is only 8 feet by 7—that we will describe, was actually built by the saint himself, or was he satisfied with a wattled hut for a sanctuary, similar to the residences of his followers on the surrounding slope?

Lonely and beautiful was the site he selected, where no sound reached the ear, save the lowing of the herds in the sweet pasture or the plashing waves of the lake upon the shore. Here, where

"The hollow-sounding bitterness guards its nest,"

ample time and opportunity were afforded for meditation and prayer.

In the years to come desolation and murder swept over the island, but in our own day there is again peace and silence.

The saint, when he first settled on Clorina's island, fresh with the recollection of Erin's Boadicea and her great prowess and forays in Ireland's heroic period, doubtless proceeded in the usual manner to form a

¹ See O'Hanlon's "Lives of the Saints," vol. i., p. 152.

cashel or enclosure around his huts, paying little attention to the Homeric deeds of the warrior queen, who had preceded him in his possessions. He faced his little chapel to the rising sun, devoutly praying as each stone was laid. This was his Beanchor, his centre of life and organisation. His royal descent alone would have assured the success of this enterprise, but he possessed other qualities which fitted him for the work he had undertaken.

The family of Queen Maeva were great enchanters, and the pagan priests or Druids may have held religious sway in Inis Chlothrann before Diarmaid's time; for there is a reference to a religious settlement on the island before the saint came, and we know that the Church in Celtic lands succeeded the Druids in their possessions, often assimilating customs with an easy transition that fitted in tranquilly with the feelings of the clans.

There was little force used in Ireland to suppress the Druids. Many of the Bards and Druids joined the Church, retaining their lands and settlements, preserving their freedom from exaction, performing the continuous duty of blessing the chieftain's enterprises, and cursing his enemies and defamers.¹

However this may have been, Diarmaid's settlement thrived and flourished, and after his death became even more famous in the reflected glory of his sanctity. The little church was called after him—St. Diarmaid's; for dedications of churches were then unusual—they bore, as a rule, the name of their founder.

The Celtic passion for founding churches is very apparent on this island, as it is in so many other places throughout Ireland, where the settlements rivalled each other in this respect, and in the fame of their different schools.

No connected history of the churches can be given save what their stones afford; but they speak of an active life from the sixth to the fifteenth century. Well-nigh a thousand years saw men of different phases of thought and character worshipping within these walls, joining in the psalms and canticles of the Church, "tilling the stubborn glebe," trying to leave the world a little better than they found it; until, in the efflux of time, all passed away, and only the ruins of their churches denote their long occupation of this Holy Island.

All the ruins and monuments that were observed are described in detail, beginning at the oldest church, St. Diarmaid's, at the eastern end of the island; then the monastic church, Templemore; then, close by, the Chancel Church; and beside it another small church; after these, the one some distance away to the south, which, we conjecture, may have been the Women's Church; and lastly, the Clogas, or Belfry Church.

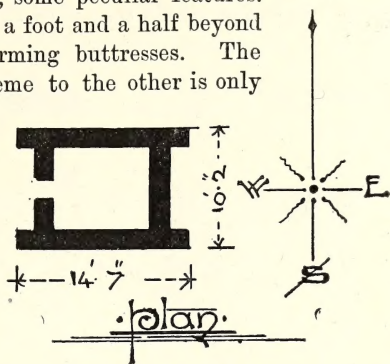
¹ See Paper by the Rev. S. Baring-Gould, in the Proceedings of the Royal Institute of Cornwall, vol. xiii., p. 439.

No. 1.—TEAMPUL DIARMADA.

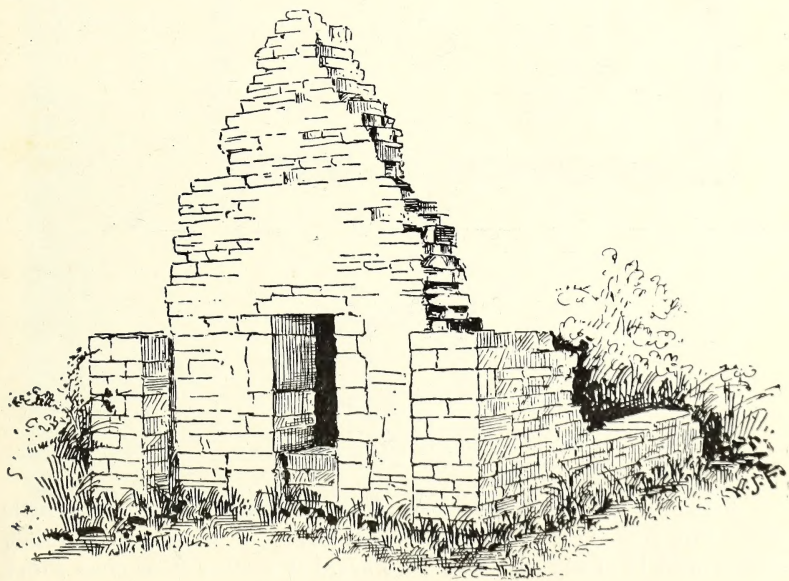
This is one of the diminutive buildings of the early Christians. It still retains, in what is left of it, some peculiar features. The ends of the side walls project a foot and a half beyond the face of the gables, thus forming buttresses. The measurement from one outer extreme to the other is only 14 feet. The east window has disappeared, and there is no visible sign of an altar.

The doorway in the centre of the west end bears evidence of having been slightly disturbed, being one inch wider at the lintel than in the centre of the ope, owing, no doubt, to an inward movement of the jambs. The remnant of the gable over this door rises to a height of about 15 feet from the present ground line.

There is little doubt that this church once possessed a stone roof, although no vestige of it now exists.



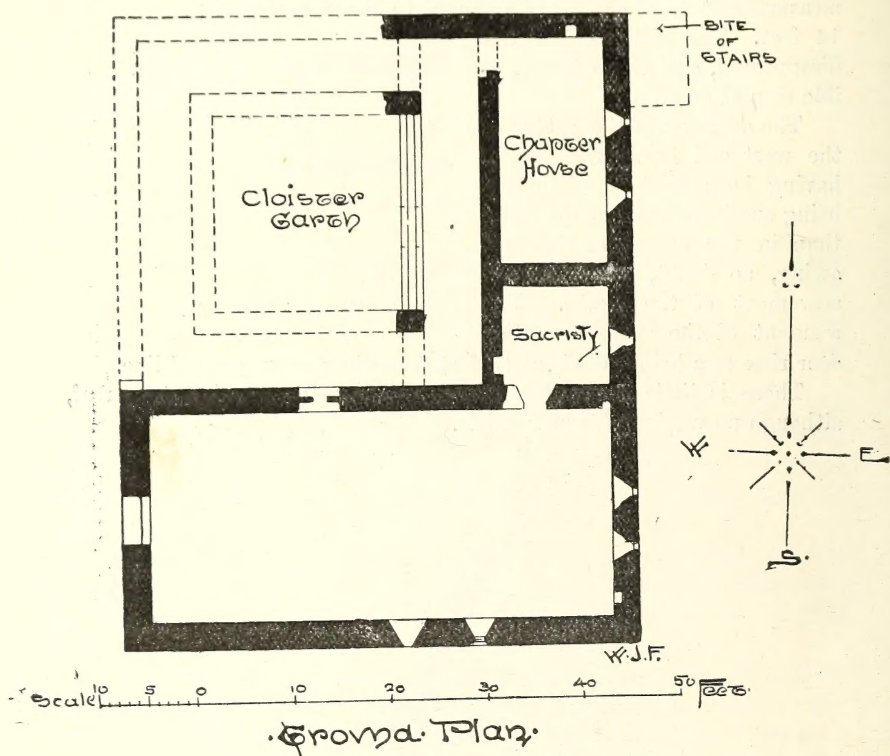
Teampul Diarmada.



Teampul Diarmada—West Door.

The illustrations (pp. 71 and 72) show the dimensions of the building, its peculiarly Irish door, and its relative position to the companion church.

It measures 8 feet by 7 feet inside, being thus one of the smallest churches in Ireland. It is duly orientated a few points south of east, thus indicating that its foundation was laid in the last portion of the year. It is apparently the oldest church on the island.



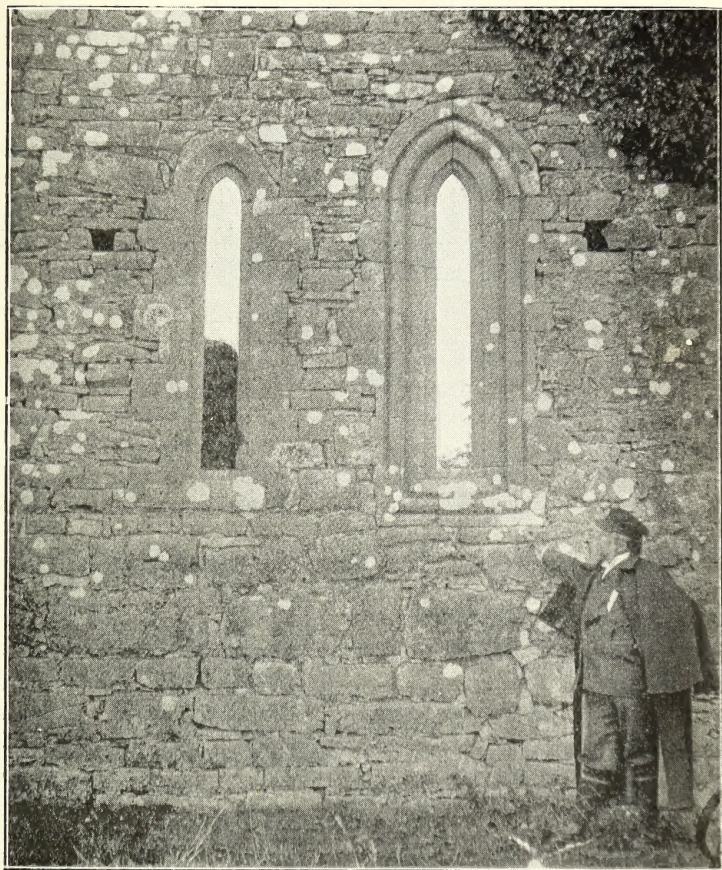
Teampul Mor and Teampul Diarmada.

Between the walls of this church and Teampul Mor stands a little stone with crosses carved on both sides of it, rudely cut on a natural slab, which must be of an early date. We heard of another stone cross with a head carved upon it, which had been removed to the mainland by a peasant to make a gate block.

No. 2.—TEAMPUL MOR.

Within 12 feet of Teampul Diarmada, to the north, stands Teampul Mor.

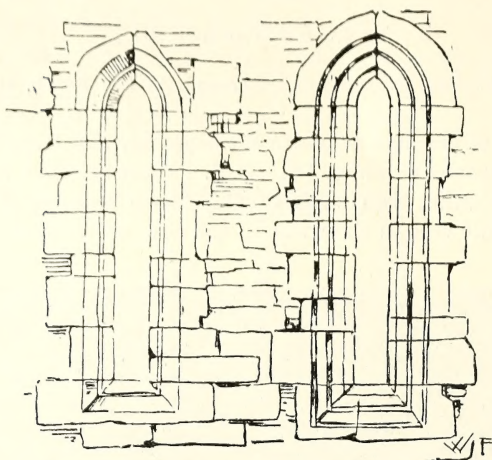
In point of size and monastic development, this monastery is by far the most important ruin on the island. What is left of it is simple and compact, consisting of a church, to which have been added later domestic buildings, following in the wake of the new orders that the thirteenth



Teampul Mor—Exterior View, showing the two light east window.

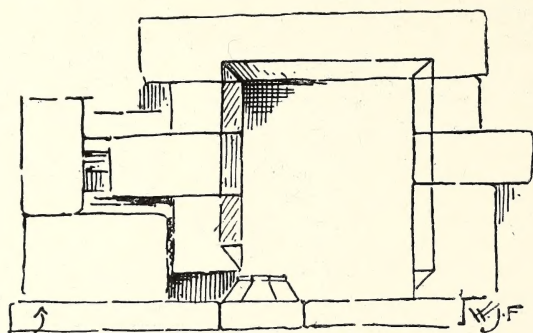
century received into Ireland. The church consists of a single nave, 47 feet 7 inches by 21 feet 5 inches. The plain masonry walls rise to about 13 feet, and are in fairly good preservation, but show that many changes have been made in them from time to time.

The two graceful lancet lights in the east end are long, narrow,



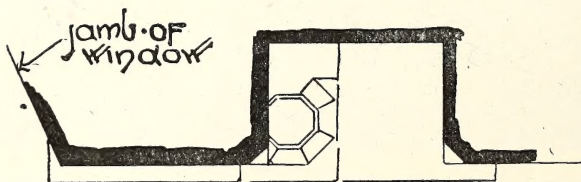
Teampul Mor—Exterior of East Window.

and well recessed, to all intents similar on the inside, but somewhat unlike



Sill of
former
piscina

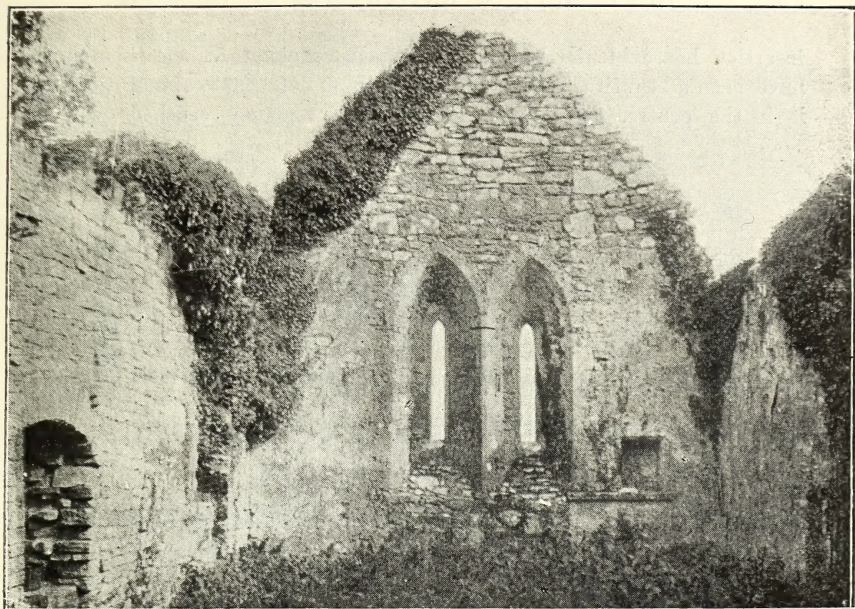
Elevation.



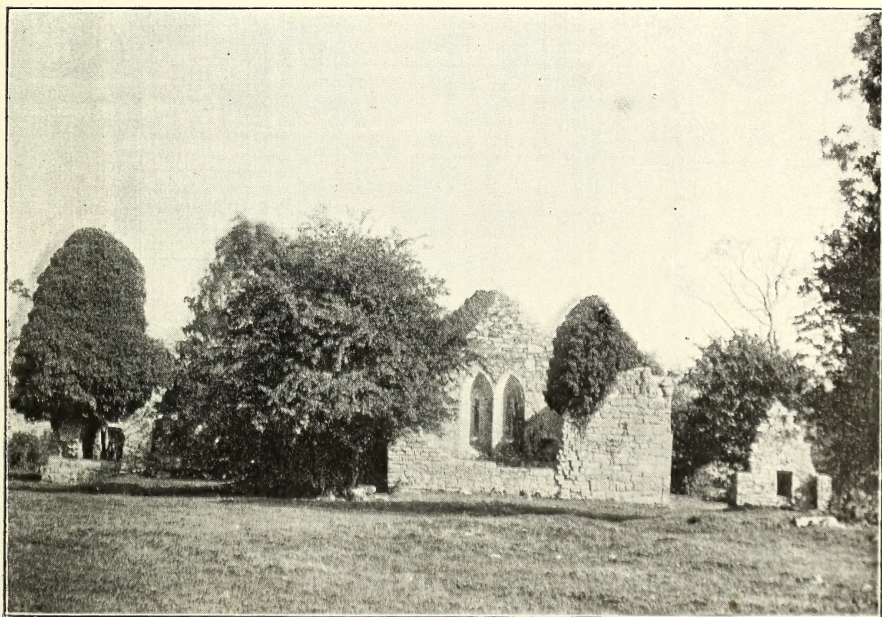
plan.

Teampul Mor—Plan and Elevation of Piscina.

outside, one being severely plain and the other elaborately moulded. The moulded light is much later than the original church, and its

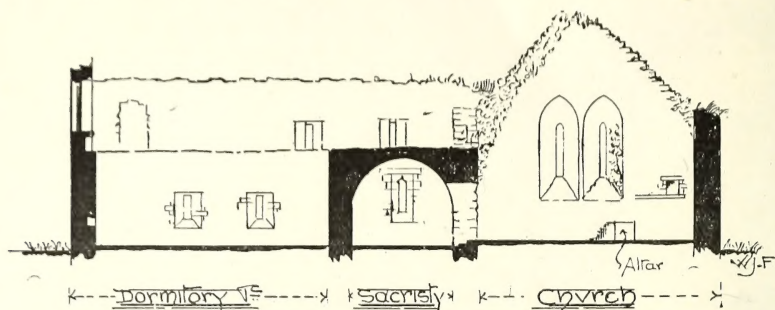


Teampul Mor—Interior, looking East



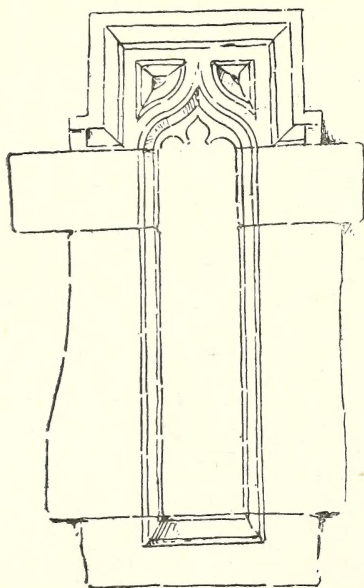
Teampul Mor and Diarmaid's Cell.

insertion has evidently been at the expense of what at one time must have been a beautiful double piscina with an octagonal column dividing it in the centre, the base of which alone remains, crushed over, as

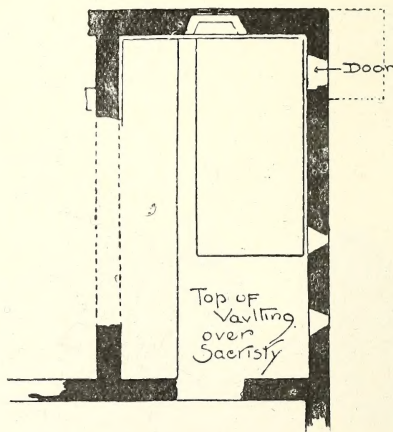


Teampul Mor—Section looking East.

it were, by the intrusion of the window-jambs. The illustration shows the sill of the piscina, extending to its full former length. Possibly this church, like most of its neighbours, enjoyed only the one unmoulded window to light it from the east, which in time was moved to



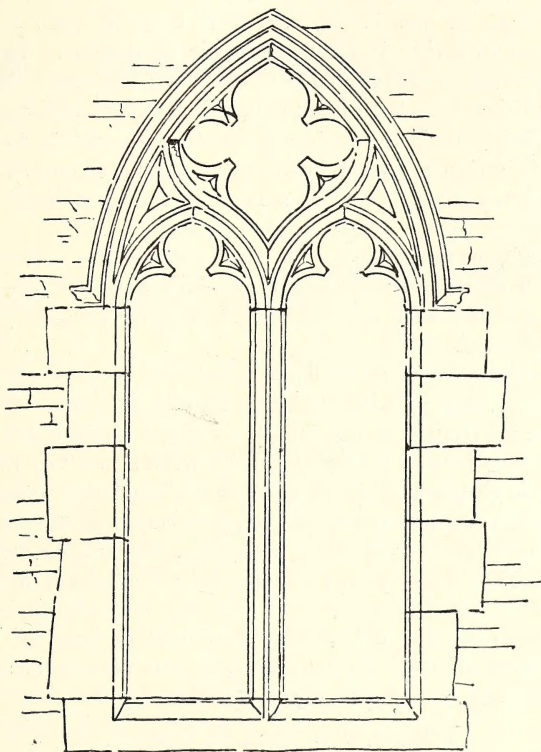
Teampul Mor—Sacristy Window,
Exterior View.



Teampul Mor—Plan of Upper Chamber,
or Community Room.

one side, and the later moulded light added beside it, thus forming the unusual feature of two equal-sized, deeply-splayed lights similar to what are seen at Dungiven, Co. Derry.

The windows on the south side have also the appearance of later additions, and are unsymmetrical in every respect. All traces of doors have vanished, but the opes, which have been arched and protected by the Board of Works, seem to indicate the position of a west door, and an entrance on the north side to the cloister. The subsequent additions consist of a vaulted sacristy and a chapter-room, which form a range on the north side, nearly all of which still remains.



Teampul Mor—Window in Community Room.

The outline of three sides of the cloister are traceable, the walks of which are only 35 feet long. The arches opening to the garth are gone, but, judging from the springers that are left, they must have been rudely constructed. The door into the sacristy from the church, and the building of the later work, seems to have disturbed a window on the north side, as some of the cut stone still remains, and at one time the sacristy seems to have had a door to the cloister. This compartment is lighted by a very fine specimen of a fifteenth-century single-light window, from which we obtain a very reliable clue to the age of these additions.

The south cloister appears to have had a shed or lean-to roof against the church, a very usual mode of covering such walks; but no trace is left to tell the story of the north and west cloisters.

An upper chamber exists, and, when perfect, covered the Chapter-house, sacristy, and the east cloister, the internal walls of the lower apartments forming intermediate supports for the flooring.

This chamber—possibly the Community-room, or refectory—was spacious and well lighted, and at the north end had a beautiful traceried window, which, on the inside, was well recessed with a stone seat running round it, giving it an unusual air of comfort. It appears to have been entered from the outside at the north-east end—possibly by a stone stairs rising from the ruined foundations, which still exist.

The sacristy contains a number of cut-stone fragments, to which it is impossible to assign a place; but some of these are curiously worked, and all are interesting. One has a head carved upon it above a zigzag border.

It is worthy of note that the interior walls of the church were once plastered. This we have also seen elsewhere; but as it has been stated more than once that such old buildings were never plastered, we wish to emphasize the fact.

John O'Donovan, in a note now preserved amongst the Ordnance Survey Letters, refers to this building as two churches. He considers the monastic apartments as one, and the vaulted sacristy as a penitential prison. He even goes so far as to label it "Deartheach" on the Ordnance map, which is clearly a mistake, and has no foundation whatever. The most superficial examination would at once convince anyone of the late monastic character of this whole structure. Dr. Stokes confuses this church with Templemurry, and accepts the "penitential prison" statement.¹

This church has a slightly different orientation from St. Diarmaid's, as, indeed, have all the other churches, as will be seen on reference to the Ordnance map.

NO. 3. THE CHANCEL CHURCH.

In this building we find the first church forming the chancel of a more extended structure, the nave being a subsequent addition. The entire dressings of the chancel arch are lost, and most of the window dressings have also disappeared; but the east window is fairly perfect, and closely follows those of the Clogas and the Church of the Dead.

Underneath this window stand the remains of an altar, rudely built of rubble work, but minus the altar slab.

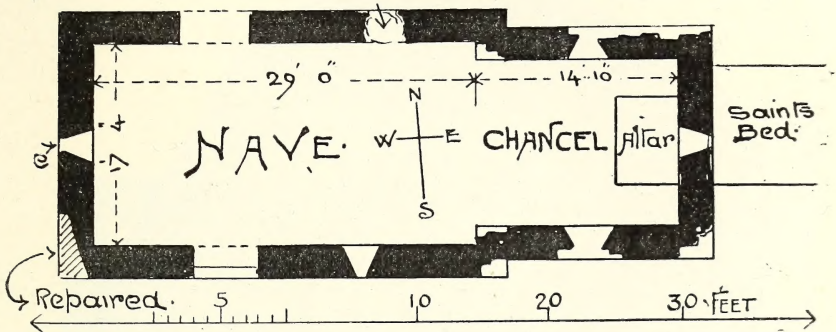
The chancel had also north and south windows, the heads of which are now gone, save one stone over the south window, proving it to have

¹ *Journal R.S.A.I.*, vol. xxi., p. 188.

been similar to the east window. The door in the south wall of the nave has a circular moulding. The north door is now only a gap.

To the east of the chancel wall is a rough heap of broken masonry, which we conjecture to be a "saint's bed." Numerous other similar heaps are about the churches.

We should not omit to mention the great Irish yew at the east end, quite overshadowing the whole structure. It is one of the most venerable in Ireland.



No. 3.—Church with Chancel.

NO. 4. THE CHURCH OF THE DEAD.

This building is a fairly good example of the type of early Christian churches in Ireland, the extreme dimensions of the rectangle being 23 feet 8 inches by 15 feet 8 inches. The walls have crumbled down, and are now only a few feet high, and have lost all distinctive features of detail, except the east window, which is similar in construction to that of the Teampul Clogas. The interior arch of the east window is circular, built of four stones, the exterior has only two stones forming a pointed arch. The ivy should be removed from this church or it may soon reduce it to a heap of stones.

NO. 5. THE WOMEN'S CHURCH.

This church is situated a short distance to the south of the cluster of churches which we have described, and consists of four walls varying in height from 1 or 2 to 8 or 9 feet. It is entirely devoid of any worked detail.

The "altar" is composed of the remains of some finely worked thirteenth-century clustered columns, one set having a base; they were here placed, by the Board of Works, for preservation. The building is more modern in appearance than any of the others, and is broader and not so strongly built. It may have been the Church of Saint Mary or the Church for the Women of the settlement, and entirely

devoted to their use the same as is the case on Inismurray, where also the Women's Church stands apart from the group, and is still used as a burial place for the women only. O'Donovan, in the Ordnance Letters, quotes some stories which show that it was believed that no woman who entered one of the churches would survive a year afterwards.



Incised Cross Slab with Irish Inscription.

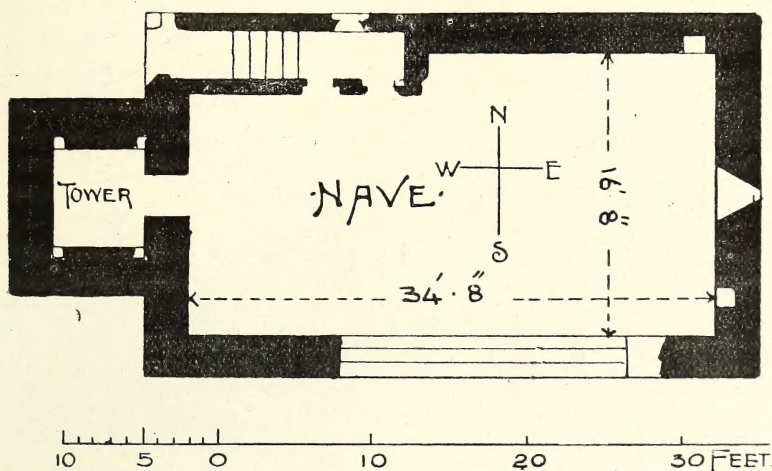
(From a Photograph by Mr. F. C. Bigger.)

At the north-west corner of this church is a more modern chamber with no visible entrance, or, so far as can now be ascertained, any means of communication with the church.

Near this church, half buried with its face downward, we found a stone bearing incised on its surface a Celtic interlaced cross with remains

of an Irish inscription. It is a rough, irregular slab of sandstone grit about 6 inches thick and about 26 inches by 21 inches in size. When Miss Margaret Stokes visited the island in 1869 she found another cross which she illustrated in "Christian Inscriptions," plate 74, but she did not observe this one, nor did we find the one she records, although we searched diligently for it. The letters which can be distinguished are b, a, c, h, but to whom they refer, we have not, as yet, been able to trace.

These two slabs, however, which seem quite equal to the best at Clonmacnoise, help to prove the antiquity and importance of Inis Chlothrann as a religious establishment.



Teampul Clogas—Ground-plan.

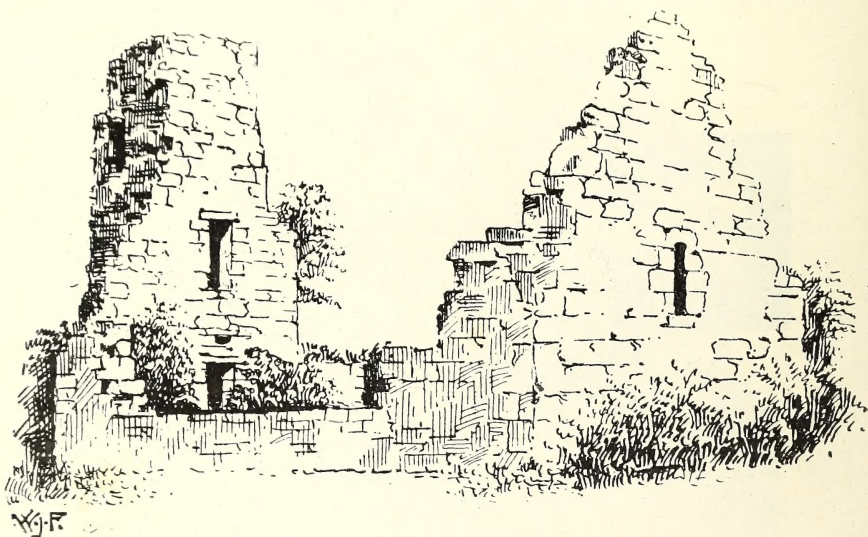
No. 6. THE BELFRY CHURCH.

The Teampul Clogas stands isolated and lonely, crowning the highest point of the island. It is remarkable for possessing a square tower at the west end which gives the church its name. On plan the church is rectangular, being 34 feet 8 inches by 16 feet 8 inches. The east window is of Hiberno-Romanesque work, but primitively cut on the outside, being 3 feet 4 inches high by 7 inches wide, with the arch scooped out of a single stone. The interior work of the window head is worked with more advanced skill.

The tower is square on plan, battered in the lower portions, and bonded into the old gable to which it has been placed as an addition. This tower was entered on the ground floor from the inside of the church by a square and poorly formed doorway. The arrangement for entering the upper stages of the tower is peculiar, a stone staircase

leads to a landing, from which some gangway or staging of wood must have extended to the doorway, which entered the upper floor from the centre of the gable end. This stairway is built into the north wall of the church with a window facing its two doorways, and is clearly indicative of not very early work. Why this staircase should have had two doors, close together, and reversed in plan is, to say the least of it, a puzzle.

The tower has no windows on the first or second floors, the doors serving both purposes; it has one towards the west on the third floor, and one to the south on the fourth floor.



Teampul Clogas, or Belfry Church.

The western wall of the tower has been denuded of its cut stone by Fairbrother, the Quaker,¹ who rented the island, and used the same in the erection of a dwelling-house, which is now itself a ruin. In its crumbling walls we found many carved stones. The south wall of the church is also gone in most part, and an enclosing wall has been built by the Board of Works which protects it from the intrusion of cattle. In the south wall, close to the east end on a level with the aumbry, is built a curious stone with a hole right through it large enough to allow the hand to pass.

O'Donovan considered this a very old tower, as ancient as the round towers, referring to it as "Diarmid's Clogas,"² and Petrie agreed with

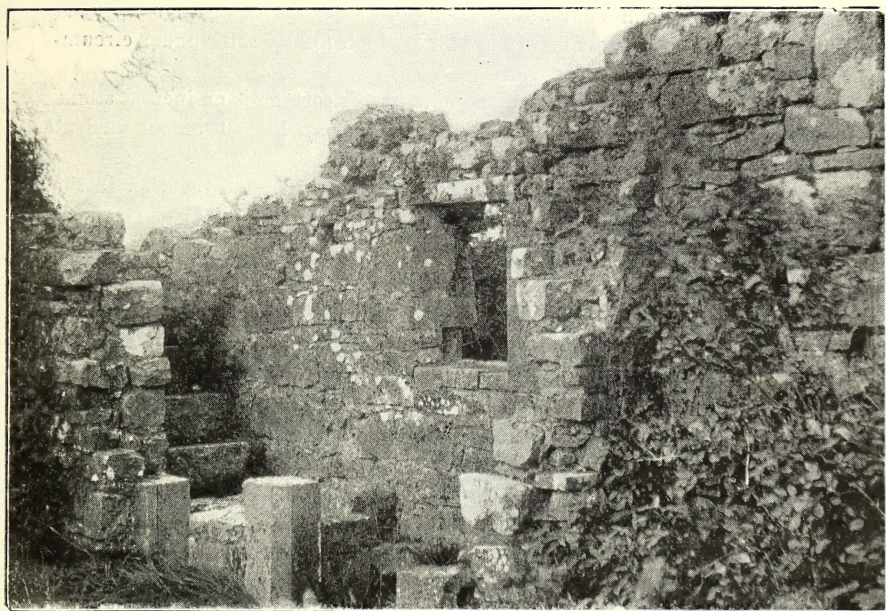
¹ The island is often called Quaker Island. The name is given Iniscleraun on the Ordnance maps.

² Petrie, in his "Round Towers" (page 360), qualifies the Ordnance Letters by stating that the Clogas "seems to be of earlier date" than the twelfth century. In my opinion it does not appear to be very early.

him, but it certainly is not so old ; it is an addition to the church : the church is not of a very early type, and the stairway has certainly a post-Norman look about it. To connect it with St. Diarmaid's time, as they did, is quite unwarranted.

The interior of the tower shows very rude masonry with some large stones used. The west gable of the church is utilized up to the fourth story, where it terminates, and the wall of the tower is then continued up west of the west wall of the church, thus contracting the upper chamber considerably. The masonry of the tower windows and doors is much inferior to that of the church, and is clearly of a different date.

This tower, situated on the highest point of the island, was undoubtedly built for a look-out, and may also have been a place of safety for man and property in times of danger.



Teampul Clogas, or Belfry Church—Tower Stair in North Wall.

Close to the east end of the Clogas, in the corner of a field, we could clearly trace a small circular stone fort or dwelling, and beside it some huge slabs like a tumbled cromlech, probably the remains of Queen Meava's royal residence. Near to it is Beor-Laighionn, or the place where tradition states Queen Meava was killed by the stone-thrower from Ulster. There are now no burials on the island, nor any modern tombstones. There used to be a large collection of bones in one of the church windows, but these have all been removed. Bones can still be observed amongst the heaps of stones so numerous on the island, which probably represent graves, as it is a usual custom to cover graves with

stones, and earthen burial is still a favourite custom even where earth is plenty. The well is now dry, there being no water on the island, which is dependent on the ample supply of the lake. The whole island is marked with rude stone wall-like fences of various ages, some, no doubt, the remains of early enclosures and protections.

It will be noted that only six churches have been described, for the simple reason that we could only find six. O'Donovan refers to Templemore as two churches, and it requires this calculation on his map to make "seven churches." Templemore, however, is not two, but, as we have mentioned, only one, and whether he was anxious to establish the existence of the usual "seven churches" (quite a fanciful idea), or whether one has been entirely destroyed we cannot say. We only record what we found, six churches in all. The stones used in building were brought from Blena Vohr on the Longford side, the tradition being that they were floated across on a flag-stone which finally sank under circumstances recorded by O'Donovan.

On the low wall in front of the caretaker's cottage is an incised stone, which is figured on the opposite page. It may have been an ancient cross slab.

All the information of value which has been gathered together in the Ordnance Survey letters preserved in the Royal Irish Academy is as follows :—

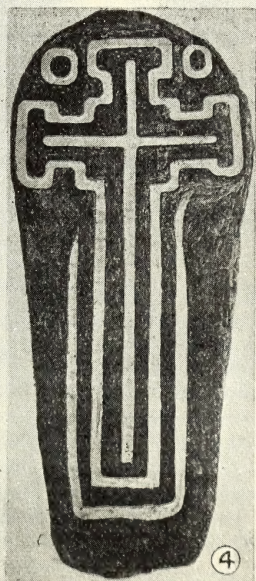
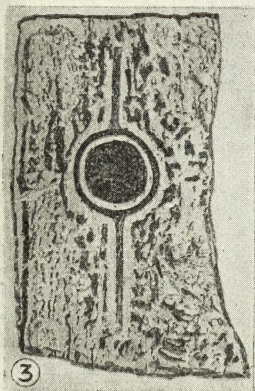
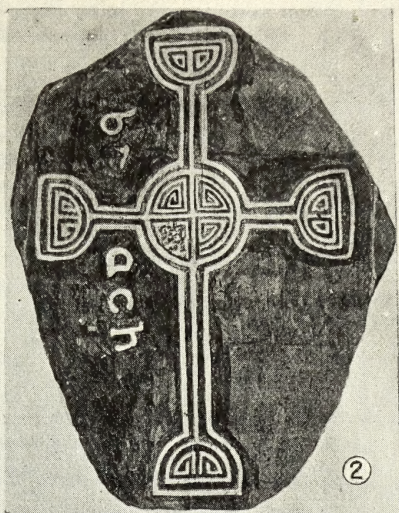
John O'Donovan, writes :—

"ATHLONE, *August 24th, 1837.*

"On Wednesday (23rd) I hired a boat at Cruit, not far to the east of Knockcroghery, and was rowed across to the Quaker's Island to ascertain if I could prove it to be the INIS CLOTHRAN of the Annals, and have succeeded to the utmost satisfaction. The inhabitants of the country on both sides of it always call it Quaker's Island, but the natives of the island itself, who know the Quaker so well, and that it will soon pass out of his hands, never call it Quaker's Island, but INIS CLOTHRAN, Clorina's Island. This Clorina was the sister of the famous Queen Meava, and it is curious that while the former is most vividly remembered on the island, all recollections of the latter have been lost, and have, perhaps, these three centuries back.

"The story about Forby's killing Queen Meava on this island is vividly remembered, and the spot where she was bathing when the stone struck her in the forehead, pointed out with great traditional confidence; but in this age when reason is beginning to assume a very unusual vigour among the lower classes, it is becoming a matter of doubt whether it was possible in that age to cast with a sling a stone across Lough Ree from Elfeet Castle,¹ in the county of Longford, to the field called Beor-Laighionn (Beorlyon), in Inis Clothran, a distance of one English mile. They are satisfied that a musket would carry a ball and shoot a man dead that distance, but they cannot conceive how any arm (be it ever so muscular) could, with any machine, cast a stone a distance of one English mile.

¹ There is a fort and ruined church still to be seen at Elfeet, as well as the castle referred to.



1. & 4. East and West Faces of small Cross standing at Teampul More.

2. Cross with Inscription near Templemurry.
3. Cross on Wall at Cottage.

CROSS-INSCRIBED SLABS, INIS CHLOTHRANN.

“The Crann tabhuill may have been some other machine, different from a sling. O’Flaherty only supposes that it was a sling.

“The story is thus told by Keating, and it has been repeated by O’Flaherty and others, but none of them knew the situation of the island or its distance from the land, so that they could not have seen the amount of fable in the story, or whether it contained anything fabulous.

“The following was the cause of the death of Meava of Croghan :—

“After Oilíoll (the husband of Meava) had been killed by Conali Cearnach, Meava went to reside on Inis Clothran, in Lough Riv, and while there it was enjoined upon her to bathe herself every morning in a well which is in the entrance to the island. When Forbaid, the son of Conquobar (of Ulster), heard of this he came alone one day to visit the well, and measured with a thread the distance from the brink of it to the opposite shore of the lake; and this measurement did he carry with him to Ulster. He then fixed two stakes in the ground at both extremities of the thread, and on the top of one of the stakes he fixed an apple. He then took his Crann Tabhuill, and standing at the other stake, practised shooting at the apple, until he became so expert as to strike the apple at every shot (till he made every shot good, phraseology on the island).

“Shortly after this, a meeting took place between the Ultonians and Conacians at both sides of the Shannon, opposite Inis Clothran; and Forbaid went to the east side to the meeting of the Ultonians. One morning, while there, he perceived Meava bathing herself in the well according to her custom, and thereupon he fixed a stone in his Crann Tabhuill, and making a shot towards her, aimed her directly in the forehead, and killed her on the spot. This happened after she had been eighty-eight years in the government of Connacht.¹

“Eochy Feileach had three sons and three daughters, viz., Breas, Nar, and Lothra, the three sons; and Eithne, Clothra, and Meadhbh, of Cruachuinn, the three daughters, as the poet sung in this Rann :—

‘Eochy Feileach had three daughters,
 Beauties famous.
 Ennia Uahach famed for slaughters,²
 Meava of Cruachuinn,
 The third was Clora, a lovely flora.’

“This island is about one English mile in length and varies in breadth, from one-third of a mile to nothing. The highest point of it lying towards the north-west is now called GRIANAN MEADBA, and tradition says that Meava had a castle on it, but the remains of it are very nearly effaced. James Moran, the oldest native on the island, says that there was certainly a fort on this hill, but he could not show me the ring of it. He says it was of stone, and that the stones of it are in a hedge, which now runs across the hill. In a field situated about 40p. to the east of this Greenan lies the hollow, in which tradition says Meava was killed with a stone cast at her from the county of Longford. There is no well in this hollow at present, nor has the hollow itself any name but, ‘the place where Queen Meava was killed.’

“As you have a plan of this island, you will be able to identify this Grianan Meadhbha with every facility, as it is unquestionably the

¹ There is a well-written account of this incident in Lady Ferguson’s “The Irish before the Conquest,” p. 99.

² She used to eat children by the advice of a Druid.

highest point of the island. Close to the north-west of this hill lies a church called Clogas, *i.e.*, the Belfry. It is a church with a lancet window exactly resembling that of the old church of Banagher, near Dungiven, and (evidently) of the same age and style with the church of Kilbarry and the older churches on Devenish Island, near Enniskillen. Tradition says that this was the first church erected by Saint Diarmid in Inis Clothran, and that the bell in the belfry was so loud-sounding as to be heard at Roscommon, a distance of seven miles. At certain times the monks of this island used to meet those of Roscommon at a river called, from the circumstances, the Banew (Banugad) river, which is as much as to say in English, the River of Salutation.

"Now one fact connected with this belfry more than puzzles me; it is about thirty feet high and square.

"I think it would be very desirable to write the following names on the plan :—

1. Clogas, or Square Belfry.
2. Greenan Meava.
3. Templediarmid.
4. Templemurry.
5. Inadmarfa, Meva.
6. Beorlyne, a field so called.

"A belief existed not many years since on this island that no woman could enter Templemurry or Lady's church without dying within the circle of twelve months after entering it, but a certain heroine—a second Meava in courage—put an end for ever to the superstition by entering the church and living to a goodly old age afterwards.

"St. Diarmid is said to have blessed all the islands in this lough except one, which is for that reason called Inis Diarmaid Diamrid, and in English 'The Forgotten Island.'

"Your obedient servant,

"JOHN O'DONOVAN.

"ATHLONE, *September 8th, 1837.*"

"DEAR SIR,

"You may depend upon this fact, that the inhabitants of Inis Clothran cannot be depended on in giving the names of the seven churches. The following is the list as agreed upon before me by the most intelligent of the natives and some of the inhabitants of Roscommon and Longford, who were upon the island at the time :—

- (a.) Clogas, or Square Belfry.
- (b.) Temple Diarmid.
- (c.) No name remembered.
- (d.) Lady's¹ Church or Templemurry.
- (e.) No name except Templemore.
- (f.) Church of the Dead.
- (g.) No name remembered.

"Your obedient servant,

"JOHN O'DONOVAN.

"TAYLOR'S HILL, NEAR GALWAY,

"*July 9th, 1839.*"

¹ "I am certain of this from its being pointed out as the church into which women durst not enter with impunity."

"DEAR SIR,

"In looking over Mr. Hardiman's papers I found an Irish poem of 1320 lines describing the Shannon and its tributary streams from its fountain to Loophead. This would be exceedingly valuable to me, but I could not possibly spare time to copy it, as I have so much still to write about West Connacht.

"I shall here translate that part of it which relates to Lough Ree, as it proves what I have laboured to prove, that Hare Island in that lake is the Loch Aingin of Irish history—

'Where the Shannon escapes from those islands.

'I shall first visit Inis Clothran,
Which exceeds all the others far in beauty.
It was on this isle of grass and beauty
That Meava of Croghan, Queen of Connacht,
Fell by the son of the King of Uladh.
In time of war and bloody murders,
The clanna Rory, and the sons of Uisneach,
Mighty men of strength and courage,
Rose up to war and emulation,
For one fair damsel yeleded Deirdre,
Five hundred years after the Saviour
Had suffered for the sins of mankind.
The holy Diarmid here erected
Seven churches and a steeple;
He also placed on Inis Clothran,
That beauteous, fertile, airy island,
Two convents, of which the ruins
Are to be seen still on the island.'

'Ord. Survey MSS. Rosecommon Letters,' pp, 217-219.

"The old Irish inhabitants of the parish of Cashel call it OILEAN NA SEACT DTEMPULL (*insula septem ecclesiarum*) the seven church island, a name which, though it blinds one, shows that it was the most important island in the lake.

"Your obedient servant,

"JOHN O'DONOVAN."

"Next let me visit that fair, lovely isle,
Which lies in bright Loughree, about a mile
From Analý's shore—an isle on which St. Darby
Erected seven churches and a steeple,
In which he placed a bell to call the people.
An isle on which the brave, fierce champion, Forby,
Despatched old Meava, that warlike Connacht Queen,
Who proved herself to be as great a Quean
As e'er the isle of Druids and Saints produced;
Who was, 'tis said, by Fergus Roe (Rogney) seduced,
Or *vice versa*. Forby, with a sling,
Did cast a stone (it was a mighty fling)
From Analý's shore to Clothra's fertile isle,
By which he smote (let modern sceptics smile)
This warlike woman—noble Quean and Queen,
And ended thus that furious war between
The thrones of Croghan and Emania. So
The bards have sung, and ancient records¹ show."

¹ Táin Bó Cuailgne.

ANNALS OF INIS CLOGHRAN, IN LOUGH RIBH.

719. St. Sionach of Inis Chlothrann died on the 20th day of April.
780. Eochaidh, the son of Focartach, Abbot of Fochladha, and of Inis Chlothrann, died.
769. Curoi, the son of Alniadh, Abbot and Sage of Inis Chlothrann, and of Caill Fochladha in Meath, died.
1010. The men of Munster plundered Inis Chlothrann and Inis Bo-finne.
1050. Inis Chlothrann was plundered.
1087. The fleet of the men of Munster, with Mortogh O'Brien, sailed on the Shannon to Lough Ribh, and plundered the islands of the lake, viz., Inis Chlothrann, Inis Bo-finne, Inis Ainggin, and Cluain Emain, which Rory O'Connor, King of Connacht, seeing, he caused to be stopped the fords on the Shannon, called Aidircheach and Rechraith, to the end that they might not be at liberty to pass the said passages on their return, and were driven to return to Athlone, where they were overtaken by Donnel MacFlynn O'Melaghlin, King of Meath, to whose protection they wholly committed themselves, and yielded all their cots, ships, and boats to be disposed of at his pleasure, which he received, and sent safe conduct with them until they were left at their native place of Munster.
1136. Hugh O'Finn, the Bishop of Breifny, died in Inis Chlothrann.
1141. Gilla na-naomh O'Ferral, chief of the people of Annaly, the most prosperous man (*Fer Ardrait*) in Ireland, died at a great age, and was buried in Inis Chlothrann.
1150. Morogh, the son of Gilla na-naomh O'Fergal, the tower of splendour and nobility of the East of Connacht, died in Inis Chlothrann.
1160. Giolla na-naomh O'Duinn, Lecturer of Inis Chlothrann, Professor of History and Poetry, and a well-spoken eloquent man, sent his spirit to his Supreme Father amidst a choir of angels, on the 17th day of December in the 58th year of his age.
1167. Kinneth O'Keternaigh, Priest of Inis Chlothrann, died.
1168. Dubhchobhlach, the daughter of O'Quinn, wife of Mac Corgamna, died after obtaining unction and contrition, and was interred in Inis Chlothrann.
1170. Dermot O'Braoin, Coarb of Comman, was chief senior of the east of Connacht, died in Inis Chlothrann in the ninety-fifth year of his age.
1174. Rory O'Carroll, Lord of Ely, was slain in the middle of Inis Chlothrann.
1189. It was at Inis Chlothrann on Lough Ree that the hostages of O'Connor Maonmoy were kept at that time.
1193. Inis Chlothrann was plundered by the sons of Costalloe and by the sons of Conor Moinmoy.
1232. Tiapraide O'Breen, Coarb of Saint Coman, an ecclesiastic learned in History and Law, died on his pilgrimage on the island of Inis Chlothrann.
1244. Donogh, the son of Finghin, who was son of Maelseachlainn, who was son of Hugh, who was son of Torlogh O'Connor, Bishop of Elphin, died on 23rd of April on Inis Chlothrann, and was interred in the monastery of Boyle.

“AA.SS.,” p. 200, col. 2.

“AN. 1160. Saint Gilda, who (is also called) Nehemias, *Ua Duinn*, Scholar or principal of the schools of Inis Chlothrann, an excellent Antiquarian, very famous in poetry and eloquence, emigrating to his paternal right (country), sent forth his spirit among choirs of angels on the 17th of December, in the year of his age 130.”

The greater portion of the Ordnance Survey information consists of extracts from sources now easily accessible. The traditions given are, in some cases, at variance with known facts, and the opinions expressed in regard to the buildings themselves are sometimes erroneous, particularly in the case of Templemore, nor do we believe the Templemurry pointed out by O'Donovan, and recorded on the Ordnance Map, is the Women's Church at all. If such a church ever existed, it was probably the one standing apart. O'Donovan was led away by the ancient rhymes such as he found amongst Hardiman's papers; the one quoted actually credits St. Diarmaid with the building of all the churches and the *Clogas*.

This Paper could not have been written without the assistance rendered by Mr. W. J. Fennell, architect, who carefully prepared all the drawings and made numerous photographs. My brother, Mr. F. C. Bigger, also supplied some photographs.

Miscellanea.

Old Dublin Landmarks (Swift's House in Dorset-street).—Slowly, but surely, Dublin is being rebuilt, and year by year the old landmarks associated with memories and men of former times are being "improved" out of the way. As an instance of this, I send a note on a quaint old ruin demolished to give place to modern structures, which now stand on its site. It was a house said to have been inhabited by, and by popular tradition at any rate associated with, Dean Swift. It was in every respect a curious old building, and was situated in Dorset-street, at its juncture with the roadway towards Phibsborough and the Park; and on one side opposite Richmond-place and that part of the North Circular Road. For years this three-storied old building was considered to be in a dangerously dilapidated condition, yet was occupied almost up to the last moment. It was to those who frequented or lived on the north side a quaint old landmark, and it deserves the perpetuation of print from its association with the Dean of St. Patrick's. In his time it was standing apart, probably in a field, and from it the sturdy Dean not unfrequently, it is to be supposed, went on to see his friend Dr. Delaney, who lived further up at Glasnevin.—RICHARD J. KELLY.

Napoleon III. and Barry O'Meara's Family.—It may interest Mr. C. M. Tenison and others to know that in the beginning of 1861, when the Most Rev. Thomas Grimley, Catholic Bishop of the Cape of Good Hope, was setting out for his new mission, he had an interview with the Emperor Napoleon III., to ask for aid for St. Helena, which is a part of that mission. The Emperor received him most graciously, and made him a present of £200. He then inquired if the bishop could inform him whether or not any of Barry O'Meara's relations were living in Ireland, and said he would feel greatly indebted to any person who should put him in communication with any of them. The bishop could not furnish the desired information, but promised he would make every effort to find out, and if possible to communicate the result. I never learned with what success. On that occasion the Empress Eugenie presented the bishop with several superb suits of vestments, and other altar ornaments, for his cathedral at Capetown. The Emperor afterwards sent a very fine altarpiece, an oil painting of the Crucifixion, by an accomplished French artist, and at present it hangs over the high altar of the cathedral. It would seem, from Leslie Stephen's biography of Kathleen O'Meara, that

her parents and herself went to Paris before the Emperor's dethronement. There she died November 10th, 1888, an Irish lady of great literary ability and of a truly religious character. — JOHN, CANON O'HANLON.

The Tombstone at Ballintemple near Geashill.—In the Volume of the *Journal* for 1898, and at page 68, the Rev. Sterling de Courcy Williams illustrates and describes a very interesting slab in this churchyard bearing the following inscription:—

OBITVS EVLIN FILIA DERMICHI QVE OBIT 6 MARC 1603
EGO LLEVS FILIVS MAVRI EIVS MARITVS QVI ME FIERE

(The remainder of the inscription appears never to have been finished.)

For the following reasons I would say that this "Lixus filius Mauri" was a member of the O'Dempsey Sept:—

1. This churchyard lies in the ancient O'Dempsey territory of Clannaliere, which, according to O'Donovan, comprised the present Barony of Upper Philipstown in the King's County, and that of Portnahinch in the Queen's County. Clannaliere itself was a sub-district of Offaly, the O'Connor territory.
2. The name Lixus filius Mauri (*not Mauricii*) in English is—Lisagh or Lewis, son of Murrogh—evidently one of the "mere Irish," and apparently a native of the locality, otherwise his surname would surely have been recorded on the stone.
3. Fiant No. 6439 of Elizabeth, within three years of the date given on the slab, *i.e.* in 1600, mentions a Pardon granted to one "Lisagh mac Murrogh Dempsie of Raghingherin, gentleman." This place-name is now written Raheenakeeran, and means the little rath of the whitten-berry or mountain-ash (Joyce), it lies about an Irish mile to the south of Ballintemple. There is little doubt that this Lisagh mac Murrogh O'Dempsey is the individual named on the slab.

We may, therefore, identify this slab as an O'Dempsey tomb, but who "Evlina daughter of Dermot" was there is no clue; she, too, may have been an O'Dempsey, as Dermot was a common Christian name in that Sept.—W. FITZ GERALD.

Relics of the Spanish Armada in Clare and Sligo.—Cavaliere Lorenzo Salazar (*Member*) has placed in my hands for the use of the *Journal* of the *R.S.A.I.* a very interesting illustration of the fine ancient oak table in the hall of Dromoland Castle, which the tradition of the Barons of Inchiquin states was given in 1588 by Boëtius Clanchy of

Knockfinn, then Sheriff of Thomond, to his relative O'Brien of Leme-neagh. It appeared as an illustration of a paper of Signor Salazar in the "Boletin de la Real Academia de la Historia."¹ Another of our Members, Mr. George Stacpoole Mahon of Corbally, Co. Clare, kindly translated it from the Italian for our use. From which I make the following extracts:—

"Great interest was aroused in England and Ireland by a portion of (Don Cesares Fernandez) Duro's narrative, which deals with the wreck of the Armada, and was first published at Madrid in 1885 under the title of 'La Armada Invencible.' In Ireland, especially, the traditions relating to these memorable events are still quite fresh, and many memorials exist in houses of all degrees—from the highest to the lowest—

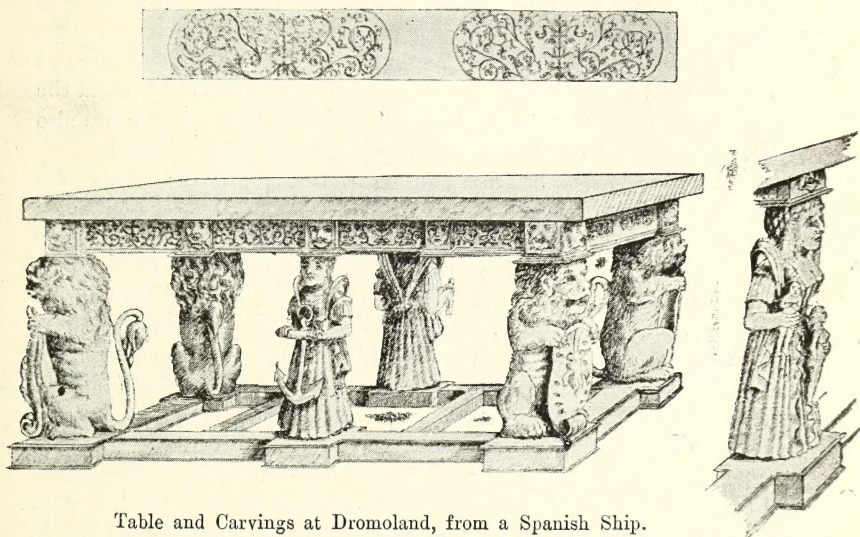


Table and Carvings at Dromoland, from a Spanish Ship.

of the ships wrecked on the iron-bound coasts which shield the Green Isle from the fury of the Atlantic.

"I have seen near Doolin Castle (near Moher), opposite the Aran islands, a small mound of stones covered over with grass, which is said by popular tradition to be a Spanish burial place. The story goes that a hundred or more shipwrecked men were buried there promiscuously without distinction of rank or birth. Among them was the only son of one of the greatest houses in Spain, for whose mortal remains his kinsmen afterwards searched in vain in order to bring them back to the family tomb.

¹ Tomo xxxv., December, 1899, pp. 477-479. Informes, 111.

"This spot was pointed out to me in last August by my cousin, Henry Macnamara, the present owner thereof, and a representative of an ancient family which at the time of the wreck was influential in Clare. Besides relating these facts to me he added that at Dromoland Castle there are in existence several relics of the Spanish ships which were wrecked in 1588 on the western coasts of Ireland. I betook myself to Dromoland Castle in company with the Hon. Mrs. Mahon (daughter of Lord Inchiquin, to whom the castle belongs), and saw there a magnificent inlaid and carved wooden table, for a drawing of which, reproduced herewith, I am indebted to the courtesy of one of the sons of Lord Inchiquin, who was not then at home.

"A comparison of the workmanship of the carving and inlaying of the table (see page 93) with the figurehead of one of the Spanish galleons, reproduced in Mr. Hugh Allingham's '*Captain Cuellar's adventures in Connacht and Ulster, A.D. 1588*,'¹ is quite sufficient to expel any doubts as to the table being perfectly authentic. I may remark that the two longer sides have undergone some repairs. But the other sides and the whole of the remainder are in their original condition. There are also at Dromoland four iron cannon which also belonged to the Armada.

"Mr. W. E. Kelly of Westport, in Co. Mayo, is the owner of a wrought iron strong box of like origin. The figure-head above mentioned, representing the lion of the Spanish coat of arms with the royal shield between its forepaws, is in possession of Mr. Simon Cullen of Sligo. An anchor found near the Aran Islands was sent to London by Admiral Ommaney, and is there now. There are other iron or brass cannons, gold coins, coats of arms in metal, tables, cannon balls, and weapons scattered here and there in many houses. It would be a useful thing if a complete catalogue of them could, as far as possible, be made. Lorenzo Salazar, Dublin, 23rd October, 1899."

I need only note, on Signor Salazar's very interesting contribution, that (as I pointed out in a Paper published in our *Journal*, 1889, p. 133, and read before our Society on the tercentenary of that fearful blow to the might of Spain) there was no wreck of a Spanish ship recorded as having taken place near Doolin.

Many Spanish prisoners were certainly executed by Boëtius Clancy and Sir Tirlagh O'Brien in the neighbourhood, and Knocknacrogghery, not far from Doolin, was in my boyhood named as the spot "where Boëthius Mac Clanshy hanged the Spanish grandee." The two wrecks on the west coast of Clare took place further south at Tromra and Doonbeg, but it is not improbable that a third foundered at sea or was wrecked in the bay of Liscannor, as wreckage and an "oil prock" were washed up the day after the first glimpse of Spanish sails was seen from the heights of Moher.

¹ Published in London, 1897.

As I endeavoured to show, the current up the coast would have washed quantities of wreckage and bodies on to the rock and strand at Spanish Point, and probably Liscannor and Doolin (or rather Bealaghaline Bay), which would quite account for the undoubtedly authentic "Spaniards' graves" and the vivid tradition along the coast.¹

As to the iron chests, as Mr. Drew has shown, numbers date from 100 to 150 years later than the Armada, and in at least one instance, and that from Clare, the guns of a ship wrecked about 1820 are shown as Spanish guns. It is therefore of much interest to get such expert evidence, as Signor Salazar is able to give on things Spanish, favourable to the claims of what from various causes we have always considered one of the more authentic relics of the "great fleet invincible" and its awful doom.—
T. J. WESTROPP.

Report on the Photographic Collection (continued from the *Journal*, 1899, p. 61).—Owing to the large number of photographs taken by our members while in Scotland, none of which come into this report, the additions made by them to our collection are not so extensive as in other years. The most noteworthy feature is the set of 36 views in Mayo from negatives lent by Dr. Charles Browne, M.R.I.A. Most of these represent antiquities in very inaccessible districts, and, with others by Mr. Knox, make our series for Mayo of great interest. Mrs. Shackleton's fine series of photographs in Aran and others of the same islands by Dr. Browne, are a welcome addition to our views of perhaps the most interesting of our islands. Clare is the only other county in which any satisfactory advance has taken place, but a few views of exceptional interest have been added to Kerry.

The total increase for 1899 is 147 views. For past years we find—for 1895, 174; 1896, 107; 1897, 141; 1898, 178.

The following gave permanent photographs:—Mrs. Shackleton, 23. The Society, 51. The Curator, 63. The following lent negatives:—Dr. G. Fogerty, 9. Mr. H. Knox 15. Dr. Browne, 36. We received 25 bromide and silver prints from Mr. Knox and 9 from Mrs. Shackleton.

Our series of the round towers is still incomplete. Could none of our members fill up the gaps, especially in the cases of Ardpatrik, Aughavullen, Balla, Kilbennan, Kilree, Kinneith, Meelick,² Rattoo, and Turlough?

The number of views in each county at the end of 1899 is:—

Antrim, 45. Armagh, 3. Carlow, 5. Cavan, 10. Clare, 236. Cork, 14. Donegal, 37. Down, 74. Dublin, 93. Fermanagh, 15. Galway, 104. Kerry, 65. Kildare, 19. Kilkenny, 46. King's

¹ Kilfarboy Church, however, is not named from the tawny men buried there in 1588, as it bore the same name so early as 1302, in the Papal Taxation.

² Mr. Knox has since sent us two photographs of this tower.

County, 29. Leitrim, 11. Limerick, 47. Londonderry, 3. Longford, 10. Louth, 34. Mayo, 73. Meath, 62. Monaghan, 6. Queen's County, 5. Roscommon, 28. Sligo, 32. Tipperary, 30. Tyrone, 8. Waterford, 17. Westmeath, 17. Wexford, 29. Wicklow, 27. Total of permanent photographs, 1234, *i.e.* in Ulster, 211; Leinster, 365; Munster, 409; Connaught, 249.

The additions to various counties during the year are—

CLARE.—*Ardnataggle* (O'Brien's Bridge), cromlech. *Addroon* (Kilkeedy), cromlech.¹ *Ballymulcassell* (Sixmilebridge), castle (2). *Ballygriffy* (Ennis), castle (2). *Balliny* (Black Head), inhabited caher. *Cahersavaun* (Burren), fort in lake. *Cahercashlaun* (Burren), cliff fort (2). *Carran* (Burren), church, interior. *Cashlaun Gar* (Kilnaboy), cliff fort. *Cloonyconry* (Broadford), cromlechs (3). *Coolnatullagh* (Slieve Carn), cromlech. *Coolistiegue* (Clonlara), castle. *Clare Abbey* from S.E., east window, church interior. *Danganbrack* (Quin), castle (2). *Derryowen* (Tubber), castle (2). *Dromcliff* (Ennis), round tower. *Formoyle* (Broadford), cromlech (2). *Gleninagh* (Ballyvaughan) castle. *Kilcorney* (Burren), church window. *Kilkeedy*, church, interior; castle from S. *Miltown* (Tulla), castle. *Moyree* (Crusheen), castle (2). *Muckinish* (Ballyvaughan) castle; *Parknabinnia* (Kilnaboy), the fifth cromlech. *Poulcaragharush* (Carran), Caher gateway, *Poul nabrone* (Kilcorney), cromlech (2). *Poulaphuca* (Burren), cromlech (2). *Quin*, Franciscan friary, from S.E. *Rannagh* (Burren), cromlech. *Rathbornev* (Ballyvaughan), church interior. *Shallee* (Ennis), castle. *Templemore* (Kells), church door.

DUBLIN.—*Drinnagh*, castle. *Mount Venus*, cromlech (2). *Tallaght*, ancient walnut tree.

GALWAY.—*Aran Isles*—*Aranmore*, "Clochaun an airgid," near Oghil, clochaun near last, Clochaun na carriga. *Dun Oghil*, Caher. *Dubh Caher*, interior of fort. *Dun Onacht*, Caher. *Manister Kieran*, church. *Teglath Enda* church. *Temple an cheatrair aluinn*, church (3). *Templebreacan* church (5). cross, "comap ap." *Templemaeduaigh*, church (2). *Temple Sourney*. *Inismaan*, *Dun Conor* fort (5). *Dun Moher*, fort. *Athenry*, castle from N.E., Dominican friary from east gate and church. *Donaghpatrik*, church. *Moyruss* (Connemara), church, S.E.

KERRY.—*Ballynevenoorig* (Smerwick), clochans (2). *Caherconree*, fort (4). *Kilmalkedar*, church oratory (2).

LOUTH.—*Dromiskin*, cross (2). *Termonfechin*, cross.

MAYO.—*Aghamore*, church. *Aughagower*, round tower. *Aughaval*, church. *Ballyhean*, church. *Caher Island*, church (2), station cross, St.

¹ Figured and described in *Proc. R.I.A.*, 1898, p. 545, Plate ix., fig. 4.

Patrick's altar, Leac na neave. *Castle Hag* (Lough Mask). *Clare Island*, castle (4), Monastery (3), O'Maille slab, clochan and altar, Grace O'Malley's altar. *Doona*, castle, church (2). *Iniskea*, cross scribed slab. *Inisbofin*, Clochan Leo, Bosco's castle, St. Colman's church. *Inishturk*, dun, Pirate's harbour. *Kilkerin*, church. *Kinlough*, church and castle (2). *Kinturk*, castle. *Moyne* (Shrule). church, castle. *Termoncarra* (Mullet), crosses. *Temple Enna* (Bunmore), church and well of Tober Enna.

MEATH.—*Slane*, Franciscan friary, interior of church, west window, exterior (2); "college"; interior of north wing, exterior. St. Erc's hermitage, south door. *Tankardstown* (Donaghpatrick), old house.

T. JOHNSON WESTROPP, *Hon. Curator*.

Notices of Books.

[NOTE.—*The Works marked thus (*) are by Members of the Society.*]

- * *Some Worthies of the Irish Church.* Lectures delivered in the Divinity School of the University of Dublin by the late George Thomas Stokes, D.D. Edited, with Preface and Notes, by Hugh Jackson Lawlor, D.D. (London: Hodder & Stoughton.) 8vo, 352 pages. Price 6s.

It was not without anxiety that we took up this volume. As admirers of the late Dr. Stokes, we could not but fear that the publication of these lectures, delivered during the last year of his life, and written under many difficulties attendant on a state of physical weakness, might detract from the high estimate already formed of his authorship, and that more weight might have been given to the importunity of his friends than to considerations concerning his reputation. This, however, has not been so, and everyone will recognise that right judgment has been exercised in committing them to print. No doubt, although the editor has left nothing undone that skilful arrangement could effect, the volume lacks the continuity and completeness, which revision, by the author, would have supplied, requisite to fit it to take place with the "Celtic" and "Anglo-Norman Churches" as a standard historical work, but its pages fully maintain Dr. Stokes' reputation as a scholarly writer of great attractive power. To everyone who reads it, the first feeling must be one of regret that the active brain and hand are still, and that health and strength, as he seems to have had a presentiment might be the case, were not spared him to write, in accordance with his intention, the modern, as well as the ancient, history of his Church. In the lives of Narcissus Marsh and William King, the most learned ecclesiastics of their day, to which the lectures were mainly devoted, Dr. Stokes has shown that the latter period of the Church's history can be most vividly brought home to us in the lives of its more prominent members. In two lectures Dr. Stokes has dealt with a subject hitherto neglected—the litigation which was carried on, for twenty years, between Archbishop King and the Chapter of Christ Church Cathedral, with regard to his right of visitation over that establishment. This conflict, owing to the extensive patronage of the Chapter, had a great effect on the Church, and much retarded the Archbishop in his schemes for its advance in the Dublin diocese. The other lectures tell of Richard Lingard, a divine of the Restoration period, to whom Dr. Stokes assigns a leading position as

a preacher ; of Dudley Loftus, an ecclesiastical lawyer and scholar ; and of the missionary Bishop, St. Colman ; while, in the last one, which will be much appreciated by antiquaries, "The Sources of Local History," are described. To Dr. Lawlor the utmost praise is due for the sympathetic manner in which he has performed his part as editor. His task was no light one. The authority for every statement had not only to be verified, but discovered : and a series of admirable notes shows how ably and conscientiously this has been done. In him, as well as the Rev. Newport White, who, as Dr. Stokes' successor in the custody of Marsh's Library, has contributed some of the notes, a valuable addition to the ranks of Irish historical antiquaries has been secured, and further contributions from their pen will be anxiously awaited. A speaking likeness of Dr. Stokes enhances the value of the volume to his friends, and, in addition, there are excellent views of the library he loved, and portraits of the principal subjects of the lectures.

Proceedings.

THE ANNUAL GENERAL MEETING of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 30th January, 1900, at 4 o'clock, p.m.;

THOMAS DREW, Esq., R.H.A., *Vice-President*, in the Chair.

The following were present :—

Vice-Presidents.—Lord Walter Fitz Gerald, M.R.I.A.; the Rev. Canon French, M.R.I.A.; Richard Langrishe, J.P.; S. F. Milligan, M.R.I.A.

Hon. General Secretary.—Robert Cochrane, F.S.A.

Hon. Treasurer.—William C. Stubbs, M.A.

Fellows.—F. Elrington Ball, M.R.I.A.; Henry F. Berry, M.A., M.R.I.A.; George D. Burtchaell, M.A., M.R.I.A.; George Coffey, M.R.I.A.; John Cooke, M.A.; P. J. Donnelly; George A. P. Kelly, M.A.; Thomas J. Mellon; James Mills, M.R.I.A.; John Moran, LL.D., M.R.I.A.; P. J. O'Reilly; Count Plunkett, M.R.I.A.; Andrew Robinson, C.E.; James G. Robertson; Colonel P. D. Vigers, J.P.; Thomas J. Westropp, M.A., M.R.I.A.; Robert Lloyd Woolcombe, LL.D., M.R.I.A.

Members.—The Rev. William F. Alment, B.D.; C. F. Allen; the Rev. K. C. Brunskill, M.A.; the Rev. Joseph W. R. Campbell, M.A.; Henry A. Cosgrave, M.A.; E. R. M'C. Dix; S. A. O. Fitzpatrick; Joseph Gough; Professor Haddon; the Rev. Canon Healy, LL.D.; the Very Rev. Dean Jellett, D.D.; Thomas A. Kelly; Richard J. Kelly, B.L., J.P.; Mrs. Kiernan; Thomas Kiernan; Mrs. Long; the Rev. Canon Lett, M.R.I.A.; the Rev. Dr. Lucas; the Rev. H. C. Lyster, M.A.; the Rev. Thomas Lyle, M.A.; John Gibson Moore, J.P.; Francis M'Bride, J.P.; Joseph H. Moore, M.A.; the Rev. Dr. Kingsmill Moore; Hugh Pollock, B.L.; Thomas Paterson; Mrs. Sheridan; William Stirling; E. Weber Smyth, J.P.; R. Blair White; W. Grove White, LL.B.; Miss M. B. White.

The Minutes of last Meeting were read and confirmed :—

The following Candidates, recommended by the Council, were declared duly elected :—

AS FELLOWS.

Berry, Henry F., M.A., Barrister-at-Law (*Member*, 1889), Public-Record Office, Dublin: proposed by James Mills, M.R.I.A., *Fellow*.
Fielding, Captain Joshua, J.P. (*Member*, 1898), Royal Hospital, Kilmainham: proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.
Stubbs, William Cotter, M.A., Barrister-at-Law (*Member*, 1890), 28, Hatch-street, Dublin: proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.

AS MEMBERS.

Allen, C. F., 2, Newtown Villas, Rathfarnham: proposed by Mrs. Shackleton.
Armstrong, George Temple, Solicitor, 35, Victoria-street, Belfast: proposed by the Rev. W. T. Latimer, B.A., *Fellow*.

- Black, John H., of Benburb, George-street, Dungannon : proposed by the Rev. W. T. Latimer, B.A., *Fellow*.
- Carolin, George O., J.P., Ivanhoe, Lansdowne-road, Dublin : proposed by the Rev. Canon Stoney, D.D., *Fellow*.
- Colahan, Rev. Richard Fallon, c.c., The Presbytery, Herbert-road, Bray : proposed by P. T. Bermingham.
- Craig, William Alexander, M.R.I.A., J.P., Fellow of the Institute of Bankers, London and Dublin, Frascati, Blackrock : proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.
- Keatinge, Charles T., 50, Lower Beechwood-avenue, Ranelagh : proposed by Henry F. Berry, M.A.
- Kempson, Frederick Robertson, F.R.I.B.A., J.P., Roath House, Cardiff : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.
- Knox, Francis Blake, L.R.C.P.I., L.R.C.S.I., 10, Summer-hill, Kingstown : proposed by D. J. O'Donoghue.
- Lawless, Rev. Nicholas, c.c., Castlebellingham : proposed by Dr. S. A. D'Arcy.
- Mac Corkell, Rev. Joseph, The Manse, Moville : proposed by J. Browne, M.A., M.R.I.A., *Fellow*.
- M'Mahon, Rev. John, P.P., Clare Castle, Co. Clare : proposed by the Very Rev. Dean White, P.P.
- Macken, Miss Mary, Shamrock Hill, Dalkey : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.
- Maffett, Rev. R. S., B.A., 17, Herbert-road, Sandymount : proposed by Colonel P. D. Vigers, *Fellow*.
- Meara, Rev. J. R., Castle Ellis Glebe, Enniscorthy : proposed by Francis Guilbride, J.P.
- Simpson, James Knight, 2, Bedford-street, Bolton, Lancashire : proposed by R. Wolfe Smyth, J.P.
- Usher, Robert, J.P., Killineer House, Drogheda : proposed by S. F. Milligan, M.R.I.A., *Fellow*.
- Warnock, Frank H., 64, Tritonville-road, Sandymount : proposed by the Rev. Canon Stoney, D.D., *Fellow*.

The Report of the Council for the year 1899 was unanimously adopted as follows :—

Membership.—Since the Report for the year 1898 was presented, 3 Members were advanced to the rank of Fellows, and the names of 5 Fellows and 73 Members were added to the Roll. The deaths of 6 Fellows and 26 Members have been reported; and the names of 1 Fellow and 22 Members were removed for non-payment of Arrears, leaving on the Roll the names of 203 Fellows, of whom 12 are Hon. Fellows, and 1137 Members, making a total of 1340.

The Fellows of the Society who died were—

The Right Rev. Charles Graves, D.D., M.R.I.A., F.R.S., Lord Bishop of Limerick (*Vice-President*, 1894–1898).

Wm. Frazer, F.R.C.S.I., M.R.I.A., HON. F.S.A. (Scot.) (*Vice-President*, 1895–1899).

J. J. Digges La Touche, LL.D., M.R.I.A. (*Vice-President*, 1898).

Sir Thomas Newenham Deane, R.H.A., M.R.I.A. (1898).

Robert William Lowry, B.A. (Oxon.), D.L., M.R.I.A. (1864).

Joseph M'Chesney (1890).

Among the Members who died are—

Miss Mary Agnes Hickson, *Local Secretary for North Kerry* (1879).
 The Rev. James Manning, P.P., *Local Secretary for Wicklow* (1889).
 The Right Hon. Viscount Clifden, M.A. (1859).
 The Right Hon. Lord Dunsany, M.A. (1892).
 The Rev. B. C. Davidson-Houston, M.A. (1894).
 The Ven. Archdeacon Jameson, M.A. (1893).
 The Rev. Canon Rooke, M.A. (1889).
 The Rev. Herbert Sandford, M.A. (1897).
 Brian Mac Sheehy, LL.D. (1891).
 Captain Maxwell Fox, R.N. (1891).
 Lieut-Col. John J. Greene, M.B. (1892).
 Professor Hodges, M.D. (1863).

Memorial Notices of Bishop Graves, Dr. Frazer, and Miss Hickson appear in the *Journal* for the last quarter of 1899.

In Dr. La Touche the Society has lost one of the most active Members of Council. Though he had not contributed any Papers to the Society's *Journal*, he took an active interest in every branch of its work. He frequently presided and spoke at meetings, and he was the principal mover in promoting the series of publications which have formed the extra volumes of the Society since 1890. At one of the Evening Meetings last year he gave an interesting lantern exhibition of examples of early Anglo-Irish palæography, as exemplified by specimens in the Record Office. In his official position as Deputy-Keeper of the Records, he made it a special care to help and encourage historical and antiquarian inquirers. His Reports to Parliament contained much valuable historical matter, which might have been more widely known had they not appeared as "Blue Books." Himself a member of an old Huguenot family, which has occupied a prominent place in Dublin and Irish history, he edited, for the Huguenot Society, a volume of Registers of one of the French churches in Dublin of the last century. This work is a lasting monument of his skill and accuracy as an editor. He was elected a Vice-President in 1898.

Honorary Officers.—The Right Hon. O'Connor Don having completed the three years' term of office as President, retires, and is now proposed as Hon. President.

The Vice-Presidents who retire by rotation are—The Most Rev. Dr. Brownrigg, Bishop of Ossory; the Rev. James O'Laverty, P.P., M.R.I.A.; the Right Hon. A. H. Smith-Barry, M.P.; and the Right Hon. Edward H. Cooper, M.R.I.A. There is another vacancy caused by the death of Dr. La Touche.

The Members of Council who retire by rotation are—Mr. George A. P. Kelly, M.A.; Mr. W. R. J. Molloy, M.R.I.A.; Mr. James Mills, M.R.I.A.

Two Members of Council forfeit their seats for insufficiency of attendances, and there are therefore five vacancies on the Council.

There were ten Meetings of Council held during the year, and the Members attended as follows:—

Mr. W. C. Stubbs, 9. Mr. T. J. Westropp, 7. Count Plunkett, 7. Mr. George Coffey, 6. Mr. W. R. J. Molloy, 5. Mr. James Mills, 4. Mr. Langrishe, 4. Mr. Kelly, 4. Mr. W. Grove White, 3. Mr. John Cooke (since election), 3. Rev. Canon Healy, 2. Mr. S. F. Milligan, 0. Mr. F. Elrington Ball, *Hon. Treasurer*, 3. Mr. R. Cochrane, *Hon. Secretary*, 10.

The Council regret to report that Mr. Ball, in consequence of ceasing to reside in Dublin, has been obliged to resign the office of *Hon. Treasurer*.

Election of Officers.—Three sets of Nomination Papers were received by the Hon. Secretary in the manner prescribed by the General Rules to fill the vacancies, as under:—

As HON. PRESIDENT:

THE RIGHT HON. O'CONOR DON, LL.D., M.R.I.A.

As PRESIDENT:

EDWARD PERCEVAL WRIGHT, M.A., M.D., V.P. R.I.A.

As VICE-PRESIDENTS:

For Leinster, . JOHN RIBTON GARSTIN, D.L., F.S.A., V.P. R.I.A.

For Munster, . ROBERT DAY, J.P., F.S.A., M.R.I.A.

For Ulster, . SEATON F. MILLIGAN, M.R.I.A.

For Connaught, WILLIAM E. KELLY, J.P.

„ „ RICHARD LANGRISHE, F.R.I.A.I., J.P.

As HON. TREASURER:

WILLIAM C. STUBBS, M.A.

As MEMBERS OF COUNCIL:

FRANCIS ELLINGTON BALL, M.R.I.A.

HENRY F. BERRY, M.A.

GEORGE D. BURTCHAELE, M.A., M.R.I.A.

FREDERICK FRANKLIN, F.R.I.A.I.

COLONEL VIGORS, J.P.

As AUDITORS:

JAMES G. ROBERTSON.

JOHN COOKE, M.A.

Museum at Kilkenny.—In accordance with the terms of the reports of the Council approved of by the Society at the General Meetings in January and April last, the arrangements therein referred to, connected with the surrender of the premises occupied by the Society in Kilkenny, and the transfer of the Collection preserved there to the care of a Local Committee, have been completed. A form of agreement, to be signed by the Local Committee, and the representatives of the Society, was agreed to, but has not yet been perfected.

National Monuments Committee.—Mr. James Mills, M.R.I.A., Deputy-Keeper of the Records, Ireland, was appointed by the Council to fill the place of the late Dr. La Touche on the National Monuments Committee of the Board of Works.

Finances.—The expenses incurred in connexion with the taking over, fitting up, and furnishing the new premises in Dublin, and the transfer thereto of the Books and Papers in Kilkenny have, necessarily, been considerable. The items under these heads, appearing in the Accounts for the year, show an increased expenditure, which has not been met by a corresponding increase in the receipts, and it has been thought expedient to hold over some of the current accounts until next month, so as that they may come into the account for the year 1900. Thus the expenditure will be spread over the two years. The Capital Account could have been drawn on to discharge these liabilities, but the Council are not disposed to reduce the amount of the invested stock, and prefer to pay for extra expenditure out of the annual income. The Council are able to report that the financial condition of the Society is satisfactory.

With the view to reduce office expenses, the Council have decided to employ a clerk instead of, as heretofore, an Assistant-Secretary—a change which will effect a saving in expenditure, and which will have the further advantage of having a person

in the Rooms daily from 10 to 5, thus making the premises available to Members, who can see the current literature on Archæology, and consult the books in the Society's Library. The Council wish to place on record their sense of the value of the services rendered to the Society by Mr. G. D. Burtchaell, who, for many years past, has acted as Assistant to the Hon. Secretary and Hon. Treasurer.

Meetings and Excursions.—The usual Quarterly Meetings have been held during the year; also six Evening Meetings in the Society's Hall in St. Stephen's-green, which were well attended, the convenience of such an arrangement being appreciated by Members and their friends.

Excursions were carried out in connexion with the Dublin April Meeting, the Belfast Meeting, and the Kilkenny Meeting.

In accordance with the proposal adopted at the last Annual Meeting, the Archæological Excursion to the west coast of Scotland, the Hebrides, and Orkney, in conjunction with the Cambrian Archæological Association, was carried out in June in a highly satisfactory manner, and in splendid weather. The party numbered 136, of whom 86 were Members of this Society and their friends. A guide-book, describing the places visited, was prepared, and a full report of the tour has been given in Parts 2 and 3 of the *Journal* for the present year. This account will be reproduced as one of the Antiquarian Handbooks, published by the Society, forming Number 4 of the Series.

The thanks of the Society are due to Macleod of Macleod for his kindness and courtesy in receiving and conducting the party over his most interesting and romantic residence at Dunvegan; to Mr. James Cursiter, F.S.A. (Scot.), of Kirkwall, who acted as guide to the Members in Orkney and Caithness; and to Mr. Otto Jaffe, J.P., Lord Mayor of Belfast, who hospitably entertained the Members on their return from the tour. On the other Excursions the Members were most hospitably received by the following, to whom thanks are due:—Mr. Frederick Franklin, Westbourne, Terenure; Mr. Robert Young, J.P., Rathvarna, Belfast; Mr. and Mrs. Bruce-Armstrong, Dean's Hill, Armagh; His Grace the Most Rev. Dr. Alexander, Lord Primate of All Ireland, courteously received the Members at the Palace, Armagh, and showed the fine collection of paintings preserved there.

Programme for 1900.—The Summer Meeting and Excursions for 1900 fall to the lot of the province of Munster. Almost the entire of the province has been already visited, but a portion, highly rich in Archæological interest—North Clare—is comparatively unknown, though recently it has been the subject of Papers in the *Journal*.

A series of Excursions, with Lisdoonvarna as a centre, will be organized, which, with the Meeting, will extend over the week, commencing 30th July.

The district proposed to be explored is of unusual interest for the antiquary. It abounds in antiquities—possessing over seven hundred forts, fifty cromlechs, twenty-four churches and monasteries, five crosses, three round towers, and twenty castles, besides pillar-stones, cairns, and souterrains. The scenery is in many places very beautiful, as, for example, the Lake of Inchiquin under its wooded mountain, the cascades and glen of Ennistymon, the terraced hills of the Burren, and the cliffs of Moher, with the bays of Galway and Liscannor.

Of the principal antiquities may be enumerated—The great stone fort of Ballykinvarga, with its *chevaux-de-frise*, the triple fort of Cahercommaun, and the cliff fort of Cashlaun Gar. The cromlechs of Poulabrone, Baur (two), and Glasgeivnagh (twelve accessible). The beautiful monasteries of Ennis, Corcomroe, Killone, and (possibly) Quin. The churches of Kilfenora and Dysert O'Dea, with rich romanesque details, and sculptured crosses. The castles of Lemanagh (with courts, turrets, and fish-pond), Inchiquin, and Ballinalacken, and the round castle of Doonagore.

The Meetings will be as follows :—

PLACE.	DATE.	MEETING.
Dublin, . . .	Tuesday, Jan. 30,	Annual Meeting.
Do., . . .	„ Feb. 27,	Evening Meeting.
Do., . . .	„ Mar. 27,	Do.
Do., . . .	„ May 1,	Quarterly Meeting and Excursions.
Lisdoonvarna, for North Clare, .	„ July 31,	Do., Do.
Kilkenny, . .	„ Oct. 2,	Do., Do.
Dublin, . . .	„ Oct. 30,	Evening Meeting.
Do., . . .	„ Nov. 27,	Do.

The President then declared the following duly elected :—

AS HON. PRESIDENT FOR 1900 :

THE RIGHT HON. O'CONOR DON, LL.D., M.R.I.A.

AS PRESIDENT FOR 1900-1902 :

EDWARD PERCEVAL WRIGHT, M.A., M.D., V.P. R.I.A.

AS VICE-PRESIDENTS :

For Leinster, . JOHN RIBTON GARSTIN, D.L., F.S.A., V.P. R.I.A.

For Munster, . ROBERT DAY, J.P., F.S.A., M.R.I.A.

For Ulster, . SEATON F. MILLIGAN, M.R.I.A.

For Connaught, WILLIAM E. KELLY, J.P.
 „ „ RICHARD LANGRISHE, F.R.I.A.I., J.P.

AS HON. TREASURER :

WILLIAM C. STUBBS, M.A.

AS MEMBERS OF COUNCIL :

FRANCIS ELDRINGTON BALL, M.R.I.A.

HENRY F. BERRY, M.A.

GEORGE D. BURTCHAELL, M.A., M.R.I.A.

FREDERICK FRANKLIN, F.R.I.A.I.

COLONEL VIGORS, J.P.

AS AUDITORS :

JAMES G. ROBERTSON.

JOHN COOKE, M.A.

The following Publications were received during the year 1899 :—

American Antiquarian Society, Proceedings, xii. 3; xiii. 1. Anthropological Institute of Great Britain and Ireland, vol. ii., Nos. 1, 2. L'Anthropologie, tome x., Nos. 1-5. Architectural, Archæological, and Historical Society for the County and City of Chester, vol. vi., Part 2. Bristol and Gloucester Archæological Society, Trans., vol. xxi., Parts 1, 2. Gloucestershire Records, 3. British Archæological

Jour. R.S.A.I. { Vol. x., Fifth Series. }
 { Vol. 30, Consec. Ser. }

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The photographs received during the year appear in a separate report on p. 95, *antea*.—T. J. W.

The Meeting then adjourned until 8 o'clock, p.m.

EVENING MEETING.

A Meeting of the Society was held in the Rooms, 6, St. Stephen's-green, Dublin, at 8 o'clock ;

DR. EDWARD PERCEVAL WRIGHT, M.A., *President*, in the Chair.

The President delivered his Inaugural Address, which was referred to the Council for publication.

A Paper on "The Antiquities from Dublin to Blackrock," by F. Elrington Ball, *Fellow*, was read, illustrated by lantern slides. It was referred to the Council for publication.

The Meeting then adjourned.

TUESDAY, 27th February, 1900.

An Evening Meeting of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin ;

DR. EDWARD PERCEVAL WRIGHT, M.A., *President*, in the Chair.

The following Papers were read (illustrated by lantern slides):—

"The Comacine Masters in Ireland," by Thomas Drew, R.H.A., *Vice-President*.

"Sixteenth Century Notices of the Chapels and Crypts of the Church of the Holy Trinity, Dublin," by James Mills, M.R.I.A., *Fellow*, Keeper of the State Papers, Ireland.

The Papers were referred to the Council for publication, and the Meeting then adjourned.

TUESDAY, 27th March, 1900.

An Evening Meeting of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin;

THOMAS DREW, R.H.A., *Vice-President*, in the Chair.

The following Papers were read, and referred to the Council for publication :—

“The Antiquities of Monkstown, Co. Dublin,” by F. Elrington Ball, M.R.I.A., *Fellow*. (Illustrated by Lantern Slides.)

“The Old Dublin City Guild of St. Luke and its Records,” by Charles J. Keatinge.

The following were taken as read, and referred to the Council for publication :—

“The Early Legends of Ireland,” by H. T. Knox, M.R.I.A., *Fellow*.

“A Note on St. Patrick's Purgatory,” by David Mac Ritchie, F.S.A. (Scot.).

“Conmaicne, Ciarraige, and Corcamoga,” by H. T. Knox, M.R.I.A., *Fellow*.

The Meeting then adjourned.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1900.

PAPERS AND PROCEEDINGS—PART II. SECOND QUARTER, 1900.

Papers.

MONKSTOWN CASTLE AND ITS HISTORY.

BY FRANCIS ELRINGTON BALL, M.R.I.A., FELLOW.

[Submitted OCTOBER 31, 1899.]

It is not without misgivings that I have undertaken to add to what Dr. Stokes has told us about this castle in the first of his Papers on "The Antiquities from Kingstown to Dublin,"¹ and I hope that nothing I may say will divest its history of the charm which his pen has given to it.

The castle of Monkstown was built, probably in the thirteenth or fourteenth century, by the monks of the great Cistercian house of the Blessed Virgin Mary, whose beautiful abbey adorned the northern bank of the Liffey, opposite the ancient city of Dublin.²

To these monks had been given by a native chief of the district, and by the first Anglo-Norman owner of Stillorgan, the lands of Carrickbrennan and Newtown, on which, co-extensive as they were with the present civil parish of Monkstown, the castle stood, and for the protection of which it had been erected. As originally constructed, the castle was a massive mansion, standing in an area some acres in extent, which

¹ See the *Journal* for 1893, pp. 343-356.

² *Ibid.*, 1890-1891, p. 271.

was surrounded by lofty stone walls, and flanked by three strong towers.¹

It was the most conspicuous object on the road from Dublin to the port of Dalkey, and, indeed, with the exception of the smaller but similar castle, belonging to the monks, at Bullock,² and the Fitzwilliams' castle at Merrion, was the only dwelling of any importance on that much-frequented highway.

The land immediately round the castle, the White Monks, a name they obtained from the colour of their clothing, converted into a home farm. As members of the Cistercian Order they passed a life of unintermitted bodily toil, spent more in the field than in the cloister, and from their connexion with the great Cistercian house of Buildwas in Shropshire, under whose "cure and disposition" St. Mary's Abbey was placed, they had means of acquiring a knowledge of the agricultural system for which the English monastic establishments were then famous. On the outlying portion of their lands they had a number of tenants, of whom some were tillers of the soil, and others, in the neighbourhood of Bullock, were engaged in the fishing industry, which the Cistercian Order did so much to promote.

It was mainly to protect their tenants from the raids of the mountain tribes that the White Monks erected the castles of Monkstown and Bullock. Within their hospitable walls, when the watchmen, who were stationed on the Dublin mountains, gave warning that an incursion was imminent, they used to receive not only the inhabitants of the vicinity but also their flocks and herds; and the enemies of the king descended on the plain to find it swept of every living thing, and to hear the lowing oxen and the bleating sheep proclaiming their safety from within the castle bawns.³ But the castles, owing to their proximity to Dalkey, then the Kingstown of Ireland, served also another purpose, one of national convenience and importance. Like the Abbey house in Dublin, which, we are told, was "the resort of all such of reputation as repaired hither out of England," they supplied the place of inns, and afforded a

¹ It may, I think, be assumed that the lands of Carrickbrennan were given to the abbey by its founder, Mac Gillamocholmog, or by his descendant who held sway at the time of the Norman Conquest over the southern portion of the county Dublin. See an account of the latter by the present Deputy Keeper of the Records, in the *Journal* for 1894, p. 161. The lands of Newtown, on which Seapoint is built, originally formed portion of Stillorgan. See the *Journal* for 1898, p. 21.

² Bullock belonged to the abbey before the Norman Conquest. D'Alton ("History of the County Dublin," p. 880) is mistaken in thinking it ever was the property of the Priory of St. John, and has confounded it with a place of the same name in the county Tipperary.

³ Until the middle of the fourteenth century no measures were taken to oppose the incursions of the "enemies of the king," who often reduced the abbots to the necessity of negotiating for the return of goods which had been carried off by them. A garrison was then placed in Bray, and the abbot undertook to provide two heavy, and six light, horsemen to act in conjunction with it. For the origin of the name bawn, and account of the development of those enclosures, see a Paper by Mr. H. T. Lee, M.R.I.A., in the *Ulster Journal of Archaeology*, vol. vi., p. 126.

shelter for the traveller who had tossed for hours on the Channel, and for the departing guest who waited by the water-side for a favourable wind to waft him to the sister isle.¹

When the order for the dissolution of the Irish Religious houses came the Lord Deputy, Lord Leonard Grey, recommended that St. Mary's Abbey should be allowed to stand "for the commonweal of the land and for the king's honour," and the monks set forth that they were "but stewards and purveyors to other men's uses." It was to no purpose; the order had gone forth, the abbey was dissolved, and its lands and possessions became the property of the Crown.²

The abbey on the Liffey was at first converted into a storehouse for munitions of war. The castle of Monkstown was given to the Master of the Ordnance, the Right Honourable John Travers, as his country seat. Travers was one of those military adventurers on whom England depended in the sixteenth century to uphold her rule in Ireland. Before his arrival here he was a person of comparative obscurity. Such military knowledge as he possessed had been gained during the suppression of the rising under Aske in Yorkshire and in a short campaign in the Netherlands. But in Ireland, by capacity, adaptability, and interest, he rose to be a man of high position and great authority. He possessed special qualifications for a command in this country. He had been born in it, and, although taken to England in early life, he had previously learned the Irish language. Also, he was a "viewly" man, a person of fine physique, who was able to endure the unparalleled hardships of campaigns in Ireland, and he was of a generous disposition, "a man of a frank stomach," who obtained popularity by his mode of living. His interest at court was considerable, and he was ever retained by Henry VIII. "in his most benign remembrance" as one who had served in the household of his natural son the Duke of Richmond, and who had been attached to his own person as a groom of his chamber and pavilioner or sergeant of his tents.

Travers had come over towards the close of Lord Grey's deputyship, in October, 1539, when the army was reduced to almost vanishing point. He distinguished himself in expeditions which Grey made that winter to Munster and Ulster, and proved himself well worthy of a seat on the Council which Henry had given to him. The Council was then rent with dissensions between Grey and the other officials which, in Travers'

¹ No doubt, prior to the dissolution of the abbey, the chief governors stayed sometimes, on their journeys to and from England, as they did in later times, at Monkstown Castle. Walter Cowley, Solicitor-General under Henry VIII., mentions that, when coming from England, he spent the night at Bullock, where the castle could alone have afforded accommodation. See account of his journey in the *Irish Builder* for February 15, 1897.

² Cf. for information about St. Mary's Abbey and the Cistercian Order, "Chartularies of St. Mary's Abbey," edited by Sir John Gilbert, in the Roll Series; Walcott's "Four Minsters round the Wrekin"; Anderson's "History and Antiquities of Shropshire"; and Bagwell's "Ireland under the Tudors," vol. i.

opinion, combined with the insufficiency of the army, was the cause of England's difficulties in Ireland.

Grey gave Travers, whom he had appointed Master of the Ordnance, his entire confidence, and in the following spring sent him over to Henry to report on the state of Ireland, thinking he would have the ear of the king and would put in a good word for him. Whatever Travers said did not lessen his own influence, and he returned as one of the most trusted lieutenants of Grey's successor, Sir Anthony St. Leger. He took a leading part in St. Leger's negotiations with the Irish chiefs, and in his campaigns, including those against the Hebridean settlers on the Ulster coast, for whom Travers expressed a contempt only equalled by that he entertained for the Irish, and against the Leinster tribes whom he "trained to be of better order" than they had been for a long time.

Travers then began to reap his reward. St. Leger, who considered him to be "a right honest man, most willing, forward, and diligent to serve," conferred on him the honour of knighthood, while Henry, whom he had reminded of his existence by means of letters, and "a device for the reformation of Ireland," which he had sent the king, granted him an immense quantity of land, and many castles. Amongst the latter was that of Monkstown, where Travers resided so far as his military duties permitted. Although on Henry's death Travers lost the personal friendship of the monarch, he stood high in the regard of Edward VI.'s chief governors. We find him struggling manfully as one of these soldiers, who "wore ever their harness," with Sir William Bellingham, through the bogs of Kildare, on that day when more "wood kerne" were killed than had been ever before recollected, and entertaining Sir James Croft at Monkstown, where Croft no doubt went to confer with him, as one attached to the Established Church, on the best means of introducing the use of the Protestant liturgy. Like his master, St. Leger, who again held the sword of State, Travers accomplished the transition from the rule of Edward to that of Queen Mary without hurt to himself. During her reign he began to feel the weight of age, and although he lived for four years after the accession of Elizabeth, he was obliged to relinquish the active duties of his office to another.¹

¹ Sir John Travers bore the same arms as Walter Travers, first Provost of Trinity College, Dublin, but of his parentage I have been unable to discover satisfactory proof. In 1524 he appears to have been acting as a Commissioner of Taxation in Oxford, and was subsequently leased lands near there. Ten years later he was serving as a gentleman waiter in the household of the Duke of Richmond (see "Dictionary of National Biography" under "Henry Fitzroy"), and was then given a grant of the fishing of the river Bann (which seems to indicate that he was connected with Ulster), and a license to export wool from Ireland. On the Duke's untimely death, in 1536, he was given a commission in the army, and we find him at Newark in November of that year; at Hull, where he was in charge of the ordnance, in the following February; and at Terouenne, in the Netherlands, where he was only a spectator of the operations, in July. In 1539 he was superintending military works on the Thames, and was given (being then described as a gentlemen sewer of the king's chamber) the office of pavilioner. His interest at court arose from the marriage of his sister to a kinsman and favourite servant of the great Earl of Southampton, the Lord Admiral

Travers was married, but no children survived him. What relative of his the "late Henry Travers," to whose two daughters he bequeathed his estates, may have been, I have been unable to discover.¹ Henry Travers's wife was a lady of rank, descended from one of the great families of the Pale, the Prestons, ennobled under the title of Gormanston, which her father bore as the third viscount. During Sir John Travers's lifetime she married again, and Sir John gave apartments in St. Mary's Abbey, which had been granted to him at the time of its dissolution, and the lands of Holywood, on the north side of Dublin, to her and her second husband, Robert Pipho. The latter was a kinsman of the well-known Walsingham, and from him the Marquis of Waterford is descended, in the female line.²

Henry Travers's daughters made, what seemed at the time, great alliances. The eldest, Mary, married James Eustace, the eldest son of the second Viscount Baltinglass, and the younger, Katherine, John Cheevers, of Macetown, in the county Meath, whose family was one of much renown in the Pale. Monkstown Castle came into the possession of Eustace as the husband of the eldest daughter. He, unlike his predecessor, Sir John Travers, was an uncompromising adherent of the Roman Catholic faith, and had been strengthened in his convictions by a

(see "Dictionary of National Biography" under "William Fitzwilliam"). He came to Ireland in charge of 100 gunners, half of whom were mounted, and half were foot, and was allowed on his staff a petty captain, a priest (no doubt his kinsman, who, in 1550, was appointed Bishop of Leighlin), "a life and a drum." His pay was then 4s. a-day. With only 2000 men he said he could go anywhere in Ireland, and that 6000 men would reduce the country to obedience in one summer. He was most anxious that the Earl of Southampton should come over as Lord Lieutenant, and exclaims, on hearing a new chief ruler was to be appointed: "Would Christ's passion the Lord Admiral were content it were none other than he." In 1541 he accompanied St. Leger to Cashel and to Cavan; in 1542 he was engaged against the Hebridean settlers; and, in 1543, he proceeded against the Kavanaghs and O'Tooles. In his device for the reformation of Ireland, he advocates firm government, the establishment of the Protestant religion, and the abolition of the "damnable Irish customs, usages, and laws." He died on May 25, 1562. Cf. "Calendar of Letters and Papers of Henry VIII.," vols. iii., iv., viii., xi., xii., xiii., xiv.; "State Papers of Henry VIII.," vol. iii.; "Calendar of State Papers, Ireland," 1509-1573; Bagwell's "Ireland under the Tudors," vol. i.; "Calendar of Faints of Henry VIII. and Edward VI." in 7th and 8th Reports of the Deputy Keeper of the Records, Ireland; and "Pedigree of the Devonshire Family of Travers," by L. Smith Travers, edited by R. J. Hone and F. B. Falkiner (Dublin, 1898).

¹ "Dame Cicily Travers, wife unto Sir John," is mentioned in several Inquisitions preserved in the Public Record Office. Henry Travers has been described as Sir John's son, but can hardly have been so, as Sir John was stated, in 1536, to be unmarried, and Henry Travers apparently died before 1556.

² Sir John gave Pipho the lands of Holywood on 11th May, 1556, and the apartments in St. Mary's Abbey on 26th November, 1561. The latter were in "the abbot's lodging." Pipho died in 1610, and directed that he should be buried in St. Michan's Church. A daughter, Ruth, alone survived him, but he had other children, including a son called Travers, and a daughter, Frances, who married a brother of the third Viscount Baltinglass. Ruth married an ancestor of the Earls of Tyrone, now represented by the Marquis of Waterford. Pipho seems to have married secondly a lady called Kniborrow. See "Chartularies of St. Mary's Abbey," vol. ii., p. lxiv; Inquisitions and Prerogative Will in Public Record Office; and "Calendar of State Papers, Ireland," 1574-1588.

visit which he had made to Rome. In spite of imprisonments and fines he persisted in attending the services of his Church, and finally, from religious motives, he joined, in 1579, soon after he had succeeded to the Baltinglass titles, the Earl of Desmond in his rebellion. At the castle of Monkstown many meetings of his confederates were held before he had openly taken the field, and, even after he had done so, he used to come there secretly.¹

When he was declared an outlaw, his kinsman, the Earl of Kildare, sought to obtain from the Crown the custody of the castle, but it was given to the Vice-Treasurer, Sir Henry Wallop, an ancestor of the earls of Portsmouth. Wallop occupied it for a time, until, in 1583, it was restored, in spite of Wallop's protestations on the impolicy of such a step, to Eustace's widow, the Viscountess Baltinglass. After the Viscount's death, which took place in 1585 in Spain, she married as her second husband, Mr. Gerald Aylmer, of Donadea, in the county Kildare. He was also a Roman Catholic, and, according, to that extraordinary semi-literary-military adventurer and busy-body, Barnaby Rich, had never once said "Amen" when the queen was prayed for, although her Majesty had shown him and his wife great favour. In 1591 notice was taken by the Government of his absence from the services of the Established Church, and he was ordered to hear a sermon from Loftus, the Archbishop of Dublin. This he avoided by escaping to England, but on arriving in London he was thrown into prison. Subsequently he reinstated himself with the Queen, was knighted, and afterwards under James I., was made one of the first baronets.²

Aylmer's wife died in 1610, and was buried at Monkstown, where her father, Henry Travers, had been interred. She had no issue by either marriage, and Monkstown passed to her nephew, Henry Cheevers, the second son of John Cheevers, who had died in 1595, and of her sister, Katherine Travers. Henry Cheevers, who had married a daughter of Sir Richard Fitzwilliam of Merrion, then went to reside in Monkstown Castle. He appears to have lived there the life of a quiet country gentleman, and was allowed, without interference, "to have Mass said in his own castle not infrequently." On his death, in 1640,³ he was succeeded by his eldest son Walter, who had married a daughter of Viscount Netterville. When the rule of the Commonwealth was established in Ireland, Walter Cheevers, who is described as being a man of middle height, with a ruddy complexion and brown hair, then about thirty-two years of age, was residing at Monkstown with his wife and five children. His circumstances were far from good: his tenants

¹ Cf. Bagwell's "Ireland under the Tudors," vol. iii., p. 51; and "Calendar of Carew State Papers," 1575-1588.

² Cf. "Calendars of State Papers, Ireland, and Carew State Papers."

³ In his will, which is dated February 4, 1640, and was proved on July 22 following, Henry Cheevers desires his body to be buried in the church of Monkstown.

appear to have been few, his lands were insufficiently stocked, and his castle was out of repair. It was still the only building of any importance, however, in the neighbourhood, and the Parliament authorities soon perceived that it would be an advantage to them to have it in their hands, commanding as it did, the landing-place from their men-of-war, which anchored where Kingstown Harbour now lies. They determined, therefore, to obtain it for one of themselves and to turn out Cheevers. Nothing was easier than to order him, on account of his faith, to transplant into Connaught, though from the steps taken to secure him a suitable dwelling and ample lands there, it is evident that the authorities felt they had no real cause of complaint against him.¹

As soon as this was done Monkstown Castle was given to Lieutenant-General Ludlow, one of the Commissioners for the Government of Ireland. He was a stern "Commonwealth man," as his father had been, and was one of those who signed the king's death warrant. Having taken a prominent part in the civil war in England he was sent over in 1651 by Cromwell, after his own expedition to this country, as Lieutenant-General of the Horse, and one of the Commissioners for the Civil Affairs of Ireland, and in the next year or two saw much active service. In 1653 the work of subjugation was completed, and Ludlow was given Monkstown Castle. There he took up his abode. His character—exhibited in a formal agreement, which he made with three friends to handsomely reward them if they found him a wife with a fortune: their reward to be in proportion to its amount—had tended to the accumulation of what was, for the time, considerable wealth. The castle was thoroughly repaired by him, and gardens, in which he delighted to walk, were laid out. His establishment was in keeping with his residence. He tells us that he maintained a more plentiful table than any of his brother commissioners, and no less than twenty horses stood constantly in his stable. A coach was also at the service of his wife—for, in spite of his somewhat singular ideas on the way to enter the married state, he had managed to find one. His leisure hours were occupied in breeding horses, and in stocking his land with the progenitors of our Kerry cattle, and with sheep: also, no doubt, in hunting, of which he was passionately fond.

Ludlow's enjoyment of Monkstown was but short. As one who had opposed Cromwell in his assumption of the Lord Protectorship, his position in the government became intolerable. He wished to leave, but Cromwell forbade his doing so, as he thought he could do him less harm here than in England. Finally, in October, 1655, he departed without permission. The day was very stormy, but notwithstanding he was accompanied to the fishing boat, in which he reached a larger vessel, by two hundred of

¹ Lodge's "Peerage of Ireland," edited by Archdall, vol. vii., p. 58, and vol. iv., p. 315; Archbishop Bulkeley's Report of the Diocese of Dublin in 1630, in the "Irish Ecclesiastical Record," vol. v., p. 158; Prendergast's "Cromwellian Settlement of Ireland."

the friends whom his hospitality had attracted round him. After the restoration of the Long Parliament, in 1659, he returned with more power than he had before. He landed in July, apparently at Ringsend, and was met by Judge Cooke, another of those concerned in the King's trial, and his brother-in-law, Colonel Kempston, who had looked after his interests in his absence, in their coaches, and brought by them to Monkstown Castle. The next morning the Mayor and aldermen came to welcome him, and he made a royal progress into Dublin, escorted by them, and received by a military guard. Three months later he returned to England. Before his departure he inspected the militia in Dublin, and was accompanied out of town for part of the way to Monkstown by the military and civil authorities. On the next day his friend Judge Cooke and some officers came down to the castle and saw him off to the boat. He never entered the castle again. He arrived in the bay two months later, but, in those rapidly changing times, those whom he had parted from as friends, had become his enemies, and his landing was successfully opposed. Soon afterwards the Restoration came, and he had to flee to Switzerland, where he lived until his death.¹

Immediately after his restoration to the throne Charles II. ordered that Monkstown Castle should be given back to Walter Cheevers, and the Commissioners under the Act of Settlement established him in its possession, finding that both he and his father had been loyal and faithful subjects. At the time of his death, which occurred in 1678, he appears to have been residing at Dalkey, and he had probably sold Monkstown Castle and its lands to Archbishop Boyle, the last Episcopal Chancellor of Ireland, whose descendants, Lords Longford and De Vesci, still own the estate. The archbishop possibly used the castle as a country seat. The particulars given in the advertisement mentioned by Dr. Stokes indicate that it was modernized after Ludlow's time.²

Immediately after the archbishop's death in 1702, another fact which points to the use by him of the castle as a residence, it was let to the Hon. Anthony Upton, one of the judges of the Common Pleas. He was a kinsman of the Uptons of Antrim, from whom Viscount Templetown is descended. A graduate of Oxford, he had no doubt imbibed there those literary tastes which made him the congenial companion of that famous ecclesiastical lawyer, Dr. William King, of whom Dr. Stokes has told us in connexion with the judge's occupation of Monkstown. The only reference to Upton's judicial career I have been able to discover is in an

¹ Cf. "Memoirs of Edmund Ludlow," edited by C. H. Firth; and Survey of the Half Barony of Rathdown, in Lodge's "Desiderata Curiosa Hibernica," vol. ii., p. 529.

² Cheevers was residing at Monkstown in 1664, and then paid tax on six hearths. He died on December 20, 1678, and, in the administration of his goods, granted to his daughter, and her husband, John Byrne, ancestor of the O'Byrnes of Cabinteely, he is described as of Dalkey. See Dublin Grants, Hearth Money Returns, Decrees of Innocents, &c., in Public Record Office. For succession of the Monkstown estate, by Mr. R. S. Longworth-Dames, *Fellow*, see the *Journal* for 1893, p. 430.

account of the prosecution at Carrickfergus of a number of women for witchcraft. The trial is an extraordinary instance of the credulity of the time. It took place at the Spring Assizes of 1711, and came before both the judges. Upton charged the jury in favour of the accused, observing that their regular attendance at divine service, which had been proved, was inconsistent with real witchcraft, and told the jury that they could not find the prisoners guilty on the visionary evidence of the person whom it was alleged they had afflicted. His brother judge differed from him, and the jury followed his lead, and found the prisoners guilty. Duhigg condemns all the judges at the end of Queen Anne's reign, as corrupt, but his criticisms are so often affected by political bias that his opinion should not carry too much weight. On the accession of George I., Upton was, however, superseded, and tragically ended his life by his own hand, four years later, while in the delirium of a high fever.¹

The castle then began to fall into disrepair, and does not seem to have been occupied again by anyone of importance.

The ruins of the castle are still to be seen in the grounds of the modern house which bears its name. Mr. Dix has carefully examined them, and has described them in the *Irish Builder*.² He says they comprise the ruins of a gate-tower and of a main castle. The former consisted of two stories, and a high archway and a lofty chamber on the ground level still remains. The main castle was a substantial building, but all the floors have disappeared, and it is in complete ruin. Mr. Dix gives its measurements as 30 feet long by 16½ wide, but I am inclined to think its original dimensions must have been greater than these.

¹ Cf. Foster's "Alumni Oxonienses"; M'Skimin's "History of Carrickfergus," 2nd ed., pages 72-74; Smyth's "Law Officers of Ireland"; "Lodge's Peerage of Ireland," by Archdall, vol. vii., p. 157; Duhigg's "History of the King's Inns."

² For August 1st, 1898. An illustration of the ruins of this Castle appears in the *Journal* for 1893, p. 354.

THE AUGUSTINIAN HOUSES OF THE COUNTY CLARE:
CLARE, KILLONE, AND INCHICRONAN.

BY THOMAS JOHNSON WESTROPP, M.A., FELLOW.

[Read APRIL 29, 1899.]

AMONG the monastic orders few will deny the high standing of the Augustinians, yet, from whatever cause, their history in many important houses in western Ireland is very little known, for they had no Wadding or Bruodin to collect their scattered traditions after the great dispersion. It would also seem as if the Franciscan and Dominican brethren lay nearer to the hearts of the people, and made a bolder and partially successful struggle for existence, making even those that bore rule over them to pity them. To collect scattered records, and carefully to describe the picturesque remains of three of the ruined Augustine houses in the heart of Clare is the object of this paper.

Human interest is but slightly present in the records of the Clare Augustinians, nor do they afford such touching pictures as the lonely monk of Ennis, or the brave and learned friars of Quin. In their attempts to beautify and honour the houses of God in the land, we shall, however, find much worth our study.

The Augustinian convents founded as such (in contradistinction to those older monasteries which adopted the rule of the order) in the Fergus valley are the monastery of the Augustinian canons of Corcovaskin on Canons Island, already described at some length in our *Journal* for 1897; the convent of St. John at Killone; the abbey of St. Peter and St. Paul of the Fergus or "Clare Abbey," and the small house on the long tongue of land in Inchicronan Lake. Their foundation is traditionally attributed to King Donald More O'Brien, but documentary evidence seems forthcoming in only one place.

ABBAY OF CLARE.

Pre-eminent among the Augustinian houses stands the Abbey of Clare. It was one of a group of monasteries founded by the able but unscrupulous Donald More O'Brien, the last King of Munster. To it in vivid dread of a future retribution for his bloodshedding, cruelties, and perjuries he granted many a fair quarter of land. The fortunate preservation of his foundation charter enables us to some extent to create an estates map of the abbey lands "from the ford of the two weirs" at Clare Castle, "even out to the Leap of Cuchullin" in the edge of the Atlantic.

"Be it known," runs the charter, "to all, both present and future, professing the Christian faith, that I Donald 'magnus' O'Brien, by the greatness of Divine liberality King of Limerick, have founded an abbey in honour of the blessed apostles Peter and Paul at Kimony for the salvation of my soul and of the souls of my ancestors and successors. Moreover I have placed in the same abbey regular canons of the rule or order of blessed Augustine, serving God devoutly and praise-worthily, for whose support and use I have granted lands, possessions, and rectories, absolutely for the future in pure and perpetual alms. . . . Moreover, I have granted and by the impress of my seal have confirmed these lands with all their appurtenances and liberties to the aforesaid church, to Donat the abbot, and the canons of the said church and their successors living canonically. That is to say, Kimony with its appurtenances, the place in which the abbey is situated; Balliannagain; Ballyvekeary; Durinierekin with all its fisheries and fishing rights; Inisketty; Kellonia; Cnoc Inis Cormick; Killbreakin; St. Cronan's Island (Inchironan); Argonica; Dromore; Holy Trinity Church, called Killkerily, in the bishoprick of Limerick; St. Peter's House, near Emly; . . . in the bishoprick of Kilfenora, with two rectories; Caheridarum (probably Caheraderry in Corcomroe); in lay fee from the boundary of Athdacara out to the Leap of Congolun (saltum congoluni, Loop Head). Which aforesaid lands I have granted, and by the impress of my seal confirmed to the said church, as aforesaid, with all their appurtenances in the fields and groves, the pastures and meadows, the lakes and rivers, the fisheries and fishing rights, the highways and byways, the game preserves in the forests, and other accustomed liberties. Given at Limerick on the feast of the apostles Peter and Paul, A.D. 1189. These witnesses being present, namely, M. (Maurice), Archbishop of Cashel; A. ? C. (Constantine), Bishop of Killaloe; A. Bishop of Kilfenora; B. (Briccius), Bishop of Limerick; M. MacMahon, C. O'Conchur, and many others.'"¹

We only possess this charter in a copy made in 1461 for Thady, Bishop of Killaloe. The only other documents of Donaldmore are not foundation charters, but mere grants of land to Holycross Abbey and Limerick Cathedral, so they are not capable of comparison. Donaldmore appears in them as "Donaldus Rex Limericensis," and "D. di grā Limicensis," and we find the "appurtenances," "fields, woods, pastures, meadows, waters, &c.," and "for the welfare of my soul and the souls of my parents" in the undoubted charters. It is true that the king's epithet "magnus" is suspicious, but the coincidence of the presence of the bishops of Kilfenora and Limerick, whose rights were touched at Caheraderry, Iniscatha and Kilkerrily, and of the chiefs MacMahon and O'Connor, in whose territories certain lands were granted, favours the

¹ *Journal*, 1893, p. 78.

genuineness of the document. We may also note the inclusion of Killone and Inchicronan, the sites of the other Augustinian houses among the possessions of the abbey of "Forgy."

We next hear of the abbey in 1226.¹ Pope Honorius III. wrote from the Lateran to his son "T," abbot of the monastery of SS. Peter and Paul, "de Forgio," directing the judges to proceed against Robert Travers, who had "unjustly and by simony been made Bishop of Killaloe" by the influence of his uncle Geoffrey de Marisco, the justiciary, and the connivance of Donchad Cairbrech O'Brien, chief of Thomond, in 1217. The abbot took much trouble in the matter, and even went to Rome to inform the Pope as to the facts of the case, for which labour his expenses are directed to be paid by the bishopric.

In 1278 Thomond was the theatre of a civil war of unusual horror, and, backed by the English of Bunratty, Donchad, the son of the late chief Brian Roe, had attained a temporary success. His rival, Torlough O'Brien, however, ventured out of the woods of Furroor to the west of Ennis, and went to the MacMahons of Corcovaskin to claim their aid. In his absence his brother Donall, with the Macnamaras, O'Deas, and the men of Owney, in county Limerick, determined to strike a blow at the adherents of Prince Donchad.

They concealed themselves for four days among the thick green oak woods and clear streams of Drumgrencha on the bank of the Fergus. At length their unsuspecting opponents, Mahon, son of Donall Connachtagh O'Brien with his adherents and the O'Gradies, billeted themselves at Clare Abbey (the first usage of this name for "Forgy.") Their rest was but short. Soon an alarm was raised, and they saw advancing the embroidered standard of Donallbeg O'Brien and the crimson coats of his followers. They "agreed that their lives would be longer for getting out of his way," and rushed out of the abbey in the utmost confusion, so "the rout of the abbey on Mahon O'Brien" became a proverb in the mouths of clan Torlough. Unfortunately the matter did not end in honourable battle, but left a stain on Donallbeg's bravery and his followers. They captured many of the "soldiers, fair-haired women, little boys, servants, kerne, horseboys, and herdsmen," making of them "one universal litter of slaughter, butchering both prisoners and cattle in the bog of Monashade," between Furroor and Dysert. "The carnage of Clare" took place almost in the presence of the united forces of Sir Thomas de Clare and Donchad's uncle, Murchad O'Brien; the slayers then escaped between two detachments of their foes at Dysert and Rath, taking refuge in the hills of Echtghe then covered with wolf-haunted forests and nearly impenetrable.

It is stated (though not in the "Wars of Torlough" or the older Annals) that when retribution overtook Donallbeg not long afterwards

¹ Theiner's "Monumenta," p. 218; "Cal. Papal Letters," Regesta Hon., iii., 1217, p. 50; and *Journal*, 1893, p. 190.

—when he was carried on horseback, dying in that fierce gallop, with the steel of an English mason fixed in his back—his body was brought from the gate of the “round towered castle of Quin” to be buried in Clare Abbey. If so, no monument now remains.

In the Papal taxation of 1302–1306, the abbey “De Forgio” was assessed at two marks, and the temporalities of its abbot at three marks. No other record occurs for a century and a half.

About the end of that century, to judge from the ruins, the long church of Donald More was divided into nave and chancel by the erection of a plain and somewhat ungraceful belfry tower resting on two pointed arches of much better design than the rest of the structure.

On June 18th, 1461, Thady, Bishop of Killaloe, seems to have been called upon to examine and exemplify the ancient charter. At the present time it is impossible to discover the reason for the event, and the evidently contemporaneous repairs of the southern wing of the domicile. It occurred while Teige Acomhad O’Brien was prince of Thomond, but the annals of his not very eventful reign do not help us. We might at most conjecture that the prince may have undertaken some works on the abbey to ward off disease or unpopularity, for MacFirbis, in recording his death, says “the multitudes envious eyes and hearts shortened his days.” “Know all”—writes the prelate—“by these letters and the ancient charter of Donellusmore Ibrien, King of Limerick, founder and patron of the religious and venerable house of canons regular ‘de Forgio’”—what are the possessions of the abbey and its rights and alms. The full copy of the older charter is given, compared, attested, and sealed by Eugene O’Heogenayn, the notary, in the monastery of Clare, July 18th, 1461, the third year of the bishop’s consecration. It is witnessed by Donat Macrath, vicar of Killoffin; John Connagan, cleric, and Donald MacGorman.¹

The convent was formally dissolved by Henry VIII., and granted with other lands and religious houses, to Donogh, Baron of Ibracken, in 1543. The grantee was pledged to forsake the name “Obrene,” to use the English manners, dress, and language, to keep no kerne or gallow-glasses, obey the king’s laws and answer his writs, to attend the Deputy and succour no traitors. In 1573 and again on October 2nd, 1578, it was re-granted to Conor, Earl of Thomond. It was held by Sir Donnell O’Brien and his son Teige in 1584, and confirmed to other Earls of Thomond—to Donough on January 19th, 1620, and to Henry on September 1st, 1661. It was occupied by a certain Robert Taylor about 1635.²

Its monastic history had not, however, closed. Nicholas O’Nelan, Abbot of Clare, is given in the list of monks living in the diocese of

¹ “Collectanea de rebus Monast. Hiberniæ,” MSS. T.C.D., F. 1. 15.

² Funeral Entries Ulster’s Office. The only relevant entry relating to the monastery in the middle of the century is “Balliloughfadda north, being abbey lands, belonging to the Abbey of Clare”—“Book of Distribution,” pp. 316, 317 (1655).

Killaloe in 1613, seventy years after the dissolution.¹ Teige O'Griffa, a priest, officiated at Dromcliff, Killone, and Clare Abbey in 1622. The Rev. Dr. De Burgho, Vicar-General of Killaloe, was its Abbot, 1647–1650, and two years later Roger Ormsby and Hugh Carighy, priests of Clare, were hanged without a trial by the Puritans. They were, however, possibly parish priests, and not monks.

In 1681 Thomas Dyneley's sketch of the abbey shows it as unroofed except the south-west room with its high chimney. A small chapel, its gables boldly capped with large crosses, adjoined the east end of the abbey church, and was evidently in use. Dyneley tells us that the building "was also thought to have been founded by the sayd Duke (Lionel of Clarence, 1361), for the love he bore and in memory of a priory of that name in Suffolk, where his first wife was buried." Dyneley probably heard this unfounded legend from some English settler, who tried to account for the name, oblivious of the plank causeway across the muddy creek which, perhaps, for centuries before Duke Lionel's time, had given the neighbouring village its name, Claremore, or *Clar atha da Choradh*.

Allemand very briefly notes the place in 1690, but does not imply that the monks held it at that time.

THE RUINS.

The O'Briens having chosen Ennis Friary as their burial place from the 13th century, and the Macnamaras founding Quin and using it as their cemetery, the chiefs seem to have lost all interest in the Augustinian houses. Accordingly, it is only in the bell tower and a few windows in Clare, in a few windows and doors in Killone, and in the transept of Inchicronan that we find any trace of work later than the period of the foundation.

The name Kilmony suggests that Clare (like Inchicronan) stood on the site of an older church, but if so the only suggestion of a pre-Norman building at Clare may be an early-looking bullaun in a rounded block of pink granite, and, perhaps, a carved block, over one of the northern windows of the choir.

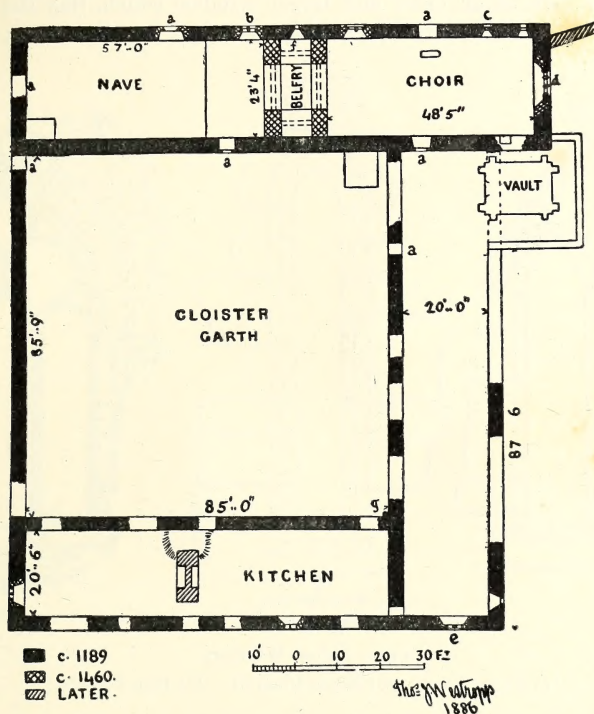
The ruins consist of a church and cloister with ranges of domestic buildings to the east and south of the garth, and a gateway and enclosures.

THE CHURCH was originally a long oblong building, 128 feet by 31 feet, externally. The interior was subsequently divided into a nave and chancel by a belfry tower, and is 23 feet 4 inches wide, the nave being 57 feet long, the belfry 15 feet 9 inches, and the chancel 48 feet 5 inches. The west window had fallen in 1680, but the gable was held up by its own solidity and the tightly-knotted ivy. It is now supported by a modern arch. There are a number of putlock holes in the north wall. In the same

¹ MSS. T.C.D., E. 3. 15.

wall are a pointed door and a late traceried window of the same period as the east window, the hood ending in a human face to the north end (fig. 1, p. 124). Both walls are capped by a plain neat cornice and broken battlements.

The belfry has no staircase; it had three floors resting on corbels, the second had a double light window with cinquefoil heads in each of the side walls. The lower was reached by two large slightly-pointed doors opening on to the gutters. The battlements of the tower are low and badly-

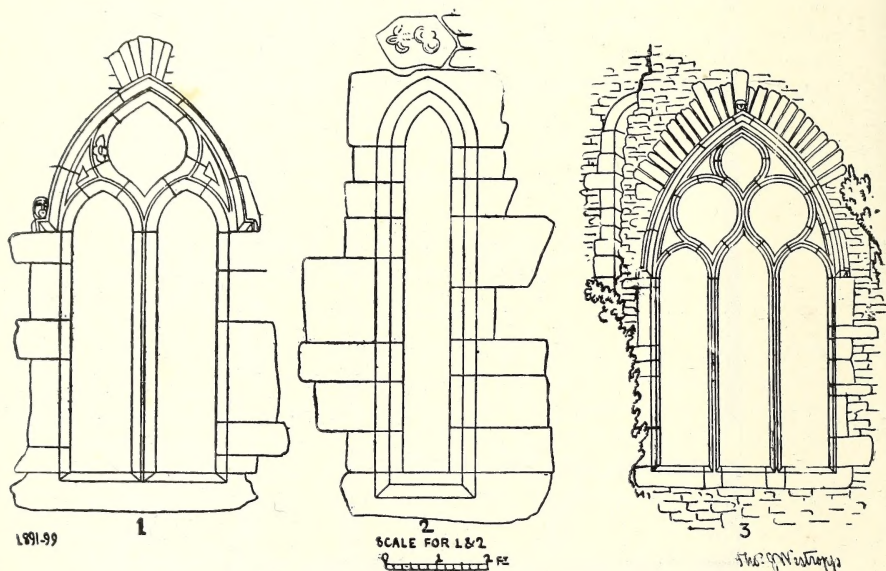


Plan of Clare Abbey.

REFERENCE.—A. Doorways. B. Window (fig. 1, p. 124). C. Window (fig. 2, p. 124). D. Window (fig. 3, p. 124). F. Tomb and early Slit Window.

proportioned. The barge stones were nearly all loose, and some were balanced in a most precarious state; they were reset in the repairs of December, 1898, and January, 1899. The arches underneath are pointed, and are made of finely-cut limestone, with ribs resting on neat corbels; there are also corbels for a rood loft. The belfry dates from about the middle of the fifteenth century. A large tomb slab stands in the north recess under the tower, which is lit by a very primitive round-headed window slit with the usual chamfer and recess. The slab has no carving or inscription.

The chancel had three north lights, a double one near the belfry, its head now destroyed, another of the time of the foundation. This has the pointed head recess and chamfer characteristic of the period, while over it on the outside is set a stone carved with scrolls (fig. 2, *infra*). East of it is a low arch, and between it and the other window is a pointed arch, long built up. The east window is late and of the same period as the one in the nave; it has two shafts interlacing into two large pear-shaped loops, and a smaller one at the apex (fig. 3, *infra*). The whole is set in the arch of an older and larger window which, like the ones at Killaloe and Canons Island, probably once had five lights. A modern



Clare Abbey Windows.

(1) North Nave. (2) North Chancel. (3) East Chancel.

tomb of the Laffan family occupies the site of the altar. The only others of note are those "of Charles Hallinan, dyed y^e 15 iune, 1692." Owen O'Haugh, 1726, and others of the same family; and one of Dennis Flin, 1755, near the altar, with a quaint epitaph:—

"Death's Our end, and to the grave We go,
But Where or When no man can tell or know."

The church lies along the north side of the cloister garth, and projects 14 feet beyond the eastern rooms. A range of domestic buildings adjoins from the chancel, and another lies along the southern side of the garth. There were no buildings to the west of the cloister. The latter space is nearly square, being 85 feet by 85 feet 9 inches. The corbels



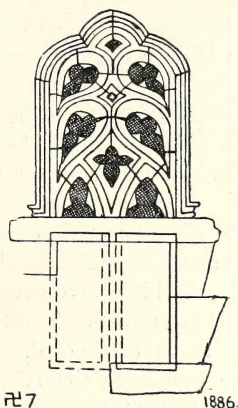
CLARE ABBEY—INTERIOR OF CHURCH.

and weather ledge along the church wall shows there was a roofed walk, probably without an arcade. It had a skew arch, like those at Clare Galway and Canons Island, but with a plainly chamfered rib and no corbel, at the south-east corner.

THE SOUTHERN WING contains a kitchen and refectory divided by a double fireplace with a lofty chimney, which leans ominously towards the east since 1868, when I first remember it. This was evidently an after-thought, and does not bond into either wall; a door lay to the north of it. The western room was two stories high, with a wooden floor resting on corbels. Much of its south wall fell out in 1875 or 1876. The south wing has nearly all its features defaced; there only remain two double-light windows with trefoil heads and heavy angular hoods, a type which was in common use in county Clare (both in churches and castles) in the middle of the fifteenth century. One of these is in the west gable, another in the eastern room; another window is thickly ivied, but seems to have had only one light. The rest were destroyed before 1793.¹ Four breaks, of which those at the extreme angles were evidently doors, open into the garth. A late gateway near the church is the only one in the west wall. Another leads into the nave, and three gaps and a door into the east wing, besides a long gap, probably made when the vault of the Crowes of Dromore was constructed about 27 years ago.

THE EASTERN WING, like the southern, is 20 feet 6 inches wide; it is 109 feet long. There is no visible trace of sub-division, and all the features are defaced except a small window-slit at the south-east angle and in the east wall, a rude door in the west wall, and a window in the south gable. This originally consisted of two oblong lights, the sill and shaft of which were broken away; above these is an elaborate and boldly cusped tracery, consisting of six trefoils and a quatrefoil, the whole framed in a projecting hood, richly moulded and coming down the sides. It recalls a window at Ballyhack, and a simpler one at Rathfran, in Co. Mayo. Nearly all the outer wall of this wing has been levelled.

The site is in a grassy field with outcrops of rock, closely beset on three sides by swamps, into which the Fergus finds its way in floods. It was an unpromising site, very unlike those of the other monasteries and even churches, and, unless some sanctity attached itself to Kilmoney, seems badly chosen, being neither sheltered nor commanding, while



Clare Abbey—South Window.

¹ Grose's "Ireland," vol. ii., Pl. viii., p. 80.

better sites exist close to it in every direction. The district was, however, in some sense a focus of religious activity in the older times, six centuries before Donald More. Less than a mile to the north the grim stone faces on the ivied church of Doora stare across the swamp. Little over a mile to the east stands the venerable church of Killoe (Killuga in 1302), the cell of some Lugad, perhaps the earlier patron of Killaloe. About a mile from Killoe, the "Cyclopean" foundations, rude earthworks and well of Kilbreacan or Carntemple, mark the monastery, traditionally the earliest in Clare, founded towards the end of the fifth century by Breacan, son of Eochy Baillderg, one of the earliest evangelisers of Thomond and Aran.

KILLONE CONVENT.¹

This is probably the "Kellonia" given to Clare Abbey in 1189. It was evidently built at an earlier date than the other churches of King Donald, and before the Norman style had finally given way to the Gothic, which in Ireland was practically a contemporary, if not a predecessor, of the Norman. This may seem paradoxical, but when we see the Gothic arcades of Manister, dating from 1160, and the pointed windows of Killaloe, dating 1182, while the contemporaneous Christ Church in Dublin had Norman transepts, the conclusion is unavoidable.

Legend attributes Killone to Donald More, and its style and affinities to his other buildings support the story. Its first appearance in our Annals² is in 1260, when "Slaney, O'Bryan's daughter, abbess of Kill Eoni, chiefe in devotion, almes-deedes and hospitality of all women in Munster, died. The King of Heaven be prosperous to her soule! Thady O'Bryan (also) died. Good news for the English!" Slaney was sister to Donchad Cairbrech, King of Thomond, the founder of Ennis Friary.

In 1302 the "Monastery of St. John" appears in the Papal taxation, assessed at 4 marks, but although the order of places seems to identify this with Killone, it may be Tyone, in the county Tipperary.

History is then silent till 1584, when we find it vested in the crown. Tradition and an allusion in a satire³ of 1617 tell how a Lady Honora O'Brien, in her youth, had embraced the religious life in Killoan, county Clare, but ran off with Sir Roger O'Shaughnessy, of Gort, and had a son and daughter before they got the Pope's dispensation for their marriage. The convent is briefly mentioned in the visitation of Killaloe, as "Imp̄r Dnō. Barōn Inchiquin, church and chancel downe, no curate, sequest, 1617." It does not seem to have been revived in 1641.

THE SITE.

The situation of the convent is extremely picturesque, lying on the hillside at the northern end of a lake. This water is itself a centre of

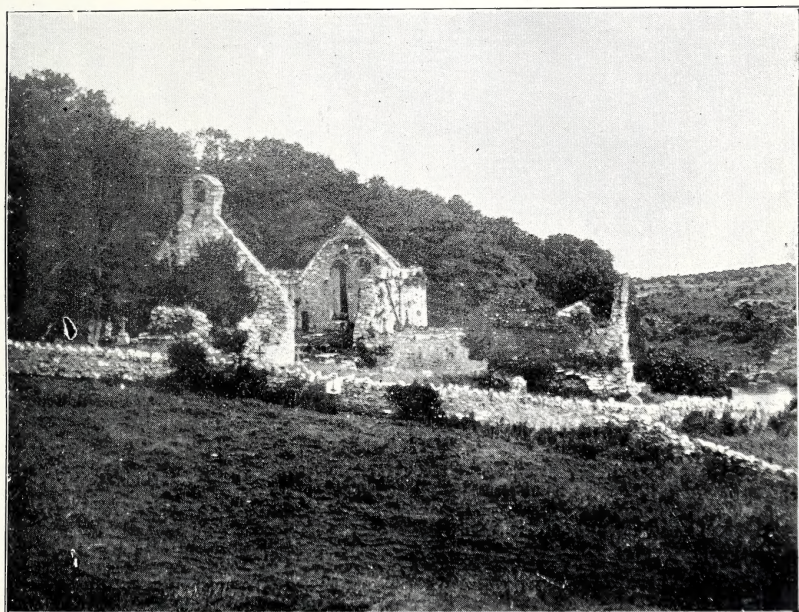
¹ Previous accounts in "Diocese of Killaloe," p. 491; *Journal R.S.A.I.*, 1891, p. 410; "Towers and Temples," p. 374.

² "Older Annals of Inisfallen" (old translation), T.C.D.

³ O'Daly's "Satirical Poem on the Tribes of Ireland," p. 41.



CLARE ABBEY FROM THE SOUTH.



KILLONE CONVENT FROM THE SOUTH-WEST.

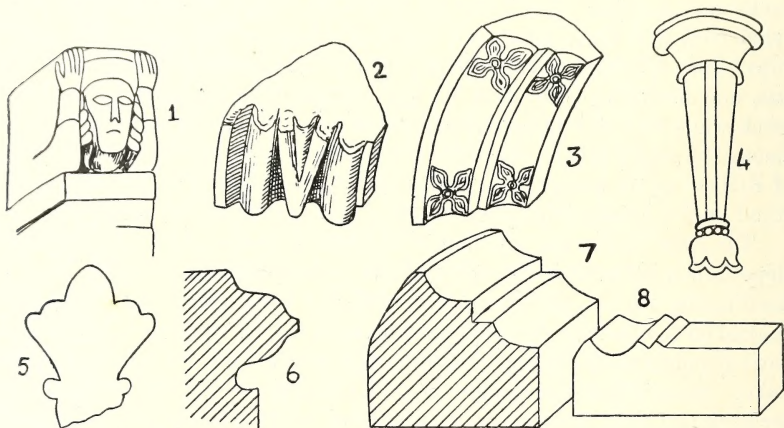
curious folk-lore : it was, legends say, the abode of a mermaid, who, in the O'Briens' time, used to swim up a small brook and steal wine in the cellars of Newhall. Better for her had she kept to her own element, for the butler lay in wait and stabbed her ; her blood stained all the lake, and as she floated away faint and weak, she prophesied that in like manner would the O'Briens pass away from Newhall. The lake still becomes a rusty red, from iron mud in the shale ; this happens at long intervals, usually after a dry summer, and is believed to forebode a change of occupants to the neighbouring house. It last happened (it is said) when the present owner leased the place to one of the O'Briens.

Few more delightful walks can be imagined than that through the neighbouring demesne of Edenvale to Killone. Through a deep and narrow valley, richly wooded with every variety of tree, the haunt of rooks and herons. We pass the house of Edenvale on its bold and ivied cliff, and the picturesque little cemetery in the glen. The path runs beside a lake abounding in wild fowl, and fringed with the bulrush, iris, and flowering rush, past the picturesque old garden, with mellow brick walls and two lofty terraces, with long flights of steps reflected among the water lilies. We pass the foundations of the castle and bawn of Killone on its abrupt rock, and the old brick house of Newhall, and stand on the grassy ridge looking down on the roofless convent.

The ridge is for the most part thickly wooded. Down its farther slope falls a little stream over a shelf of rock amidst tufted ferns, losing itself in the reeds. At the eastern end, the river out of Killone Lake, banked on the farther shore by walls of rock capped with great boulders, flows through tangled masses of reeds and water-lilies towards Ballybeg Lake. Some tall and venerable trees in the graveyard make a vista with those on the hill ; through its opening can be seen Clare Abbey, which the monotonously common legend asserts to be connected with Killone by an underground passage, two miles long. The woods of Dromoland, the island-studded estuary of the Fergus, the towers of Quin Abbey, Danganbrack, Moghane, Cleenagh, Urlane, and Canons Island are plainly visible. The hill of Moghane, girt with its prehistoric ring-walls, rises to the south, the wooded hills of Paradise and Cragbrien appear on the western side of the estuary, and to the east the landscape is bounded by the blue and brown Slieve Bernagh, and the more distant mountains beyond the plains of Limerick, on the borders of Cork and Waterford. The convent lies on the slope, and from the steep fall of the ground is very irregular, both as to its levels and plan, the latter being much off the square. The churchyard is shockingly overgrown and overcrowded, riddled with the burrows of rats and rabbits, and despite of its being the place of burial of several county families—those of Darcy, Daxon, England, Lucas, Macdonnell, and Staepoole—has no pleasing feature except the fine row of dark and lofty Florence-court yews along the eastern face of the church.

The Ruins consist of a church and cloister.

THE CHURCH.—The church is so curiously constructed and repaired as to be worth some detailed notice. It was originally 129 feet long; the west end was 31 feet wide, the east 36 feet 9 inches. The north wall was all of one piece, but in later times a strong partition wall with a gable was built across the nave, leaving an irregular eastern portion 86 feet 6 inches to 88 feet long, and 27 feet to 28 feet 2 inches wide, the lesser dimensions being to the north and west. The excluded western portion was fitted with a fireplace, and is used for the burial-place of the Stacpooles of Edenvale, but all features are destroyed. The south pier of the belfry leans over, "kicked out" by the heavy pitched blocks of the head, which form a pointed arch. At some later period the upper portions of the side walls of the church were rebuilt

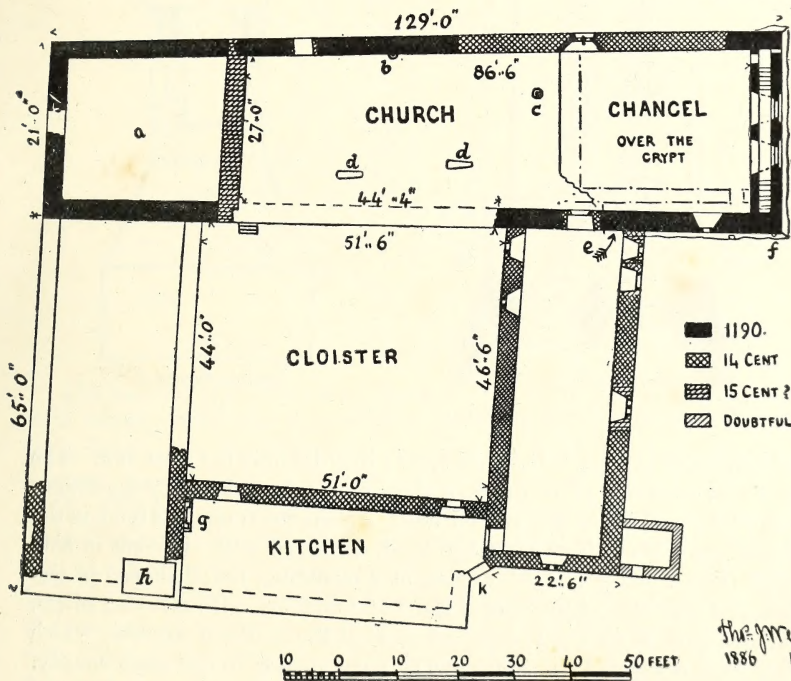
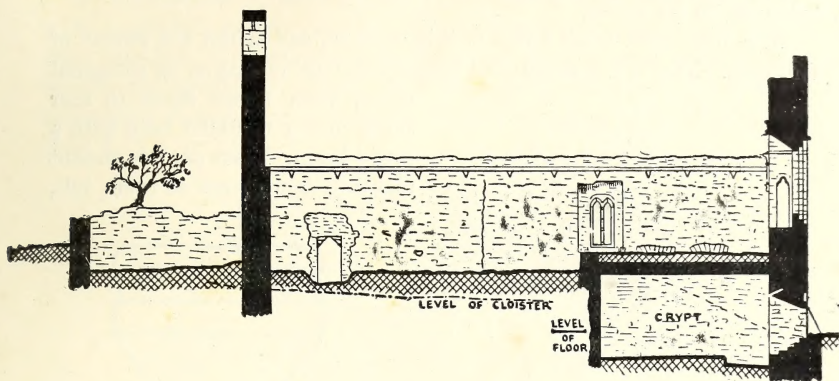


KILLONE CONVENT—DETAILS AND FRAGMENTS.

1 and 4, Corbels. 2 and 5, Windows. 3, 6, 7, and 8, Doors.

and crowned with a neat corbelled cornice. The old walls being crooked, the upper part overhangs or sets back an inch or so according to the "wind" in the lower part, and this uncomely feature occurs on the inner and outer faces of both sides; the walls are 13 feet 9 inches high in the chancel, and nearly three feet more in the nave. At the south-east external angle is a curious corbel, a human bust with a strange cap and upraised hands (fig. 1, *supra*); the hair falls in two conventional ringlets, but the appearance of great age springs rather from unskilful carving than from antiquity, as similar corbels of the fourteenth and even fifteenth century are not uncommon. The north wall shows patches of late masonry and arch-like arrangements of stones telling of considerable repairs in later mediæval times. Indeed, at one point a large gap must have been filled up in later days, though most of the outer face is original. The only features are the defaced north door

(reconstructed in an absurd manner with blocks from the cornice in 1895), a projecting holy water stoup, and a well executed double



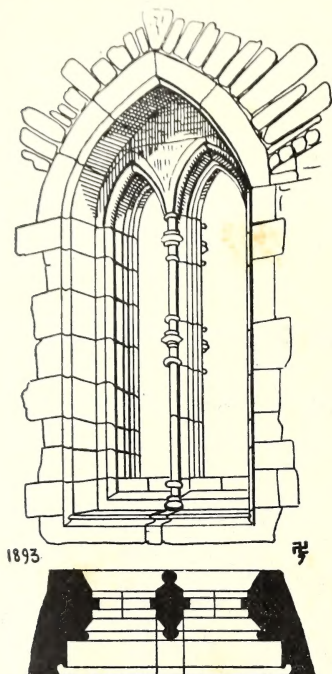
KILLONE CONVENT—SECTION AND PLAN.

- | | |
|-----------------------------|--|
| (a) Stacpoole burial-place. | (e) Entrance to Stairs leading to Crypt. |
| (b) Stoup. | (f) Corbel with Nun's Head. |
| (c) Font. | (g) Lucas Monument. |
| (d) Early Tombstone. | (h) Daxon Monument. |

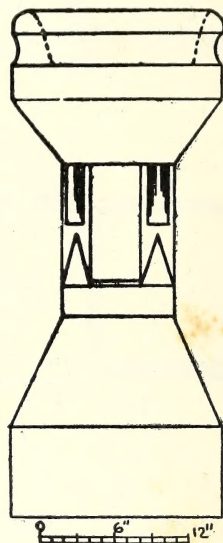
window. The two lights are entire; it probably dates from the fourteenth century, but is best described by the plan and illustration. It

seems to have replaced a richly moulded one; part of the eastern jamb of the inner splay only remains, and probably one of the loose blocks belonged to its heads.

The floor rises some 3 feet at this window, and marks the extent of the crypt. Near it is a simple but interesting font, resting on an octagonal pillar, with round fillets to four sides, and a moulded head with a round basin. There are two ancient tapering tombstones or coffin lids,



Killone Convent—North Window.

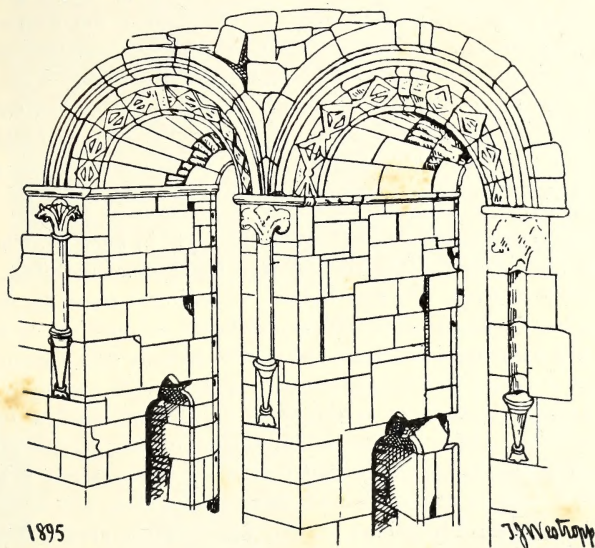


Font.

both quite plain, one being chamfered; they lie near the west end. The floor was evidently at all times on the same level, as shown by the roughness of the wall below the ground line. Among the fragments lying in the church are a block from a window head, decorated with chevrons in bold relief (figs. 2 and 5, p. 128), a piece of a moulding, trefoil-shaped in section, and a portion of the central shaft of a window, with moulded fillets, perhaps part of an inner detached shaft of the northern window, which may have resembled the south one at Tomfinlough, in the same county. Half of the south wall has fallen; in the remainder are a window slit near the east end, the sill alone being ancient, and a slightly pointed door, leading to the upper story of the domicile. I heard from one who remembered the ruin before the wall fell,¹ that a door stood near the west

¹ Told me, when a boy, by an ancient retainer of the Stacpooles of Edenvale, John (Shaneen) O'Halloran, whose ripe old age of over 80 years, at his death, was magnified to 110 years by the local press.

end, opposite that in the north wall. The blocks of these doors lie about the graveyard, and in a plantation opposite the east end of the convent, in the wood above St. John's well. These have, some, late mouldings, with quatrefoils in the cavetto; others, angular beadings; and one, a plain chamfer. Unfortunately, at the recent repairs, some were brought back to the graveyard, where they are getting dispersed and lost. I understand that the more elaborate blocks belonged to the south door (figs. 3, 7, 8, p. 128).



Killlone Convent—East Window (Interior).

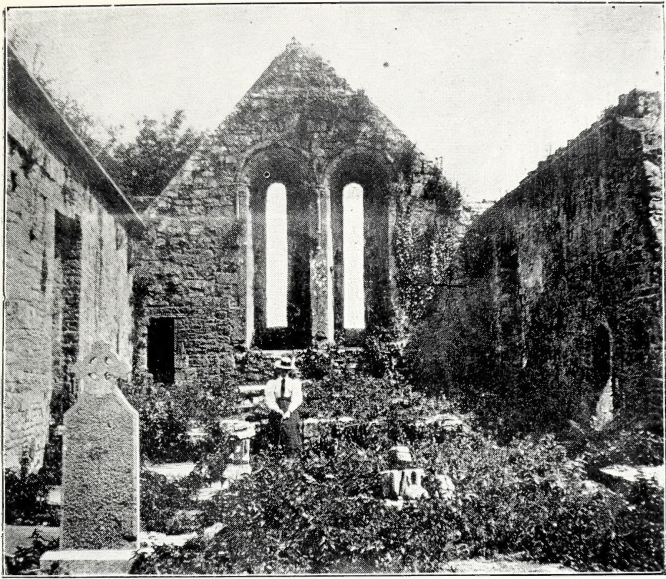
The last, but most interesting, feature of the church is the east window. It is double, with two semicircular headed lights, lined with smooth stone work. The inner heads have plain hoods, and a bold band of raised lozenges, once in high relief, and similar to those at Killaloe Cathedral, 1182. This carved arch rested on capitals of bold twelfth century foliage. These had small detached shafts in niches, resting on decorated corbels. The southern has been forced out of its recess by the ivy. The outer face of the window has only a recess and chamfer. The frames of the glass were held by twelve pins on each side to a flat edge, and not set into a reveal or channel, as was usually done. A passage, with two flights of steps, leads through trefoil-headed opes in the piers, along the sills, and up a broken but accessible stair at the south-east angle, to the gutter of great flagstones from the quarries of the farther west, and a beautiful view of the lake and ruins.¹

¹ The floor is paved with numerous tombstones, dating from 1760 to the present century. The names of the following families appear:—Commene, Conden, Corbett, Cusack, Daly, Donnelly, Egan, Galvin, Lillis, MacInerney, Molony, Neagle, O'Falvy, O'Keefe, Power, Ready, and others.

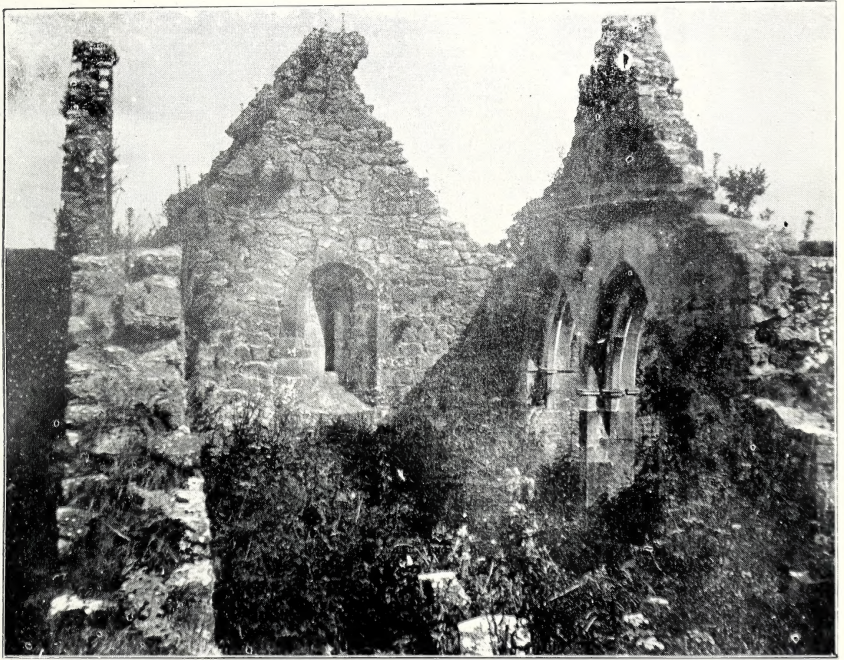
THE CLOISTER.—South of the church lies an irregular cloister from 51 feet 6 inches to 51 feet north and south, and from 46 feet 6 inches to 44 feet east and west. It is surrounded by buildings, the church lying to the north, but the walls to that side have fallen down the slope, and the western wall is levelled; indeed, only two fragments of the western wing, and the inner wall of the southern rooms, are standing. This latter has two doors, the eastern pointed, the western late semicircular. The "Tuscan" monument of Timothy Lucas, who died 1759, erected by his son Joseph, 1763, stands against the western end, and the table-tomb of the Daxons rests upon the south-eastern angle of the west wing. The only surviving feature of the south wall is the lower part (the sill and the chamfered sides) of a door at the east end. A similar, but perfect pointed door, leads into the eastern building or domicile. To the south-east angle of this is attached, what, at any rate, in its present state, is a burial enclosure, but seems old.

THE DOMICILE projects 58 feet from the church, from which a door led to its upper story. It is very rudely built, much patched, and is internally 20 feet wide. It was lighted towards the garth by two old-looking, unglazed window slits, with round heads, scooped out of a single stone, but the dressing seems late; the shutter sockets still remain. The east wall has a very late fifteenth-century window with two ogree heads; the shaft is either modern, or belonged to a different window having a reveal. There are three patches of later masonry like closed windows, and two late oblong lights in the east side of the upper story; a well cut round-headed door in the same wall near the church, and three small window slits in the south gable; all the lights on the ground floor were unglazed, but had shutters turning on pivots. The upper ceiling rested on corbels, five of which project from the east wall. There is no trace of corbels or holes for the floor of the upper room, which was reached from the church by a door whose sill is 10 feet above the ground level. Directly under this a small lintelled door gives access to the crypt by a narrow and broken flight of steps in the thickness of the wall; they are only lit by a small round loop.

THE CRYPT is an unusual feature in our abbeys, and was needed in this case to raise the east end of the church to the level of the ground at its west end, 15 feet 4 inches above the graveyard at the east gable. It is a plain pointed vault, originally turned over wickerwork, and is paved with the graves of the Macdonnells from 1799. Tradition alleged that the bones of the nuns lay undisturbed in this room till the end of the last century. There were two very long and narrow east slits, of which, owing to the batter, the lower parts sloped out, but the southern has been replaced by a modern gate under a slab, carved with the name and arms of the Macdonnells. This family we may note made a most creditable attempt to repair the ruins. Their work is still apparent in the jambs of the north windows and staircase door of the



KILLONE CONVENT—THE CHURCH.



INCHICRONAN—INTERIOR OF CHURCH.

church, and the east window and door of the domicile. Unfortunately, the usual silly rumour, that bones were being removed and thrown into the lake, spread to Ennis, and caused so much excitement and ill-will, that the works were stopped. Nothing more was done (save some attempts by the Stacpooles and the writer of this paper, at intervals, to free the east window from destructive ivy) until the mainly good and prudent work done by the Board of Public Works in 1894–1895.

ST. JOHN'S HOLY WELL.—In a grove on the shore of the lake, to the due east of the convent, lie the quaint pretty well, altar, and bathing tank, once the scene of a far-famed “pattern.” “Rounds” are still made there each June, but, though the piety still remains, the dissipation has been stopped, and with it the merrymaking. The altar bears an inscription on its north side: “THIS ALTAR WAS | BUILT BY ANTHONY | ROCH, MERCHANT | FROM ENNIS | 1731 ✠ I.H.S.” A number of large sea-pebbles lie upon it, and numerous offerings are found fixed upon a tree near the well. China, plaster figures, small pictures, coins, nails, pins, buttons, and such like: only valuable as marks of the simple faith of the donors—mostly poor, sick, and afflicted people.

INCHICRONAN.

Little as we can recover about the history of the other Augustinian houses, less is extant about Inchicronan. Whose name it bears is absolutely forgotten: he may have been the monk connected with Tomgraney and Tomfinlough, who probably lived about 550. The site was granted to Clare Abbey in 1189, and legend says it was founded by Donald More: however, it was only a parish church in 1302. It was held by friars in 1584, and was repaired as a parish church by Donogh, Earl of Thomond, in 1615.

Reading between the lines, with the aid of the ruins, it becomes evident that a church, dating from about 1080 to 1100, stood on the site. To this was added a transept and small residence about 1400 to 1430. The building was probably not an abbey for 110 years after Donald More's death; but some monks may have used it as a cell of “Forgy” during the fifteenth and sixteenth centuries; and it may have formed, from its loneliness and obscurity, a haven of refuge for the dispersed community during the reign of Elizabeth. The occupation by a body founded by Donald More left a misleading tradition to the writers of the following century. At any period it must have been a place in which it was fitter that wild fowl should nest than that human beings should spend their lives.¹

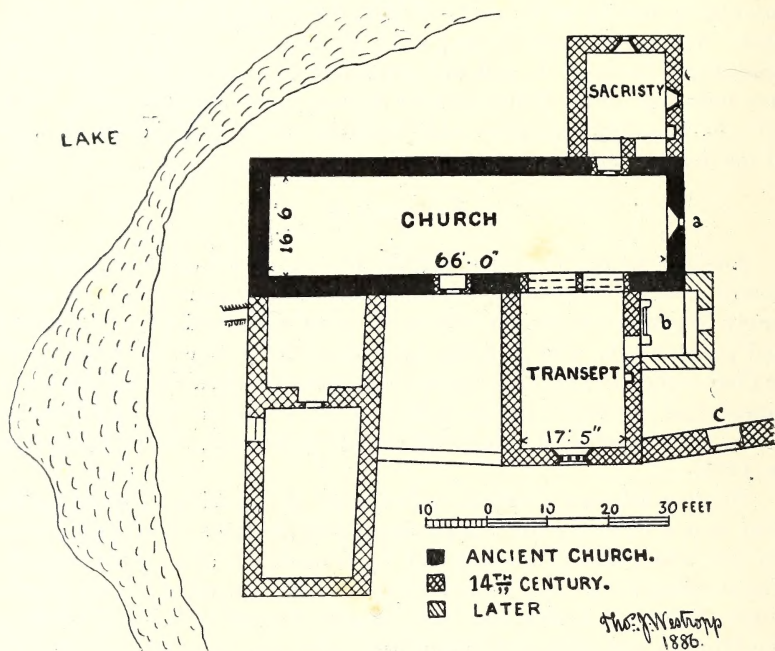
THE SITE.—The building lies in a prettily wooded district, at the end of a long tongue of land projecting into the Lake of Inchicronan, near Crusheen. The peninsula was once, it seems, cut into two islands;

¹ We found a wild duck's nest within the ruin on the occasion of our first visit.

but they are now connected with each other and the northern shore by a causeway and boggy fields; even still, the ruins are isolated after unusually heavy rains.

We pass through open fields and bogs, tufted with the sweetly-smelling bog myrtle, and vividly recalling on a bright summer day the joyous scenes in which the heroes of Finn loved to hunt as described in our older poetry:—

“Brilliance of the season ever on the margin,
The summer swallow skims the wave,
The swift horses seek the pool.
The heath spreads out its long hair,
The weak fair bog-down grows.”¹



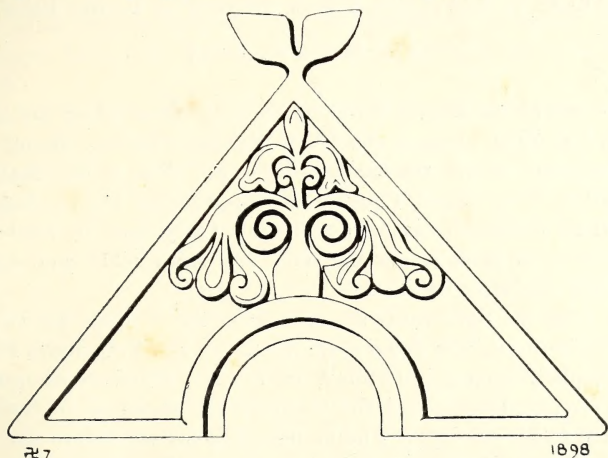
Inchicronan—Plan.

Passing the ivied and nearly featureless castle, we find the little ruin in a craggy field on the very edge of the lake, embedded in hawthorn, elder, huge hemlocks and nettles, often higher than a man.

The church is oblong, 66 feet by 16 feet 6 inches internally. The east window is part of an older church, with a wide splay and semi-circular heads. The head of the light is cut out of a single block, the outer face of which is curiously carved, and dates at least from the end of the

¹ “Ossianic Society,” vol. iv., p. 303.

11th century (see illustration). The window-head contains a well-cut spray of foliage, some of the leaves ending in spirals. Of this only inaccurate drawings have been hitherto published.¹ A small sacristy, with plain slit windows, adjoins the east end of the church on the north side, and is entered by a pointed door. The transept opens from the church by two neat, pointed arches, the central pier being only 8 inches thick. The mouldings mark it as dating about 1400, to which period the cornice above it may be attributed. The south window had two shafts interlacing with cusping pieces over the main lights.



Inchicronan—Head of East Window (*a* on Plan).

The other features of the nave and domicile are defaced: the latter had two rooms. A small porch or chapel (*b* on plan) projects from the eastern face of the transept. It has a doorway in the east end, and is nearly filled by the tombs of the Butlers of Ballyline, which all but conceal the older monument. The latter is decorated with a shield, bearing three covered cups. The epitaph is of Theobald Butler of Ballyline, 1735, grandson of Sir Theobald Butler, a well known lawyer of the time of James II. From the south-east angle of the transept a wall projects for some 200 feet, and has a late pointed arch, now closed (*c* on plan). It bounds the present graveyard on the south.

Few people visit the overgrown ruins; and as no one has given a detailed account of them, or of the two larger monasteries described in this Paper, I have ventured to lay these notes, views, and plans before our Society, to try to fill up one of the numerous gaps in the monastic topography of Munster.²

¹ "Towers and Temples of Ireland." "Report of Board of Works," 1879-80. In other respects the elevations in the latter work are excellent.

² I must thank Mr. James Mills, Deputy Keeper of the Records, for assistance with documents relating to the ruins; and Mr. Richard Staepoole, and Miss Gwendoline Staepoole, not only for photographic and other help, but for notes on the condition and repairs of Killone and Clare during their restoration.

THE GUILD OF CUTLERS, PAINTER-STAINERS AND STATIONERS, BETTER KNOWN AS THE GUILD OF ST. LUKE THE EVANGELIST, DUBLIN.

BY CHARLES T. KEATINGE, FELLOW INSTITUTE OF BRITISH DECORATORS.

[Read MARCH 27, 1900.]

THE Records of the Dublin Guild of St. Luke from which my information has been gleaned, consist of sixteen volumes, giving a most minute account of all transactions from the date of the constitution of the guild, by a Royal Charter of King Charles II., on October 4, 1670, till its disestablishment by Act of Parliament in 1841. They are complete, no book is missing, and are remarkably well kept and written, and copiously indexed.

They came to light quite accidentally. Mr. William Martin, of 18, St. Stephen's-green, was doing some work for Mr. F. C. Earle Bland, at 10, St. Stephen's-green, in October, 1897. Mr. Bland mentioned to Mr. Martin's foreman that he had the books of the Guild of St. Luke; this he reported to his employer, who brought the matter before the Dublin Guild of Master Painters, whereupon the Officers bought them and presented them to the guild, by whose kind permission they have been placed at my disposal for describing.

The chief function of these guilds was the regulation of their particular trade or business to the exclusion of all "intruders," but they also had a public function. The Corporation of Dublin consisted of representatives of the twenty-six guilds. The Guild of St. Luke contributed three members. They also had a constable who arrested all persons guilty of breaches against their various bye-laws.

The Guild of St. Luke the Evangelist, I believe had a more ancient existence than these records show, but their historical existence only dates from their Charter.

The Guild was governed by one Master and two Wardens, representing the three faculties of Cutlers, Painter-stainers, and Stationers, and a Council who were elected on the 24th of August of each year. On May 14th, 1765, voting by ballot was instituted. Samuel Cotton (Cutler) was first Master, Richard Carney (Painter-stainer) and John North (stationer) were first Wardens. When anyone was elected to an office, he had the option of serving his year or paying a fine, as per bye-laws, No. 11 and 12 of 1670; on refusal, the Master paid £10, the Warden £5, and a Beadle 30s. Another bye-law enacts "that a Warden shall not neglect his duty on any days of attendance, being duly summoned thereto, or shall

pay the sum of 5s.," and another regulation was "that if a Councillor appear not in a 'gowne,' he shall pay 2s. 6d." All members had to swear allegiance to the King, and to be of the Protestant religion. I have here for your examination two parchments with the oaths subscribed to, which deal mostly with debatable doctrinal subjects. The first Roman Catholic was admitted July 2nd, 1793, but I find no Roman Catholic could be apprenticed, or ever was taken as an apprentice. Edward Rurke was the first Quaker admitted May 13th, 1712, with a special form of affirmation.

The guild had, in the year 1719, 193 members, consisting of eighty-six Painters, forty-nine Cutlers, fifty-two Stationers, and six Licensed Hawkers.

The Charter lays down, "That no one was permitted to use or exercise any of the arts and mysteries of the guild, or vend, utter or sell them, or import them from over the seas, without being duly apprenticed for seven years, within the City of Dublin, or seven miles thereof without the consent of the Master and Wardens." They continually prosecuted persons for intrusion, and fined them various amounts, or in default "to lye in ward." For instance, on the 6th of July, 1708, George Bodely having been taken up the day before for intrusion, he offered a picture of the Queen's head in a gilt frame, which they were graciously pleased to accept. This picture is at present in the possession of John Good, Esq. The guild got together several pictures in this way, for instance, one Carleton on being brought up in 1720, presented a picture of King William, and in 1730, John Seymour presented one of George I. as a fine.

When strangers applied for admission they were often required to do a proof piece, or directed to pay some fine for being admitted. In 1698 Martin Skinner was admitted on presenting a picture of King William, and in the same year, Andrew Crook presents a silver cup weighing 14 oz. In 1684, Peter Surville presented a picture, &c., &c., and in 1699, we find Edward Exshaw and John Roberts being refused admission as "no painters, nor ever had produced a proof piece."

The Hall, which was first in St. Audoen's Arch, and afterwards in several other places, must have looked remarkably well on a gala occasion. Some seventeen to twenty pictures hung round the walls, all in gold frames, a fine suit of armour, presented by the Hon. Colonel Paul, who had married a daughter of Henry Pooley, Master, was in a corner. There were also a gilt throne or presidential chair (which is at present I believe in existence); the oak chest; and on the table a silver cup, bought in 1700: it weighed 50 oz., 15 p., and the cover and crest weighed 16 oz., 5 p.; and finally the great sword of state borne by the Master on riding the Franchises. At a funeral service the pictures were all draped, and the coffin in the centre of the room was covered with a pall of "haire shagg" (bought in 1700, at a cost £8 15s. 10d.).

Like more modern bodies, they often had difficulties in getting their members together punctually in securing a quorum, and officers neglected their duties. In 1697, Warden Evans was fined 5*s.* for "not attending last day when summoned, and this day is absent again and none to appear with the key of the chest, he having gone to England and no deputation left." John Fox, Master, refused to give up the chest and contents in 1679; they got it back again, but there is no note as to how they settled their differences. In 1713, the Master complained "that on the last Hall day he had no appearance of members, by reason whereof he could do no business, carried unanimously that if any brother be not present at least within one hour of the time, shall put into the poor box the sum of 6*d.* In 1702, August 24th, no quorum could be got together, as the militia were in training. They had some difficulty with their clerk, William Winter. On January 5th, 1702, the Master moved that William Winter might be removed from the Clerkship of this Guild, and brought it into a debate, urging and alleging that he had neglected the office of a clerk, entered his name on the book of brothers contrary to agreement, affronted some brothers, and by Robert Caddall was charged to have torn a receipt out of the book of receipts, whereupon a full examination being made and a long debate had, he was discharged from and acquitted of all accusations. Three years later, the Master informing the house that William Winter did not perform his duties in several matters relating to the affairs of this Corporation, and several other complaints being made against him, he was dismissed. Six months later, Winter presented a petition, desiring to be reinstated, and "'twas voted to be a scandalous petition, reflecting on the late Master and Wardens, and ordered to be burned by the beadle," which was done accordingly.

The Charter gives very good reasons for its being granted:—

"That whereas we are informed that hitherto there have been no rules or orders laid down in our City of Dublin for the more skillful and better regulating of the several arts and mysteries of Cutlers, Painter-stainers, and Stationers, for want of which many inconveniences do daily arise to our loving subjects there arising, and whereas humble suit has been made unto us for the erecting of a Corporation, the same to consist of persons skilled in the exercise of the said several arts and mysteries, thereby the better to prevent the evil inconveniences and abuses to our loving subjects, which, through the unskillfulness of divers persons exercising the said several arts, daily happen."

This object, the doing of good work, was most carefully looked after by Bye-Law No. 24, March 5, 1676:—

"If any person of this Guild being a Painter-stainer, shall at any time hereafter paint or color any oyle work whatsoever that is to stand without doors in the weather, and shall instead of an oyle priming use size therewith, or shall not stop the cracks or slifts in timber with oyle putty, or shall laker any work whatsoever that is to abide the weather instead of gold, such person on so offending, upon complaint being made

to the Master of such illwork made and done, whereby his Majesty's subjects are abused and injured, that upon a view being taken of such insufficient work, and by them adjudged so to be, shall order the offending party for the first offence to pay 6/8 sterling, and for the second and more offences of this nature, the full value of the work ill done."

This law was by no means a dead letter, as we find in April, 1700, that—

"Pursuant to an order to view of the 1st inst., the Master, Mr. Robert Caddell, Mr. Warden Ellis, and several others, reported to this House that they had been and viewed some outside oil work done in York-street by Mr. Wm. Sherriff, Painter-stainer, and that they do find the same insufficient and defective, and done contrary to the rules and orders of this Guild, and abuse to the subject, whereas the said Wm. Sherriff hath been guilty of the same offence and breach of the Law, and forgiven the fine in that case for insufficient work done in Dame-street, it is hereby ordered that the fine of one-third the value of the work be levied on him, and paid to the use of the Guild."

Even the celebrated heraldic painter, Aaron Crossley, sometimes did bad work. In 1704, Mrs. Elizabeth Gunn complained—

"That though Crossley did not perform the agreement he made for painting the figure of a ship, which was brought to the Hall and viewed, and agreed upon that he ought to finish it soon, or she should not pay him."

In 1698 we have a similar motion with reference to the faculty of Stationers :—

"Upon a motion made that the title and preface of Cocker's 'Arithmetic' were printed, and put to Hodder's 'Arithmetic,' and thereby those were deceived that bought them for Cocker's 'Arithmetic,' on examination of the matter, Mr. Patrick Campbell, and Mr. Jacob Miller, acknowledged the error, and confessed that a very few, or not above twenty, were disposed of or sold, so altered; and promised that what titles were printed should be destroyed, and for the future no book should be sold with a contrary title or preface."

And, in 1699—

"Upon information that the New Testament was lately printed by Bryan Wilson and Cornelius Carter for James Malone and Partners, with very many errors, &c., throughout the impression, ordered that the Stationers, members of this Guild, have leave to meet and advise what course or method is fit to be taken to suppress or detect the same, and that the Clerk do draw any petition or address as shall be thought fit or advisable."

They were also careful with reference to goods belonging to others. On October, 1704, Mr. Richard Baldwin, Fellow and Registrar of Trinity College, by order of the Provost and Fellows, sent a letter by the Master, desiring some method should be laid down and followed, to prevent buying of books belonging to the "Schoollars."

"Ordered that the Master do make application to the Lord Mayor, and to the Dean and Chapter of Christ Church, against such persons as are known to use the trade of buying schollars books," &c.

These regulations so strictly carried out, needless to say, stamped all the work done by the guild as first-class. Indeed some of the work turned out prior to the nineteenth century cannot be surpassed.

Bye-law No. 24, 1670, is worth noticing :—

“It is enacted, established, and for a law made, that such of this Fraternity as shall speak evil of or revile the Master, shall pay 10/- to the use of the Hall, and such as shall speak evil of or revile any one of the Wardens, shall pay 5/- to the use of the Hall, or lye in Ward.”

In 1700, Matthew Gunne was fined 10s. for reviling the master, Mr. Robert Caddall; and in 1726, it was ordered that Mr. John Drinkwater (not a likely name for a brawler), a free brother of this guild, be, and is hereby fined the sum of 10s. sterling, for reviling and speaking evil of Mr. Page, the present master, pursuant to a bye-law for that purpose, and the master having complained to this Hall of the same, and that he be sued forthwith for what he oweth the Corporation.

Bye-law No. 8 of the same date provides—

“That any brother that shall on any Quarter days, or other days of Meeting, shall strike, sweare, or be disturbant, he shall pay to the Master 1/-, or lye in Ward.”

In all the 171 years of the Guild's existence, I find only one case of disorderly behaviour. That is a note, “that Darby Doyle be prosecuted for assaulting Warden Smurfitt,” bearing date, May 7th, 1731.

Another most interesting bye-law specifies—

“That no brother shall at any time colorably go about to get another brother's work from any person whatsoever on the penalty of 40/-, or lye in Ward.”

That this was enforced, we find by reference to April 9, 1700 :—

“Upon complaint made by Mr. Robert Caddell, that Mr. Henry Dowdall had taken work out of his hands for which he had agreed and begun, and that the said Dowdall had entered upon his work by laying coloring on the priming first laid by the Complainant. Upon examination thereof, and appearing to be truth, and contrary to the purpose, intent, and meaning of the Bye-Laws of this Guild, it is hereby ordered that the said fine of 38/- be levied on and paid by the said Hy. Dowdall for the use of this Guild.”

Could any of our Members of Parliament be induced to promote a Bill on such lines as these, it would help painters a good deal.

I only find one bye-law concerning Cutlers, and none for Stationers :

“No Brother of this Fraternity shall use the mark of another, but each Brother to have a distinct mark, and they to give their respective marks to the Clerk of this Guild, under a penalty of 30/-.”

Thus we find registered, John Ellis, a tobacco pipe, Joseph Toplin, a hart and crown, &c., &c., 1699.

The Guild was in a chronic state of want of money, and had the utmost difficulties in collecting the various moneys due.

In 1724 they allowed the Clerk 10 per cent. commission on all moneys he collected over £22, and in 1728, they—

“Ordered that the Quarterage funds, and all other the profits and dues belonging to this Corporation, as also the balance now due to the Corporation from the several brethren and others, be farmed, and set out to the highest bidder, and that Mr. John Leear, the present Clerk, have the first offer thereof.”

Coming down to much more modern times, we find the chest seized by the Corporation for taxes, but released on payment of amount due.

Notwithstanding their lack of funds, they were always charitable to their poorer brethren, for instance, Mary Jones, a poor widow, gets 26s. 3d. to go to England, an ancient Cutler, Thomas Glascock, gets 5s. 5d. quarterly, and Elizabeth Kade, daughter of an old brother, 40s. per annum.

In 1727, William Kett, the beadle, represented “that by reason of his great age and infirmity, he is not able to serve the Corporation, whereupon it was ordered he be paid £5 per annum during the pleasure of the House.”

On one occasion the Guild refused to support a charity, but the reason they give is such an excellent one, that it commends itself to us:—

“Feb. 23, 1704:—A motion was made that the Lord Mayor had recommended to the several Corporations to sustain each Corporation one or more boys in the Blew Coat Hospital, or pay £9 per annum for each boy they wilt maintain there. Ordered that the Master do represent to the Lord Mayor the inability of this Guild to comply therewith to be such, that they cannot supply the real objects, their own Brethren, the widows or children, which are many.”

Charity, they thought, began at home.

The guild was always active in trying to prevent any monopolies being granted, or such grants made as would injure either them or their fellow-citizens. John Ray, for instance, presented a most interesting petition to the Lord Chancellor of Ireland, and to Michael, Lord Archbishop of Ardmagh, bearing date April 17th, 1685:—

“That whereas your Petitioner is credibly informed that a Patent is passing the Broad Seal of this Kingdom of Ireland, in the names of Andrew Crook and Samuel Holphan, as His Majesty's Printers General, and that many clauses and privileges therein are prejudicial to your Petitioner if not relieved by your Grace. That your Petitioner is likewise credibly informed His Majesty's Printers General of England have not such clauses or privileges thereby as are contained in this Patent, viz. for the printing of Psalters, Primmers, Almanacks, &c., and many school books besides (all which are the sole right and property of the Stationers of which your Petitioner is a free Brother), with restriction to all others for printing or binding them or any other books without their license, all which your Petitioner humbly contends, and is credibly informed, to be contrary and repugnant to the Common Laws and Liberty of the subject, but more particularly to your Petitioner, as he is a free printer by his service of seven years apprenticeship thereto.”

Another interesting petition is that against the introduction of Wood's halfpennies. Their reason for objecting seems most logical:—

Aug. 24, 1724:—"Whereas a Patent hath been lately obtained by Wm. Wood, Esq., for coining halfpence and farthings for the Kingdom of Ireland, in which Patent His Majesty hath been most graciously pleased to leave everyone to his own choice whether he will receive them or not.

"Now we, the Master, Wardens, and Brethren of the Guild of St. Luke, being informed that the several Acts of Parliament which expressly declare that all the Customs of this Kingdom shall be paid in lawful money of England, and no other, do hereby declare that we will neither take or utter any of the said Wood's halfpence or farthings on any account whatsoever."

An interesting motion with reference to the Corporation, is that of April 6th, 1703:—

"Upon a motion and full debate about Sir John Rogerson's grant of the Strand leading to Ringsend, it was requested by the Brethren and Wardens that the Master, Wm. Norman and Thos. Daniel, members of this Guild upon the Common Council of the City, do not agree or give their vote in the said Council for the granting of a fee-farm for the said Strand, or anything yet offered, or shall for the future be offered in the said Common Council, without first well considering the same, and informing the Guild of the same for their advice therein."

I find a few curious entries worthy of notice. In 1703, the master subscribed £3, and each member 1s. for a new map of the City of Dublin, and in 1704 they subscribed 30s. towards fitting out a privateer for the protection of the coasts. The next item is beyond my comprehension, "That Nick Edwards, Cutler, do pay 5s. quarterly, part of his bond until further notice, it appearing he hath been in public service in the army." In the same year—

"It was moved that Mr. Paine had drawn Mr. Ray's picture, and would present it to be hanged up in the Hall as his gift, it was *Nemine Contra Dicente* refused, there being no order of this House for doing the same, and ordered that Mr. Paine be desired to draw Mr. Eliphal Dobson's picture, and present it as his gift or acknowledgment to this Guild, and that it be hanged up in the Hall in regard to his charges and good service during his Mastership."

This was a rather strange way of acknowledging Mr. Paine's share in the matter.

In 1750, the master and wardens informed the Hall, that the Right Hon. Thomas Marlay, Lord Chief Justice of the Court of King's Bench, hath recommended to them to caution this Corporation, particularly the Stationers and Printers, against printing or publishing any seditious or libellous papers that might be offensive to the Government, for that they (the Government) had determined to prosecute, with the utmost rigour of the law, all such persons as might offend in this part; ordered that the master and wardens do acquaint his lordship that this Corporation will, as far as in them lies, prevent the publication of all such writings for the future, having the greatest abhorrence of seditious and

libellous papers whatsoever, and also that the thanks of this Corporation be given to his lordship for his seasonable advice.

In the year 1768 we hear, for the first time, of combination amongst the workmen, and the following account of an attempt to intimidate John Exshaw's men is most instructive :—

“We, the Master, Wardens, and Brethren, in Common Hall assembled, having received information upon full and sufficient evidence, that of late several members of this Guild have suffered great losses and inconvenience by seditious and illegal associations of some idle, profligate, and insolent Journeymen printers, who have formed themselves into a Body with intentions of injuring our Brethren, having not only unlawfully, without notice, or leaving their work in regularity, deserted their Masters' services, but put in fear and danger of their lives many honest and industrious tradesmen. And particularly on Monday last, the 12th of September, between the hours of 11 and 12 o'clock at night, some person or persons (supposed to be of those printers) did break open the door of Wm. Osborne, Golden-lane, Parish of St. Briget, Dublin, Journeyman printer (an infirm old man, 68 years of age, constantly esteemed for his integrity and fidelity, and now respected as the oldest tradesman of his Fraternity in Dublin), at that time engaged in the service of Mr. John Exshaw, Bookseller and Printer, a member of this Corporation, and, with hangers and other weapons, did cut and maim the said Wm. Osborne and his wife in a most cruel and inhuman manner, he being disabled for a long time from earning his bread, and she, by the loss of one of her hands, rendered totally incapable of assisting herself: The villians at the same time declaring that this their malice to proceed from said unfortunate Osborne's having engaged in the employ of said Exshaw. Now we hereby, from an abhorrence of all such illegal and cruel acts, and for security and protection of faithful and industrious servants, do offer a reward of £50 for their apprehension.”

This interesting account also gives a copy of a warning, or rather threatening letter, addressed to one of Mr. Exshaw's printers :—

“Mr. Donovan, as the care of one's life is all the enjoyment we have on this Earthly Hemisphere, and the pleasure thereof we seek as much as possible, and of such pleasure you are likely to have but little, I, as your friend, dear Dan (though perhaps unknown), give you the design of the Journeymen printers in the words following, which I heard from the Sultan's mouth (that is the head man) :—‘That if you do not, in 3 days from the date hereof, quit Mr. Exshaw's house, that they, the Printers, will make a horrid spectacle of you, and, as they term it, mark you, by taking at least a leg, an arm, and an ear off you, which they hope will be a warning to Buck Ellison, Osborne, and the Corkman.’ Now, dear Dan, quit the place, and be assured of the men's friendship, and remember, 3 days from this date. I am your friend.”—T. TRUMAN.

While speaking of workmen, I may mention that the Dublin City Painters' Society claim to be the Guild of St. Luke, and have the date of the Charter (1670) over their Hall in Aungier-street. This is, I regret to say, wrong, and I challenge the Society to show a shred of evidence to support their claim. I can show by documentary evidence that their arms are not the same, their seal is not the same, and in 1840 when the guild was in existence they were a separate body.

The guild made a good many presentations, usually with the freedom of their body, to persons they considered merited them. The first I find is March 8th, 1676:—That Christopher Lovett, Esq., Lord Mayor of the City of Dublin be presented, as the gift of this Corporation, with the painting a screen to the value of £3. I also find various Lord Mayors presented with a £5 note, with a Bible with silver clasps, with a piece of plate, with a present worth £8, &c., &c. William Hawkins, Ulster King-of-Arms, and Henry Lodge, Deputy Keeper of the Rolls, were presented with the freedom of the guild. The Earl of Kildare was presented on the 17th June, 1755 with the following address:—

“We, the Master, Wardens, and Brethren of the Corporation of Cutlers, &c., should think ourselves wanting in gratitude did we not embrace the first opportunity of congratulating your Lordship on your happy arrival once more to your native country, and to those sincere and numerous friends who think themselves honored by your support of Honest Liberty and Rational Constitution. Such a conduct has added immortality to the name of Russell, and has made even his fourth generation extremely dear to us—May they never loose sight of such a valuable President. Whilst, my Lord, you steadfastly pursue those glorious steps, whilst you exert the manly virtue of assisting the poor and upright, you will be ennobled beyond what Titles can bestow. The Blessings of thousands must be yours—Every lover of truth must honor and respect you—Britons must love you, for, as Brethren, they are equally engaged in the same measures.”

This address, together with the freedom of the guild, were enclosed in a gold box, and I have photographs of this gold box and freedom, and also of a silver box and address presented in 1770. The guild also presented their freedom to John Philpot Curran, the Marquis of Ely, the Earl of Winchelsea and the Duke of Wellington. The well known Dublin philanthropist, Thomas Pleasants, in reply to the presentation made to him, makes use of the following expressions with which I am sure all will agree:—“Mr. Pleasants presents his compliments to the Corporation of Cutlers, Painter-stainers, and Stationers; he is acquainted with some of them, and knows them to be as worthy members as the City can boast of. And after thanking them for the favour they have done him, takes to himself only his portion of the compliment, being convinced, from the spirit of the language of it, that if each individual of them were in Mr. Pleasants’ place, he would have done as he has done. Stay at home, and properly spend his fortune in his own country, and not go abroad to ridiculously, as well as criminally, squander it in those of his enemies.”

I have the *fac-simile* of a silver box which was presented to J. Digges La Touche in 1740, and which was kindly brought to my notice by H. F. Berry, Esq.; also the oak chest, kindly lent by Captain Bellingham Somerville, and the great Seal. The seal is very modern, having been made about 1830, and was hardly used.

The members of the Guild of St. Luke, while thoroughly religious, were certainly not above the pleasures of the table. On November 11th, 1697, it was—

“Ordered that Wm. Robinson, Esq., the late Master of this Guild, hath the acknowledgement and thanks of the Brethren of this Guild returned for the Sermon and Dinner bestowed on them when he was sworn Master.”

In 1698 they had dinner at the Duchesses Head in Dame-street, at a cost of £7 17s., to which forty-four brethren sat down. After the election of the officers in 1699, it is mentioned that “the House adjourned to St. Michael’s Church, and heard a sermon from the Rev. Dean Francis, and afterwards to dinner at the Cock in Werburgh-street.” On going through the account book, I find the cost of the sermon varied from £1, to £1 17s. 11d., and also that in 1679 the guild subscribed £3 towards the payment of the new pews and seats now making in Christ Church.”

The great gala day was that for “the riding and perambulating of the franchises libertys, meares and bounds of the city.” The various Guilds assembled on horseback, by warrant of the Lord Mayor, sometimes met as early as 3 o’clock in the morning, either at the Mansion House, Stephen’s-green, or some other convenient place, for their great procession round the city. When the Guild of St. Luke had the requisite funds, they did their duty right royally. Sometimes they did not ride at all, and preferred to pay the fine, which was about £10, and on one occasion they were ordered “to ride in plainest possible manner, and not to tie their wigs and hair.” The expense was considerable, amounting to from £60 to £80, and consisted of hiring horses and trappings, musicians, drinks to the Lord Mayor’s servants, &c., &c. They were of course always glad to save expense, but it was hardly good form to ask the Earl of Kildare to assist them immediately after they had presented him with their freedom in 1755. His reply is as follows:—

“I received yours of the 21st yesterday, and am so sensible of the honor done me by your Corporation, that there is not anything that I have that will be of the least use to them, the day that you ride the Franchises, but that you may command. If you should have any carriage on the occasion, my long-tail horses are at your service, or any other thing that will answer your purpose. Bere can inform you what things I have which you may want, and I shall order him to let you have them. I am, Sir, your most humble servant—KILDARE.”

Needless to say in this year’s accounts we find an item, “drinks to the Earl of Kildare’s servants.” The pageant must have been a splendid one. The brethren of St. Luke all wore “hattes edged with gould, cockade red, blew and yellow, with yellow gloves tipped with blew, shirt with red silk, and bound with red ribbond. All to be of Irish manufacture.”

The best idea I can give of what the show was like, is to give here the particulars of one of the franchise accounts:—

Bomb Cart.—A horse and man. Led horses. 12 horses, viz. 6 led and 6 for leaders. 6 field cloaks for do.

Vulcan.—A man to carry the armour. A horse for do. and man to attend (including a black feather for do).

Carriage.—Fitting up and painting the carriage, *per* Warden Carnecross's receipt. Cleaning and repainting the press. Mending the iron-work for do., and woodscrews, girt, and tinpin. 6 horses, coachman, and postillion. 6 netts and tapes for the horses. 2 Pressmen and 1 Compositor. The Author. Painter. Devil. A pair of black stockings for do. A globe broke by the carriage in the Castleyard. Sending the carriage back to Mr. Carnecross. Dresses for the carriage men. 2 rheams, 12 quires of paper for poems at 11/-, *per* Powell's receipt. Working 2250 poems. 2 Peelman.

Music.—A kettle-drum and 2 trumpets. 3 horses for do. Tape for French horns. Shapes for music and Peelman. A man to lead the drum-horse.

Beadle.—Horse and furniture.

Master.—2 horses and furniture. A silk bradong bridle. Horse and servant to attend him.

Wardens.—2 silk bradong bridles. Silver coxcomb for cockades.

Cornet.—Horse and furniture, silk bradong bridle. Silver coxcomb for cockade and loop for hatt. Black feather.

Quarter Master.—Horse and furniture, silk bradong bridle. Black feather. Silver coxcomb for cockade and loop for hatt.

Contingencies.—200 Freeman's summonses and 200 Quarter Brother's do. Officers of Commons for Franchise Warrent. 6 pair of gloves. Ribband for Master, Wardens, Officers, Led Horses, &c. Girths, reins, straps, &c. Dressing horses and tape for do. Buff bradong, snaffle bridle, and whip lost. Coach hire to the Charter School on the Strand, with provisions. Servants at do. Pane of glass broke there. Porteridge before and after the Franchises. Horses at same. Drinks to workmen and servants before and after the Franchises. Messenger to Lord Kingsland's for horses.

Sir John Gilbert, in his records of Dublin, mentions "that the Company of Stationers appeared in the procession with a printing press, at which compositors worked at a broad sheet containing an English poem in double columns on "The Art of Printing."

The musicians were by no means badly paid, as on one occasion we read that—

"Whereas Charles Linvel, trumpeter, was hyred to sound before our Corporation on last Fringe day, but he not performing as he should, the House have thought fitt not to give him full demand, being four guineas, but offered him two lowedores, which he refused, and the House then ordered that if the Master pleased to offer him two guineas, which, if he do not take, the House will stand by the Master in refusal of payment thereof."

Sometimes we find an item like this, "paid £3 12s. 10*d.*, for two doz. claret, one doz. white wine, and two doz. cyder, and eight bottles broke." They seem to have usually enjoyed themselves, as they had to hire most of the trappings, &c., and nearly always lost some of the articles and had to pay for them.

In conclusion, I may say, that the impression left on my mind after going through these records is, that while the brethren of St. Luke do not seem to have made fortunes, they lived comfortably, and without any of that rush and worry which is born of modern competition. They never hurried their work, but did it carefully and well, and were well paid for it.

If anyone can give me any information about any relics they may possess, concerning the Guild of St. Luke, I will be obliged, or of any records of other Guilds, as I wish to know more about the Guilds of Dublin. The books of the Dublin Felt Makers' Guild have recently been disposed of in London, and I managed a few days ago to get two books of the Brewers' Guild of St. Andrew on a bookstall in the city; also last week I bought in London a book belonging to the Blacksmith's Guild of St. Loy.

PORTNOO: A CORNER IN THE DONEGAL HIGHLANDS.

BY THE VEN. R. Æ. BAILLIE, M.A., ARCHDEACON OF RAPHOE.

[Read MAY 1, 1900.]

PORTNOO is a small seaside place in the parish of Inniskeel, Co. Donegal.

A grand sea rolls in from the broad Atlantic, and a fine yellow sandy shore stretches away in the distance. Large quantities of fish are taken there, and the number of porpoises, rolling over like huge barrels in the waves close to the shore, testifies to the shoals of herring and mackerel that abound in these waters. About a mile from the mainland lies the beautiful island of Inniskeel of considerable extent. In very early times there was a monastery on this island, founded by St. Connell, whose paternal name was *Caol*, from which the island and parish take the name of Innis *Caol*, now pronounced Inniskeel. The bell of St. Connell is described by Dr. Petrie in his paper on the ancient Irish bells in the Royal Irish Academy. He says the workmanship is elaborate, and the bell is a very beautiful specimen. It was bought by a gentleman many years ago from a member of a family who claimed St. Connell as belonging to their stock, and in whose safe keeping this remarkable and valuable charge was kept for centuries. This gentleman took it to England, and it is now preserved in the British Museum.

The remains of two ruined churches stand on the island of Inniskeel. One seems to have been built out of the materials of a much older building, for portions of carved and fluted stones are built into the walls, evidently without any attention being paid to the carvings upon them. A very ancient graveyard surrounds these ruins, which stand close to each other, old inscriptions, with crosses and other emblems, and in some cases Coats of Arms are found on the rude tombstones scattered around, but so worn by age as in most cases to be quite undecipherable.

About two miles from Portnoo there are some lonely but beautiful lakes in the mountains, with little islands scattered through them. One is called Lough a Doon, or the Lake of the Fort. After walking over a mountain road for about two miles, you turn in on the heather that covers the mountain sides, and, going round the spur of the hill, see a lonely lake lying in front. No dwelling is near it. No cattle or sheep appear to feed in the vicinity, and on the calm autumnal afternoon in which I visited it, the silence and loneliness seemed oppressive. This lake is about two miles long by half a mile broad, and on a small

island stands an ancient bawn, or fortified lake dwelling of pre-historic age. It covers almost the entire surface of the island. It is an ovoid, measuring 118 feet by 87 feet inside. The present walls are 14 feet high and 10 feet and a half thick. All built of stones beautifully placed together, but without any mortar or cement. There is only one entrance, and at each end of the oval there is a flight of rude stone steps rising to the top of the wall. A small low passage, in the thickness of the great wall, seemed to run round, but could only be explored a short way, as it is filled with rubbish. There was only one little boat on the lake, belonging to a lady who is an enthusiastic trout fisher, and who kindly took me over to the castle island. It requires a good pilot who knows the place well to guide the boat in safety to it, for the island is surrounded with sunken rocks most dangerous to a boat, which must have formed in ancient times no small protection to the bawn, against a sudden or night attack by a foe. Ivy and lichen grow luxuriously on the old walls. There it stands in its strength and ruin, but who the people were who built it and fought around it in bygone antiquity, none can tell.

In the same parish, at a place called Killelooney, there stands a great cromlech or dolmen. It is formed by three or four huge standing stones placed erect in the earth, and on them an enormous cap-stone, of many tons weight, is poised on the top. The cap-stone is about 17 feet long, 13 feet wide, and over 2 feet thick. The two front stones are 6 feet above the ground, and the hinder one 5 feet. Lost as the history of these cromlechs have been, it must ever remain a mystery how those huge stones were lifted up and carried, often considerable distances.

They have been found in almost every country in Europe, and are, as we know, numerous in the British Isles, France, Denmark, Sweden, Norway, Prussia, Russia, Italy, Spain, and Portugal. They are found in great numbers in Algeria and the north coast of Africa, in Asia Minor, India, and Japan.

Laurence Oliphant tells us, in "Haifa," when referring to the Syrian cromlechs and dolmens, that Captain Conder, in his survey of Moab, found about 700 of them in that part of the country; but it is remarkable, that while they have been found in numbers at the east of Jordan, not one has been found in Judea or Samaria, and only two or three in Galilee. They were in all probability the work of the ancient Canaanitish natives, who, there is ground to believe, fled to North Africa, and from thence to other lands, carrying their customs with them.

The strange and total disappearance of the dolmens from Western Palestine, where they no doubt existed, may be due to the command given by God to the Israelites, that when they came into Canaan, they were to destroy all heathen monuments.

The land to the east of Jordan always contained a mixed population, over which the rulers of Israel and Judah exercised but little control, and this may account for so many dolmens being found there. Of their origin we know nothing. They may have been monuments erected over the mighty dead; or memorials of great events that took place where they stand. But as we look on them, still standing in their silent strength, and defying all our efforts to pierce the mysteries of the long buried past, one voice we seem to hear, and it is that which cries:—“All flesh is as grass, and all the glory of man as the flower of the field.”

ST. MALACHY OF ARMAGH.

COMMUNICATED BY MISS E. M. BEEBY.

[Read MAY 1, 1900.]

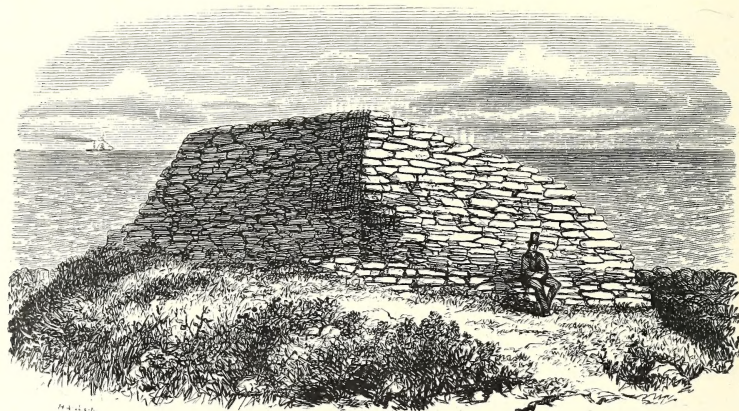
ON the south-west coast of Kerry, near the mouth of the Valentia River, is situated a small island dear to those who know its past. Church Island, though small indeed, contains the ruins of two ancient structures, the cells of hermits of long ago. One of these, the more interesting as to shape, is a bee-hive cell, the roof of which has disappeared, so that the hermit's dwelling looks rather more like a large inverted basin than anything else. The other cell is not so picturesque and is more ruinous, being of more ancient date. It is square in shape, and as will be seen by the illustration, is quite small and lowly. This is St. Malachy's Cell.

The boatman, Dan Healy, from love of country and religion, has made himself well versed in the legends of his district. From him I learned many things relating to the country, and from him I heard my first Irish song. The music, weird and sad, reminded me strangely of an Indian song I had heard from a Hindoo long ago.

But St. Malachy's Cell stands lonely and dismantled. The grass and weeds surround it and begin to cover the loosening stones, so that before long, if no one is at the pains to preserve it, this interesting relic and reminder of a holy life will be hopelessly destroyed. St. Malachy himself loved solitude. It was his dear hope to spend his life in the privacy of the little monastery which he found in Armagh, in company with those few companions, who were desirous of leaving all to follow and obey him. So long ago as 1094 he was born, and in early boyhood the idea of the sanctity of the religious life already possessed him, so that of all his friends, one of the dearest was the old man Imar, a hermit of Armagh. From him he learned much that afterwards enabled him to pursue a path hedged with difficulties and self-denials; for it was not permitted him long to follow the desire of his heart and live a hermit's life. After much effort, he prevailed with his family to allow him to choose retirement, and away in his small cell in Armagh, peace came to him amid the solitude. Here also he was visited by those young companions before referred to, and who afterwards begged leave to join him. Together these young men bound themselves to a holy life, and Malachy here founded in Armagh his first monastery.

Not for long was he allowed to enjoy the peace he loved. Celsus,

Primate of Ireland, was one of those who rightly estimated the powers and the character of St. Malachy, and having at heart the good of his Church and of his country, he selected for difficult work the man most fitted for the task. Another who knew of, and always valued St. Malachy, was the great St. Bernard of Clairvaux. He, with Celsus of Armagh, determined on the need for certain reforms in the constitution of the Irish or Celtic Church, and he recognised in St. Malachy the man who could best bring this about, for which reason he was, after due preparation, ordained a priest at Pentecost, in the year 1117, and before long was appointed by Celsus, Vicar-General of Armagh. This placed under his charge a very large district, including, besides the territories in the North of Ireland, grants of land and affiliated monasteries in various parts of the island.



Building on Church Island, Valentia, Co. Kerry.

St. Malachy entered upon his work with the enthusiasm of a believer—an enthusiasm which never left him, and which existed in him side by side with an unconquerable love of solitude, and of that mode of life which, suiting the hermit, can never accompany active warfare against existing wrongs and the building up of better ways. He remained to the end a faithful co-worker of Celsus in the reform of the Church, only seeking moments of repose and silence sufficient to refresh and prepare him for further work.

He visited amongst other places, the southern School of Lismore, and while there he formed a friendship with Cormac McCarthy, King of Munster, at that time in retreat at the monastery. To Malachy's influence, Cormac attributed the increased spirituality of his own after-life. But he must have had the tendency already more than latent within him, for it was for the purpose of avoiding quarrels and bloodshed that he allowed his brother to retain the kingdom he had stolen from

him (Cormac), and himself retired to the monastery of Lismore. Afterwards, when restored to power, Cormac, in gratitude to God, built a shrine, which was afterwards called "Cormac's Chapel," on the Rock of Cashel.

During Malachy's residence at Lismore, his sister—one of those who had so bitterly opposed his youthful retirement—died. This event filled him with sorrow, the more because he knew that she must suffer for her past unkindness to him. Not until he felt assurance within him, that by his prayers he had freed her from spiritual bondage, did peace return to Malachy's gentle soul.

At length, after so many years' absence, Malachy returned to his native Armagh, and there commenced at once a new work, the reconstruction of the famous abbey and schools of Bangor, which had been destroyed by the Danes in the ninth century. This and other works of importance continued to occupy Malachy, until at last beloved though he was,



Beehive-shaped House on Church Island, Valentia, Co. Kerry.

opposition met him and forced him to flee. At this time he was Bishop of Down. He fled before Connor O'Loughlin, the invader, and with but one or two disciples he sought a refuge in the barony of Iveragh, Kerry, and here the little cell in the photograph above depicted became his home. And here he again fell in with his friend, Cormac McCarthy, who gladly accorded him protection, in remembrance of the old days at Lismore. Shortly after, the death of Celsus left Malachy to take up the work once more as Bishop of Armagh; but five years elapsed before he was finally installed according to the wish of Celsus, as his successor. Even then difficulties assailed him, and rather than spend a life of contention, he resigned his office, nominating as his successor, Gelasius, Abbot of Derry. Malachy returned to Down, and there established the first Irish Monastery of the Augustine Order; after which at the wish of Gelasius, he undertook a journey to Rome for the purpose of asking

the Pope to confer on the Archbishops of Armagh and Cashel the Pallium.

In this he failed, but the journey taking him by way of Clairvaux, he had the great reward of making the personal acquaintance of St. Bernard ; for until now, the two had not met except in spirit. Leaving four of his companions at Clairvaux, to be there instructed in religious observances, Malachy returned to Ireland, passing through Scotland on his way. Here he found an opportunity of showing his spiritual power, by healing the son of the Scottish King David I., after which, pursuing his homeward journey, he was honourably received as Legate of the Holy See. Mellifont and many other abbeys he subsequently founded, and before resting from his life-work, he was once more called upon to visit Rome for the purpose of again asking the Pallium for the Archbishops. Rome, however, he never reached. Fatigue, after the harass of a life of such extreme devotion to duty, found him at last without power to resist the sickness that attacked him, and at Clairvaux he died, in the presence of St. Bernard his friend, on the 2nd November, 1148, being fifty-four years of age.

In the year 1190, St. Malachy was canonized by Clement III., whose decree was the first bestowed on an Irish saint.¹

¹ The illustrations of this Paper, kindly lent by the Council of the Royal Irish Academy, are from vol. i., Second Series, of the *Proceedings R.I.A.*, pp. 110 and 111, where they illustrate an interesting Paper, by the Rev. Canon O'Hanlon, "On St. Malachy's 'Monasterium Ibracense.'"

CHURCH ISLAND, VALENTIA HARBOUR, CO. KERRY.

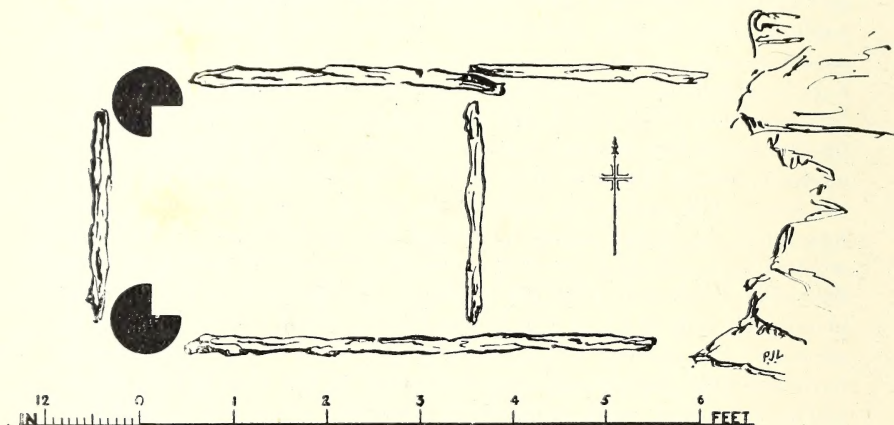
BY P. J. LYNCH, M.R.I.A.I., FELLOW, HON. PROV. SEC.

ON reading Miss Beeby's interesting Paper, I thought some further details of the ruins existing on the island may be useful. Church Island, in Valentia Harbour,¹ is about 90 yards in diameter, formed of trap rock, which has burst through the Old Red Sandstone formation in several parts of this district. The upper surface is covered with verdure. The clochan, and oratory—the remains of which are to be seen here—are of the ordinary type found in Kerry. They appear to have been built at different times. The stones of the clochan are of the trap formation of the island, and therefore irregular in shape, and small; for this reason the masonry is not so close as is usually found in Kerry clochans; hence, the walls were built an extra thickness—over 6 feet at the base. The oratory is built of the green stone or Valentia slate formation, the stones being large and closely laid, and of superior workmanship. Judged by this standard, the oratory would be of a somewhat later date than the clochan. The position of the clochan, placed as it is on the best site in the island, would suggest priority of selection; the oratory, too, appears, possibly from this circumstance, to have been built dangerously near to the cliff on the western end, which had to be trunked up to support the structure. The clochan is 14 feet diameter inside. Six feet is standing over the surface of the southern portion. The doorway, all traces of which have disappeared, was at the northern side. The similarity in size, 14 feet diameter, has frequently struck me when measuring clochans in Kerry. The oratory stands about 11 feet south-west of the clochan. It is difficult to define the western end, which has fallen away, or to measure the interior length. O'Donovan, in his Ordnance Survey Letters,² describes it as measuring from east to west inside, 19 feet in length, and on the north and south, 10 feet 6 inches in width; its side walls were 6 feet in height, 5 feet in thickness, and built of long flags of green stone, without any kind of cement having been used. To the height of 2 feet from the ground level, and on the outside, the walls are 6 feet 4 inches in thickness, but from that to the top they are only 5 feet as already observed. The west gable was destroyed, with the exception of a small opening or doorway—if it can be so called—and which only measures 2 feet 1 inch

¹ Ordnance Map, lxxix., 6, Co. Kerry.² MS. Ordnance Survey Letters, 1841, pp. 127, 128, R.I.A.

in height, while at bottom it is 1 foot 10 inches in width, diminishing to 1 foot 1 inch at top; there was no other opening then observable.

The interior measured 11 feet in width. I believe there are a few feet of *débris* inside at present, and the oratory may be a greater breadth at the original floor level. In addition to the western "doorway" referred to by O'Donovan, the lintel or covering stone of a central opening, in the eastern end, is visible at the surface level; the opening measures about 16 inches wide, under the lintel; at present it is impossible to state whether it is a door or a window. There is also a small window on the south side, close to the eastern end, the bottom of which is about level with the present surface inside; it has converging jambs on the outside, 13 inches wide at the top, and 20 inches at the bottom. The opening is 2 feet high; the jambs splay inwards 4 inches on each side. I know of



PLAN OF CIST OR GRAVE, CHURCH ISLAND, VALENTIA.

[NOTE.—The flags and upright stones are shown in their present position; but this is not the original arrangement, as the round, upright stones, must have formed the angles of the cist, the side and end flags fitting into the square cut out for them.]

no other oratory with a window in this position. It afforded a view of the mainland and harbour. It is strange that this opening is not noticed by O'Donovan; the dimensions are practically the same as those he gives for the opening—it could not be called a "doorway"—in the west end; could it be that his notes got confused, and that in copying, he located the southern window as in the west end. From the position of the oratory, so close to the cliff, it is difficult to imagine an entrance on the west end, but there may have been a window. There are very bold plinths or offsets of 12 inches, all round, necessary owing to the situation, so as to give strength to the base of the structure. I have not noticed the remains of any other buildings on the island. At a recent visit I discovered, about 15 yards south-east of the oratory, what appears to be

a cist, or grave. It lies east and west, and looks as if formed in a dyke in the rock, lined with Valencia slate, about 2 inches thick, as in sketch. On the western end, two worked stones of red sandstone stand upright, the tops are level with the present surface, they are 9 inches diameter, with a square notch of 4 inches cut out of them; one is loose—I lifted it out—it measured 2 feet 3 inches in length. This was, doubtless, the finish for the sides and end of the cist. Similar stones may have stood at the eastern end, and have disappeared or lie buried under the surface; one flag stands on edge across the centre of the cist, rising somewhat over the general surface. This may have been a covering flag, which got fixed somehow in this position. The present surface of the grave is sunk 12 inches under the top of the flags, and I noticed several quartz pebbles on the surface; my boatmen would not touch a stone, or move a sod from the spot, so I was unable to investigate this curious construction, as I would have wished. I could learn no local tradition, nor was any one I inquired of aware that any kind of a grave existed on the island. In connexion with this structure on Church Island, it is interesting to note Petrie's¹ remarks on the use of our ancient oratories; he states:—

“It can scarcely be questioned that this class of buildings were originally erected for the private devotions of their founders exclusively; and if there were any doubts of this, they would be removed by the fact that, in the immediate vicinity of such oratories, we usually find, not only the cells, or the ruins of them, which served as habitations for the founders, but also the tombs in which they were interred. And it is worthy of observation that in the great Island of Aran, in the Bay of Galway—called Ara na Naomh, as O’Flaherty says, from the multitude of saints interred there—such oratories and tombs usually belong to the most distinguished of the saints of Ireland, who passed into it, to spend the evening of their life in prayer and penance, and to be interred there; and, hence, I think, such structures came in subsequent times to be used by devotees as penitentiaries, and to be generally regarded as such exclusively.”

I presume the connexion of St. Malachy with Church Island is based upon a Paper read by the Very Rev. Canon O’Hanlon, before the R. I. A., February 26th, 1872,² in which he suggested that the location of the Monasterium Ibracense of St. Malachy,³ was Church Island, and that the oratory and clochan now existing were the remains of the original monastery. Canon O’Hanlon thus refers to it:—

“One of the most remarkable incidents in the career of St. Malachy O’Morgair occurred about the year 1127, while he ruled over the See of

¹ Petrie’s “Ecclesiastical Architecture of Ireland,” p. 357.

² See *Proceedings R.I.A.*, vol. i., Series II., p. 107.

³ See St. Bernard’s “Vita S. Malachie,” cap. ix., § 18.

Connor; and when the King of Ulster took possession of that city, plundering and destroying it in great part, having dispersed its inhabitants.

“St. Malachy, and a considerable number of religious men, subject to his ecclesiastical rule, were obliged to fly for protection to Cormac M’Carthy, King of Desmond, or South Munster. This latter prince, who had been temporarily expelled from his principality, now joyfully received them, for in Lismore he had formerly been under the spiritual direction of St. Malachy.

“Ibh Rathach, or Iveragh, lay remotely within Desmond, and there a place was set apart by the king for building a monastery, which might serve to accommodate the bishop and his exiled companions. The learned Dr. Petrie, with a great deal of research, discusses the question about Cormac M’Carthy having been archbishop as well as King of Cashel, and he fairly considers those evidences adduced in his work favour an affirmative conclusion on this point. The reputed bishop-king was a munificent founder of churches and a benefactor to the clergy.

“With zeal and energy this religious community set to work in establishing their new foundation. King Cormac himself frequently superintended their labours, supplied them with the necessaries of life, and made a liberal provision for their support, on this occasion, says St. Bernard, “*Monasterium Ibracense constructum est.*” Here, too, St. Malachy and his religious seem to have lived a regular community life until A.D. 1132, when the Superior was unanimously elected Primate of Armagh, in a council of the bishops and chief men of Ireland, convoked by Malchus, Bishop of Lismore, and Gillibert, Bishop of Limerick.”

Then after referring to the various conjectures of Sir James Ware, Alemand, and Rev. Alban Butler regarding the position of the *Monasterium Ibracense*, he continues:—“The acute and judicious historian, Dr. Lanigan, seems to have been the first of our modern writers, not only to detect those mistakes, but even to point out the very obvious fact that St. Bernard’s Latin spelling of the word ‘Ibracense’ can be resolved into Ibrach or Ibrac. The letters *b* and *v* being commutable in Irish, this etymon again may be rendered Ivrach or Ivrac, now the district or barony of Iveragh, in the county of Kerry. This very tract was likewise included within the boundaries of Cormac M’Carthy’s kingdom. And what seems most remarkable is the circumstance, only this one Iveragh—a purely territorial denomination—is to be found among those names marked on the Ordnance Survey maps of Ireland.”

After describing the ruins existing on the island,¹ Canon O’Hanlon refers to a visit paid to Caherciveen, which I consider had an important bearing on the conclusion he arrived at. I think it better to again

¹ Canon O’Hanlon considers the island may have been connected with the mainland in St. Malachy’s time, but I think such a change in the igneous formation here within a comparatively short period, is unlikely.

quote in full from his Paper:—"We were also told that a fine Irish scholar, Mr. Andrew O'Sullivan of Caherciveen, would be able to communicate additional particulars regarding all the surrounding localities, when we should have returned to that town. The hale old man in question, then over eighty years, is regarded as a distinguished *Shanachie* in that part of Kerry. In reference to Illaun a Teampul, Mr. O'Sullivan' informed us he had read in an old Irish MS. that St. Malachy O'Morgair, with four clerics, lived there; but the title of the MS. or where he had seen such record had then escaped his memory. Not only in his early years had he access to many rare Irish MSS., but even at present he is in possession of several that are valuable. What renders his statement especially important is the fact that he had not previously known St. Bernard placed St. Malachy O'Morgair's *laura* or *cenobium* within the district of Iveragh, which includes Illaun a Teampul."

I have been in communication with the Rev. Denis O'Donoghue, P.P., Hon. Sec. for Kerry, on this subject. His great knowledge of the history and antiquities of Kerry renders his opinion on any question most valuable and important. He agrees with me in considering the remains on Church Island, Valentia, as of a much earlier date than the twelfth century, and suggests that the remains on Church Island, Waterville, possess more of the characteristics of St. Malachy's time. This I consider a very valuable suggestion, for Church Island, on Lough Currane, Waterville, is only nine miles from Caherciveen, and also in the barony of Iveragh, and may have been the Illaun a Teampull referred to in the MS. Mr. O'Sullivan read; his mistake in connecting it with the Church Island nearest to Caherciveen, irrespective of the character of the remains, is not unnatural in one who was probably not a student of architecture.

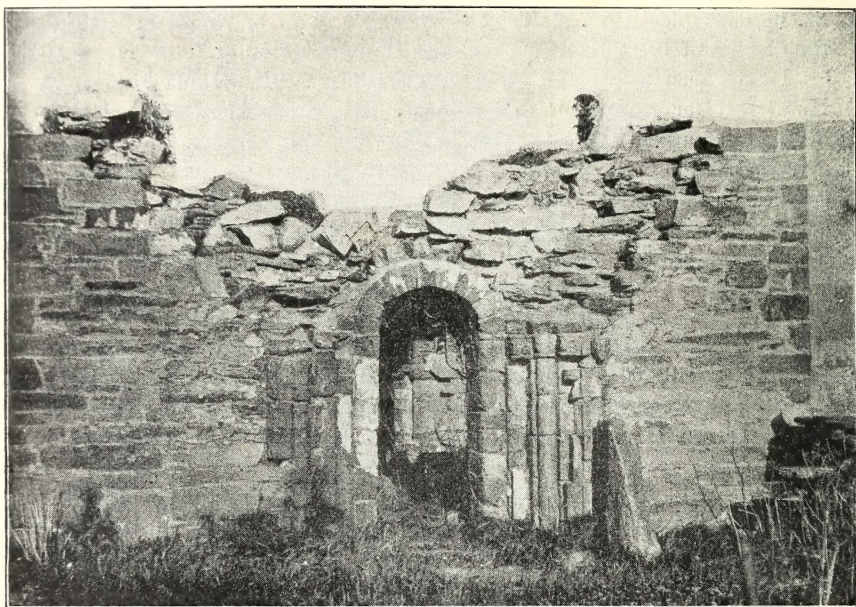
Bearing in mind the relations existing between St. Malachy and King Cormac, and the interest the king took in St. Malachy's monastery in Iveragh, as related by Canon O'Hanlon, *ante*, and Cormac's fame as a church builder, having erected Cormac's chapel at Cashel and two churches at Lismore,¹ it is reasonable to suppose that the Monasterium Ibracense which St. Malachy built for the 130 monks who, it is recorded, accompanied him into Munster would be a work of some extent and pretensions, and of the style of architecture prevailing at the period—a time when Irish architecture and art attained their greatest excellence. The ruins on Church Island, Lough Currane, are of this period. The island is thus described in Miss Cusack's "History of Kerry," p. 398:—

"Church Island, in Lough Currane, or Waterville Lake, is almost covered with traces of buildings. Scarcely more than the foundations remain of any except St. Finan's Cell and a small church. The former dates from the sixth century, and stands at the north-east angle of the island at the verge of the lake. It is a beehive cell of cyclopean

¹ Petrie's "Ecclesiastical Architecture," p. 290.

masonry, a rude ellipse externally and a square internally, and is engraved and described in Petrie's 'Round Towers.'¹

"The church is of the twelfth-century style and very small. In plan it has a nave and chancel of nearly equal length. The chancel arch and most of the south wall of chancel are destroyed. The east gable and south wall of nave contain each a single round-headed window, with sloping jambs and very wide internal splay. Parts of the jamb of a similar window remain in south wall of church. The west door is sadly mutilated. It stood in a gable projection, and had four shafts in each jamb, and a moulded arch. Sufficient remains to prove that it was a fine work of its class."



WEST DOORWAY, CHURCH ISLAND, LOUGH CURRANE.

(Photograph by Dr. G. Fogerty.)

This is a fairly accurate general description of the ruins of the church and monastery. The details remaining would prove the buildings to have been of an ornate character, such as might be expected in a structure built under the protection and patronage of Cormac of Cashel. These are the only remains of Hiberno-Romanesque architecture in Iveragh; and it is worthy of consideration whether this Illaun a Teampul was not the site of the Monasterium Ibracense of St. Malachy, an island already hallowed by the memories of the sainted Finan, "who brought Iveragh safe from the plague."²

¹ Page 120. Petrie refers this to St. Finan Cam, but Father O'Donoghue, in "Brendaniana," p. 62, considers the founder to be a St. Finan of Iveragh, and a different person.

² See Rev. D. O'Donoghue's "Brendaniana," p. 62.

Notices of Books.

[NOTE.—*The works marked thus (*) are by Members of the Society.*]

**Books, Tracts, &c., Printed in Dublin in the Seventeenth Century.*] Compiled by E. R. M'C. Dix, with Notes by C. W. Dugan, M.A. Part II., 1626-1650. (Dublin: O'Donoghue, & Co.)

IN this Second Part of Mr. Dix's publication we have a further welcome proof of his laudable and persevering endeavour to chronicle the printed works of his native city at the outset of that period when printing first made it what it has since continued to be—the literary as well as the political metropolis of Ireland. The fact that heretofore bibliography has attracted but little attention in Ireland renders a compilation like Mr. Dix's more than usually difficult, apart from the dry and, to most persons, repellent nature of the task in itself. But fortunately the evident enthusiasm of Mr. Dix for his subject, and that patient, wide-reaching, and unwearied research he exhibits, which has laid under tribute in connexion with the present Part no less than twenty-seven libraries, most of them remote from Dublin, have overcome all obstacles; and this second portion is, we are glad to find, much larger than the former one, in the number of books, &c., traced out and enumerated; whilst the more diverse character of these books should, as he not unreasonably hopes, make it prove even more interesting than its predecessor. The Second Part includes also Proclamations and Broad Sheets, which, needless to add, possess an historical, in addition to their bibliographical, value. Mr. Dix's work is still further enhanced by the excellent biographical sketches and historical notes contributed by Mr. C. W. Dugan, relative to the more distinguished authors of the works therein recorded, such as Ussher, Bedell, Spenser, Falkland, and Sir James Ware, as to whom Mr. Dugan informs us there is not, strange to say, a single memorial, not even a mural tablet, to his memory to be found in Dublin. Mr. Dix's extensive and exceptional knowledge in Irish bibliography, we hope, may be fittingly utilised some day or other in what is certainly needed—an Irish bibliographical magazine—to deal not only with books of the past, but with those of the present day; for few as are the books now issued in the course of a year in Ireland, their publishers(?) cannot be taxed with over-exerting themselves in bringing them under the public eye even in their own trade organs—the “Publishers' Circular” for instance.

ADDRESS TO THE QUEEN.

THE following is the text of the Address presented to Her Majesty the Queen on the occasion of her recent visit to Ireland :—

*TO HER MOST GRACIOUS MAJESTY QUEEN VICTORIA,
QUEEN OF GREAT BRITAIN AND IRELAND, AND
EMPRESS OF INDIA.*

MAY IT PLEASE YOUR MAJESTY,

We, the Honorary President, President, and Council of THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, on behalf of the Society, offer our most respectful, dutiful, and loyal welcome to your Majesty on this occasion of your Majesty's visit to Ireland, and we take this opportunity of assuring your Majesty of our feelings of devotion to your Majesty's Throne and Royal person.

We look back with pride to the fact that the ever-lamented Prince Consort became a Life Member of our Society in 1855; and, since his death, by your Majesty's gracious wish, the Papers and Proceedings of our Society have continued to be received in the Royal Library.

In regard of Members, our Society is the largest Archæological Society in your Majesty's dominions; and we are gratified to be able to state that H. R. H. The Prince of Wales, who became a Member of our Society in 1864, and a Fellow in 1870, has honoured our Society by accepting the position of Patron-in-Chief.

We trust that your Majesty's stay in Ireland may be as gratifying and pleasing to your Majesty as it will be memorable to us, and we pray for a continuance of the blessings which have attended your Majesty's glorious reign.

Signed on behalf of our Society,

O'CONOR DON, *Hon. President.*

E. PERCEVAL WRIGHT, M.D., *President.*

ROBERT COCHRANE, F.S.A., *Hon. Sec.*

WM. C. STUBBS, M.A., *Hon. Treasurer.*

April, 1900.

SIR THOMAS DREW.

THE subject of this brief sketch was born in Belfast in the year 1838, the son of a well-known and highly esteemed clergyman of the Church then by law established in Ireland, the Rev. Dr. Thomas Drew. The father was a graduate of Dublin University; and the son destined for his father's profession was at first educated with the idea of his entering Trinity College, Dublin. It happened, however, that the paternal resolve yielded to the son's wishes, and instead of becoming a collegian, he entered the office in Belfast of Sir Charles Lanyon, distinguished as an architect. Here the young apprentice had splendid opportunities for the acquisition of knowledge, and of these he diligently availed himself; when Mr. W. H. Lynn joined Lanyon as partner, these opportunities were increased, and the artistic feelings of the new partner seemed to have acted on the apprentice as a charm, and to have completed the development of his powers.

Leaving the offices of Lanyon and Lynn in 1861, Drew entered into a partnership with Thomas Turner, but shortly afterwards removed from Belfast to Dublin. He became a Member of our Society in 1868, and was President from 1895 to 1897. With his work as an Architect and his labours on behalf of the Royal Institute of Architects of Ireland we are not here particularly concerned; Dublin alone can show many fine examples of his skill and power in design, but we claim the privilege of placing on record in our *Journal* our high appreciation of his archæological work, of his labours as Honorary Architect of Christ Church Cathedral, Dublin; of his judicious restoration of Waterford Cathedral. The great works about to be carried on at St. Patrick's Cathedral at the desire of Lord Iveagh to complete the restoration effected by the munificence of his father, will be safe in the hands of the Cathedral's Honorary Architect.

It will be acknowledged by all that the Knighthood conferred on our ex-President adds a worthy name to the roll of Knight Bachelors.

Miscellanea.

The Tulloghane Ogam, Co. Mayo.—Within the past few weeks still another unrecorded ogam-inscribed stone has been found in county Mayo, about 5 miles from Ballyhaunis. The stone stands about $6\frac{1}{2}$ feet high, and is inscribed on only one angle. The stone had fallen from its erect position, and had lain on the ground until it was re-erected in the year 1861. A large chip seems to have been knocked off the incised angle near the bottom, shortening the first five scores to the left, and probably entirely defacing some characters which may have existed lower down. There is also a gap in the inscription near the top, and there is a peculiar depression in the apex of the stone about 1 inch in depth and about 6 inches square. It is difficult to give a satisfactory reading of the inscription owing to so many blanks, and the mutilated record will not be of great value; but it is important as indicating the prevalence of ogams in the district, as it is situated only a few miles from the lately discovered island, or Bracklaghbog ogam, described at page 400 of the *Journal* for 1898.

The Belfry Church of Inislaraun, and the Church of Kinlough.—The ruined church of Kinlough in the county of Mayo, about two miles from Headford in the county of Galway, shows a western tower like that of the Belfry Church described by Mr. Bigger (p. 81), but it is ruined to the first floor level. It was bonded into the west wall, but seems to have been contemporaneous with it. The whole church was post-Norman. The tower is not set truly in the middle of the gable wall, and the upper doorway is over the north jamb of the lower doorway. The walls are battered. The door is about the middle of the north wall. The south wall is nearly all gone, and was along the edge of such a steep slope, that it is not likely to have had a door.

Close to the west of the door are holes low down in the wall, and some traces of foundations across the church, as of a partition wall or supports of a gallery. The bond holes do not go higher than the level needed for an arch or buttress supporting a gallery. In the north wall is a small window above the level of the sill of the upper door into the tower, which would serve to light an upper room.

The church was 65 feet by 22 feet 4 inches inside measurement. The photographs which I sent to our collection show the principal points.

The church of Donaghpatrick, about three miles from Headford, helps the understanding of the Kinlough arrangement. It had a loft over the west end, but no outer tower, and this room was lighted by the window in the gable. The church is certainly pre-Norman. The

arrangement of Donaghpatrick and Kinlough differs materially from that of Inislaraun, in that the north wall was not made to contain a staircase.

Do these three churches show the adoption into Irish church architecture of the great western tower of English churches, adapted to the existing Irish practice of utilizing part of the church as a dwelling, and to the insecurity of the times by keeping it as a strong place by omitting the outer door, making a humble substitute for a round tower? The room on corbels seems to be a survival of the room above the barrel vault under the high pitched stone roof of earlier churches. So we may have here two old ideas, surviving and influencing a new idea.—H. T. KNOX, *Fellow*.

A Note on St. Patrick's Purgatory.—Those who have read the phantasy of *Nickar the Soulless*, as sung in vigorous numbers by Dr. Sebastian Evans, will remember the lines which recount how the baffled Fiend set out on his quest of a soul :—

“Forth to the green-sodded
Wilds of Ierne,
Shiplessly, steedlessly,
Takes he his journey.

“Straight to the Holy Lough
Derg, where the hoary
Patric, the bishop, still
Dwells in his glory ;
Dwells in the cavernous
Islet, to mortals
Where the dread Spirit-world
Opens his portals.

“There the red Hell-river
Bellows and hisses,
Plunging in flame to the
Shrieking abysses.
There on the brink of the
Dolorous river,
Smoke Purgatorial
Rises for ever :—

“There with a glow, as of
Gold in the coppel,
Glimmers Earth-paradise
Girdled with opal.
There at the gates of the
Weird spirit-haven,
Crosiered St. Patric stands,
Old as a raven.”

Of the interview that then ensued between Saint and Demon, and, of its outcome, it is not my purpose to speak. But this "cavernous islet" in Lough Derg (known in modern times as Station Island), and especially the cavern itself, which was supposed to be an entrance to Purgatory, invite the consideration of antiquaries.

The earliest description of this island known to me is by Sir James Ware, although his reference to "the History of Jorval, Henry Knighton, and others," points to still earlier investigators. Sir James Ware calls Station Island "The Island of St. Patrick's Purgatory," and he gives a map ("*Insulæ Purgatorii S. Patricii Descriptio*") showing its church and seven minor buildings, as well as the stone circles—six in number—and the "Purgatory," which appears to have been the *raison d'être* of all the other structures. With regard to the stone circles in his map, Ware remarks:—"It is to be noted that the circles there mention'd, commonly call'd Beds [*Lecti vel Circuli*], inclos'd with stone-walls scarce three foot high, were the places where pilgrims perform'd their penance." And then he goes on to say:—"As to the Cave itself [*i.e.* the "Purgatory," or the entrance to Purgatory], it was built of freestone, and cover'd with broad flags, and green turf laid over them. The door being shut, there is no light but what enters at a little window in the corner. It is in length within the walls 16 foot and a half, and in breadth 2 and an inch. And as the Cave is small, so likewise is the Island; which is scarce three-quarters of an Irish Acre."

Ware's account of this islet, and its cave, is introduced in connexion with the "Priory in the Island of St. Dabeoc, or Avog, in Lough Derg," with regard to which Priory he says:—"The Prior of the place was heretofore called the Prior of St. Patrick's Purgatory; but the Cave itself, that bears the name of *St. Patrick's Purgatory*, the finding whereof is by some ascrib'd to Patrick the Abbot, who flourish'd in the year 850, by others to St. Patrick, is situate in another island of the same Lough, where usually some canon of the Priory of St. Duobec [*sic*] resided, for the service of the church and pilgrims. Of this Cave strange and incredible things are related. It was demolish'd, as a fictitious thing, on St. Patrick's Day, in the year 1497, by authority of Pope Alexander VI., by the Guardian of the House of Minorits of Donegall and others, says the author of the *Ulster Annals*, who then lived. Yet it was afterwards restored, and frequently visited by pilgrims. Some ridiculously imagine that Ulysses first made this Den, when he discours'd the Shades below."

With regard to the *Caverna Purgatorii* in Ware's map, it may be observed that if it was drawn by Sir James Ware, or, in his day, from the actual structure, then it represents what was, at that time, a restored or even a wholly new building, and not the "cave" that was demolished in 1497, "as a fictitious thing," by the authority of Pope Alexander VI. Perhaps Ware's picture is only drawn from a verbal

description; if so, I should be inclined to suspect that the structure was really a souterrain—in its earliest form, at any rate. The reference to Ulysses and the Shades below, the terms “den,” “cave,” and “caverna,” applied to it, its dimensions and the character of its roofing, all seem to point to its having been one of those artificial underground “caves” so common in Ireland. And if Ware’s measurements be correct ($16\frac{1}{2}$ feet long by 25 inches broad), it must have been one of the most restricted of buildings, whether subterranean or not. The picture shows what seems to be a little doorway at the hither end. Possibly it is meant for the “little window in the corner.” If a doorway, it would certainly be the tiniest of doorways, since it only occupies *a part* of a space about 2 feet square.

The statement that the “Purgatory” was destroyed by the ecclesiastical authorities in 1497 “as a fictitious thing,” seems to indicate that it was regarded by them as an inheritance from paganism under a Christian name; and this assumption is rather strengthened than weakened by the fact that the place continued to be held in great reverence during many subsequent generations. There are numberless instances throughout Europe of the almost invincible persistence of pagan ideas and customs, although under modern names. But no doubt many members of this Society will be able to throw light both upon the present condition and the past history of “St. Patrick’s Purgatory.”—
DAVID MAC RITCHIE, *Fellow*.

Inis Clotherann (TEAMPUL MOR).—On reading Mr. Bigger’s interesting Paper on Inis Clotherann, which appeared in the *Journal* of our Society for the first quarter of the present year, I was a good deal puzzled by what appears to me to be a discrepancy between the description of the east end of Teampul Mor and the accompanying illustration. The description says:—“The two graceful lancet lights in the east end are long, narrow, and well recessed, to all intents similar on the inside, but somewhat unlike outside, one being severely plain and the other elaborately moulded. The moulded light is much later than the original church, and its insertion has evidently been at the expense of what at one time must have been a beautiful double piscina with an octagonal column dividing it in the centre, the base of which alone remains, crushed over, as it were, by the intrusion of the window jambs.” From this it would appear that it was the jamb of the later, or moulded window, which interfered with the piscina; however, on looking at the illustration on page 73, I saw that the moulded window was to the north of the plain one, whereas the piscina was to the south side of the latter and of the altar. I at first thought that possibly the illustration of the outside of the windows might have got reversed, either in the original printing of the photograph or in the reproduction, but,

on a closer examination, I found that this could not have been the case, as the shadow of the man thrown on the wall showed that he must have been standing to the north of the windows, the photograph having been taken in the forenoon, which proved that the south, or plain window, was the one which interfered with the original double piscina.

With respect to the lean-to roof of the cloister, in the Franciscan Friary at Adare, the cloister had such a roof, and that, undoubtedly, dates from the latter half of the fifteenth century. I think it extremely probable, in fact almost certain, that at about that time this old church came into the hands of one of the reformed orders of preaching friars, as happened, in such numerous instances, in all parts of Ireland, and that they re-edified it, and added the conventual buildings for their accommodation.

With respect to the local tradition of the vaulted sacristy having been a penitential prison, such traditions are very common. The circular columbarium at the Trinitarian Priory at Adare is locally believed to have been one; and so is a similar columbarium at Monaster-na-Cealagh near Sanagolden, in which latter a wicked abbess is popularly said to have been confined for life.

TEAMPUL CLOGAS.—The stairs in the north wall of this church evidently gave access to a croft in the west end, which served as a dwelling-place for the officiating priest, and from which access was gained to the tower. Such crofts were common in old churches, and seem to have been in use for a long time, and to have existed in churches of very different dates. The corbels on which the beams which supported the floor rested are generally to be seen *in situ*; I cannot, however, recall an instance of access being gained to one by stairs in the wall; such stairs, however, often lead to rood lofts similarly supported on corbels.

It would be very desirable that an examination should be made by an expert, not only in architecture but also in masonry, of the junction and general building of the west gable of the church and of the tower. It is quite possible that the west gable, or that part of it immediately connected with the tower, may have belonged to an older church, and the stairs and other parts now existing may have been a later rebuilding. It would be satisfactory if the relative ages of the tower and west gable of the church could be decided on good authority: with all respect for Mr. Bigger, I hardly think it can be settled offhand by his *ipse dixit*, especially as he does not seem to have had much time for examining the building thoroughly; and whatever may be said of O'Donovan, I do not think that the authority of Petrie, as given in his "Round Towers," can be set aside without good reason given.—GEORGE J. HEWSON, M.A., *Fellow*.

Fassaroe Cross,¹ near Bray.—In the *Irish Times* of a recent date, Mr. Robert White draws attention to a cross, which stands not far from the main road from Bray to Enniskerry, near the gateway of Fassaroe, the residence of Mr. Richard M. Barrington, LL.B., in the laneway leading from that place to the back entrance to Vallambrosa. Mr. White says its site is not indicated on the present 6-inch Ordnance Map, but it will be found marked on one issued in 1840. The circle of the cross



FASSAROE CROSS, NEAR BRAY.

(Drawn by Mr. E. Crofton Rotherham.)

measures 24 inches in diameter. It rests on a shaft measuring 32 inches in height, 10 inches in breadth, and 6 inches in thickness. As Mr. White mentions, there is a figure of our Saviour rudely carved upon it, and on one side there is a small projection, and also two projections upon the back. The cross is of granite, and roughly chiselled. Mr. White suggests that it is contemporaneous with the "Druid's Chair" at Killiney, which Mr. Wakeman has described as "a modern antique,"

¹ The illustration of Fassaroe Cross is reproduced from a pencil sketch made some years ago by Mr. E. Crofton Rotherham.

but I think we should be safer in considering it as contemporaneous with the crosses at Tully, near Cabinteely, illustrated at p. 184. Near the cross there lies, on the ground, a small stone font or basin for holy water. I understand the cross was removed a few years ago, by a farmer to his house, but was re-erected at the instance of Mr. Barrington, as near as possible to its original site. No remains of any building are now to be seen near it; but one of our members, Mrs. Alfred Hamilton, tells me that some years ago she traced what she thought were the remains of a church in an adjoining field.—F. ELINGTON BALL, *Fellow*.

Record of the Dublin Gild of Merchants.—In a footnote to my paper on the *Records of the Dublin Gild of Merchants*, which appeared in the last number of the *Journal*, it is stated that the original grant of arms to the saddlers' corporation is in possession of John Fox Goodman, Esq. This is not so, the document in Mr. Goodman's hands being a grant of arms to the merchants' gild.—H. F. BERRY, *Fellow*.

The Lancashire and Cheshire Antiquarian Society (Tour in Ireland).—On Saturday, June 2nd, the members of the Lancashire and Cheshire Antiquarian Society, on a tour in Ireland, under the leadership of Mr. F. Scott, Manchester, spent a pleasant time in visiting the many places of interest in the city, the programme of which had been arranged by Mr. Robert Cochrane, M.R.I.A., superintendent of national monuments. The party, which comprised twenty-two ladies and gentlemen, first visited Christ Church Cathedral, where they were received by the Dean and Sir Thomas Drew, cathedral architect, and conducted over the building, the history and architecture of which were described by Sir Thomas Drew. The ancient manuscripts and church plate were also exhibited. Subsequently the party were conducted to the remains of the old city walls. St. Patrick's Cathedral and Marsh's Library were next visited, and later on the party proceeded to Trinity College, where they were received by Professor E. Perceval Wright, M.D., President of the Royal Society of Antiquaries of Ireland, and introduced to the librarian, by whose courtesy the Book of Kells, and other illuminated manuscripts, were shown in the library. The Royal Irish Academy was subsequently visited, as well as the Science and Art Museum, where the fine collection of Irish antiquities was seen. The party proceeded to Galway, for Connemara, where they remained for a few days visiting the ruins around Lough Corrib, Aran Islands, and Carna.—*Daily Express*.

Galway Archæological and Historical Society.—This Society has been formed for the study of local antiquities and history.

A preliminary meeting was held at the Railway Hotel, Galway, on Tuesday, the 20th March, 1900.

The Hon. Robert E. Dillon was elected President of the Society for the period ending December 31st, 1901.

The Most Rev. Dr. Healy was elected Vice-President for a like period.

Messrs. Richard J. Kelly and W. F. Trench were appointed Hon. Secretaries, and Mr. T. Dillon Lawson, Bank of Ireland, Hon. Treasurer.

The Rules of the Society, as adopted at the Meeting, are annexed. Ladies and gentlemen who wish to join should communicate with one of the Honorary Secretaries.

The first regular meeting of the Society will be held in Galway at the July Assizes, 1900.

Members' Subscriptions for the present year should be made payable to Mr. T. Dillon Lawson, Bank of Ireland, Galway.

The Rules adopted were:—

I. That this Society be called "The Galway Archæological and Historical Society."

II. That the purposes of the Society be the study and investigation of the history, antiquities and folklore of the county and town of Galway and their surroundings.

III. That the Society consist of a President, Vice-Presidents, Council, Hon. Treasurer, two Hon. Secretaries, Executive Committee, Literary and Publication Committee and Members. That ladies be eligible for election.

IV. That the names of ladies and gentlemen desiring to become Members of the Society shall be submitted, together with the names of their Proposers and Seconders to the Executive Committee, and if approved of by them shall then be elected.

V. That the business of the Society be managed and controlled by the President, Vice-President, Executive Committee, Hon. Treasurer and Hon. Secretaries. That for ordinary business three shall form a quorum.

VI. That Members pay an annual subscription of ten shillings (due on 1st January), and that one payment of £5 shall constitute a life membership.

VII. That a Journal containing the Society's transactions with other matter of interest, and local notes and queries, subject to approval, shall be issued periodically.

VIII. That the meetings of the year be fixed by the Executive Committee, due notice of the dates of the meetings to be given to members.

IX. That members be at liberty to introduce visitors at the meetings of the Society.

X. That no member shall receive the *Journal*, or remain on the roll of members, who has not paid his subscription for the year.

Congress of Archæological Societies in union with the Society of Antiquaries (Committee on the Preservation of Local Records).—The following are the replies to No. 2 Schedule presented to the Secretary of the Local Records Committee. The full text of the letter and Schedules is published in the *Journal* for the year 1899, pp. 424, 425.

1. Is it desirable to establish throughout the country local offices, under public control, for the preservation, arrangement, and study of documents relating to the history and administration of the district?

Yes. Provided always that such offices contain sufficient accommodation, with fire and damp proof chambers, suitable for the custody of records, and that the buildings are subject to the supervision and approval of a competent Government authority.

Provision should also be made in such offices for the accommodation of all such documents now in the Public Record Office as in the opinion of Her Majesty's Public Record Office ought to be preserved in the localities to which they refer.

It appears also most desirable to do something to remedy the present chaotic system of storing local records, which tends so much to discourage research, and which should be replaced by a policy of local concentration.

Whenever a change is made, it is very desirable to deal systematically with the custody of wills throughout the country, as the present repositories are often in an unsatisfactory condition.

2. If so, what local centres should be chosen, and what authorities, local or central, should be entrusted with the duty of supervision?

The Congress considers that the foundation and support of offices could best be entrusted to the County Councils, and has reason to believe that in the majority of cases these bodies will be ready to undertake this.

The work might be entrusted to a Standing Joint Record Committee of Quarter Sessions, the County Council, the Municipal and other authorities, under the Presidency of the *Custos Rotulorum*.

Should the carrying out of the Land Transfer Act be entrusted to the County Councils, the creation of Record Offices will be necessary, and can well be combined with those now suggested for General Purposes.

The great and striking growth of county feeling inclines the Society to the hope that offices may be founded and maintained in each county; but the Society would prefer thoroughly well organized offices in provincial centres to county offices imperfectly equipped and conducted.

To render possible the formation of such provincial centres, power should be given to counties and county boroughs to combine as may be desirable to form offices in central positions common to two or more counties.

County, diocesan, or large and important cities and towns appear to be suitable centres, special regard being paid to general accessibility. The exact determination of localities must, however, be left to the bodies undertaking the work.

It is essential that all offices and custodians shall be subject to the general supervision of Her Majesty's Public Record Office, or of a Commission appointed for the purpose (see further remarks under heading No. 7).

3. What documents relating to local administration should be continuously preserved?

All documents up to the commencement of the present reign may well be kept for the present. The selection of current records for preservation must be left to the consideration of the responsible body.

4. What inducements can be offered to owners of documents of antiquarian value, whether general, ecclesiastical, local, or personal in their character, to place them in public custody?

The safe custody of their records, and convenience of access, both of which would be greater than can be obtained from private custody, or any but the most perfectly fitted muniment rooms. Bishops and other custodians of ecclesiastical records might in many cases be glad to deposit their records in safe and skilled custody, such as is proposed. It might be easily arranged that such collections should be kept distinct, if preferred.

5. In what manner would it be expedient to deal with documents such as parish registers, diocesan registers, churchwardens' accounts, old terriers, old manorial rolls, records of manorial and local courts, old leases, old enclosure awards, maps, and others?

Power should be given to receive these on deposit as suggested above, or to receive them permanently where possible. Every inducement should be given to bring about the permanent deposit, but it will be more expedient for the present to dwell upon the power of withdrawal. Special encouragement should be given to the deposit of court rolls, as they are now ceasing to be of any practical value to their owners, and are therefore likely to be destroyed.

Parliamentary powers would have to be obtained for the deposit of parish registers; precedents are furnished by Scotch and Irish legislation. It is undesirable to invite the deposit of parish registers subsequent to 1837.

It is doubtless in connexion with the deposit of this class of record that the greatest difficulties will arise, and any scheme affecting them must be prepared with the sanction of, and after consultation with the ecclesiastical authorities.

The Congress feels that it would be most unwise to suggest a compulsory deposit of the older Parish Registers, but would be glad if such deposit could be made permissive. It is believed, that in such case, possible opposition would gradually die away, and the desired object be effected without friction.

The question of fees for searches in deposited Parish Registers, which is sure to arise, can be dealt with by keeping accounts of all certified extracts given from the Local Record Office, or by some system of composition.

The fees received in connexion with the ancient Registers are, however, trivial, and might be dealt with by some such arrangement as the fees for inspecting wills are now dealt with by the President of the Probate Division.

Other valuable parochial documents would probably be gladly handed over to the custody of the Record Offices, and the present is a particularly favourable time for obtaining possession of these. The Congress has too much reason to know the extreme danger in which such documents stand, owing to the absence of knowledge of their interest on the part of their present custodians, and the changes introduced by the Parish Councils Acts.

It is most desirable that steps should be taken to secure the deposit of the records of all public authorities and bodies that may become extinct.

6. How can local collections be best made available for the student?

Provision should be made for calendaring all documents deposited; this would be part of the work of the custodian. It is important that all calendars be constructed on a uniform system. Access and facilities for study should be given to students under careful regulation, and the offices should contain provision for this purpose.

The officers should be entitled to charge reasonable fees, or to compound for these in cases of lengthened research, or to remit them in cases of literary research in accordance with the practice of the Probate Registry.

The offices should also be entitled to supply copies of documents at reasonable charges, as is done at H.M. Public Record Office; such copies should be made evidence in Courts of Law as office copies.

7. What would be the best mode of securing the services of competent custodians?

The Congress desires to point out that it will be of the utmost importance that none but properly qualified custodians should be appointed. Certificates of competency should be required from some public body, such as, for instance, H.M. Public Record Office, the British Museum, or some one of the Universities.

The Universities of Oxford and Cambridge, University College, Liverpool, and the London School of Economics already give instruction in Palæography and Diplomatics, and should the demand arise, other educational centres will no doubt do the same. The preparation of calendars of the contents of the offices and the making of copies will be part of the work of the custodian, and a sound knowledge of Palæography is therefore essential.

8. To what extent, if any, could local libraries, under public control or managed by trustworthy local bodies, be made useful for the purposes of custody?

It is most undesirable that there should be any connexion with Public Libraries. Their scope is different, and the Libraries have rarely fire-proof accommodation suitable for the custody of Records. The regulations governing the use of Records must necessarily be very different from those for the use of books, and the most competent of Librarians may not necessarily possess the qualification of a custodian of Records.—STANLEY LEIGHTON (*in the Chair*). RALPH NEVILL, *Hon. Sec.* March 28th, 1900.

The Royal Archæological Institute of Great Britain and Ireland—
(President of the Meetings—THE RIGHT HON. THE EARL OF ROSSE).
Proceedings :—

Wednesday, July 18th.—Reception and Presidential Address in the Mansion House. Luncheon. Trinity College, the buildings and MSS. in the Library, among which is the Book of Kells. St. Patrick's Cathedral. The Castle. Section Meeting in the evening.

Thursday, July 19th.—Drive to Swords. The Round Tower and Archbishop's Palace. Drive to Malahide. Luncheon. Malahide Abbey and Castle. Drive to St. Douglough's. The Church, a two-storied building with a stone roof. St. Douglough's Well. Drive back to Dublin. Conversazione in the New Museum in Kildare-street, under the auspices of the Royal Irish Academy and the Royal Society of Antiquaries of Ireland.

Friday, July 20th.—By rail to Trim. The Church, Castle, and Yellow Steeple. The Abbey of St. Peter and St. Paul, Newtown Trim. Luncheon. Drive to the Hill of Tara. Drive to Kilmessan Station, and by rail to Dublin. Section Meeting in the evening, and Reception by the Lord Mayor in the Mansion House.

Saturday, July 21st.—Annual Business Meeting. Christ Church Cathedral. Luncheon. Further perambulation of Dublin, including visits to Kilmainham Hospital, the Four Courts, the Custom House, &c.

Monday, July 23rd.—By rail to Kells. Drive to St. Kieran's (Cairan).

The Holy Well, and Termon Crosses. Luncheon. Kells, the crosses and St. Columba's House. By rail to Dublin. Section Meeting in the evening.

Tuesday, July 24th.—By rail to Drogheda. Drive to Monasterboice. The Round Tower, ruined churches, and crosses, some of the finest in Ireland. Drive to Mellifont Abbey. Luncheon. Drive to Dowth. The Chambered Tumulus. Drive to Drogheda. By rail to Dublin. Concluding Meeting in the evening.

Wednesday, July 25th.—By rail to Rathdrum. Drive to Glendalough. Luncheon. The Cathedral, and ruined churches. St. Kevin's Kitchen. Drive to Rathdrum. By rail to Dublin.

By permission of the Royal Irish Academy, the Sectional Meetings were held in the rooms of the Academy.

Tara.—The excavations on the Hill of Tara were resumed some time ago, and have now extended over nearly the whole of the Rath of the Synods. As each part was excavated it was filled up again, and as no competent overseer was present during the operations, it is impossible to report any results. It would appear, however, that there are two circular trenches cut in the rock: the inner one about 8 feet wide, and the outer one 18 feet wide. The only "find" was a collection of fifteen Roman coins of small value, all belonging to the reign of Constantine the Great. They were discovered about 18 inches below the surface of the ground, and immediately over the wide trench mentioned above. As so many Roman coins have been found in Ireland, the only interest attaching to these arises from the locality. It is interesting also to note that from the position in which they were discovered, it would seem that the trench had been filled up and the surface grass grown at the time when they were lost. This would agree with the old traditions that Tara had fallen into decay in the time of King Cormac Mac Art, and that most of the buildings there were erected by that monarch.—JOHN HEALY, LL.D.

Crucifix found at Trim.—A small bronze crucifix was found at Trim some weeks ago. It is said to have been found on the site of what is known as the Greek Church, and is now in the possession of Mr. Latimer, of Trim. It is probably of the fifteenth or sixteenth century. I hope to send a fuller description, with photograph, later on.—JOHN HEALY, LL.D.

A County Kilkenny Centenarian.—At Gowran, county Kilkenny, there resides an old man, Michael Melia, who is in his 104th year, having been born Michaelmas Day, 1796, at Talbot Hill, Gowran. He was twice married, his present wife, who is aged 86, being the

widow of an army pensioner of the 63rd Regiment. Michael Melia left Gowran as a young man, and lived for many years at Tollougher, near New Ross. He married there, and reared his family. His sons worked with him at the Public Works, 1846-1847, in that parish. When the Royal Society of Antiquaries of Ireland met at Gowran in October, 1899, Mrs. Shackleton, of Lucan, took a photograph of him, and, later on, he was again photographed by the Rev. P. S. Weldon, who took a larger one, bringing in his wife and donkey-cart. The two photographs were sent to the Private Secretary of Her Majesty the Queen, with the request that he would kindly place them before Her Majesty. Upon his doing so, the Queen was very pleased with them, expressed her wish of keeping both, and sent a donation of £3 to be given to Mr. Melia. It is needless to say the joy it was to him at Christmas time. This history has been authenticated by the parish priest.¹—MARION HARMAN.

¹ A reference to the census for the year 1821 shows the following entry for the parish of Gowran, county Kilkenny, townland of Gowran, and subdivision of Talbottshill:—

John Millea, aged 60,	.	.	.	.	.	farmer.
Mary „ „ 60,	.	.	.	.	.	wife.
Michael „ „ 23,	.	.	.	.	.	son.

These names correspond with the parents of Michael Melia, and there is but little doubt that *he* is the person above described.—Ed.

Proceedings.

A GENERAL MEETING of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 1st May, 1900, at 8 o'clock, p.m.;

PROFESSOR E. PERCEVAL WRIGHT, M.D., M.A., *President*, in the Chair.

The following were present at the Meeting, or joined in the Excursion on the following day :—

Vice-Presidents.—Thomas Drew, R.H.A.; the Rev. Canon J. F. M. French, M.R.I.A.; Richard Langishe, J.P., F.R.I.A.I.

Hon. General Secretary.—Robert Cochrane, F.S.A.

Hon. Treasurer.—William C. Stubbs, M.A.

Fellows.—F. Elrington Ball, M.R.I.A.; Henry F. Berry, M.A.; George D. Burchaell, M.A., M.R.I.A.; John Cooke, M.A.; George A. P. Kelly, M.A.; R. S. Longworth-Dames, J.P., M.R.I.A.; Thomas J. Mellon; W. R. J. Molloy, M.R.I.A., J.P.; J. J. Perceval, J.P.; the Rev. Canon Stoney, M.A., D.D.; Sir Henry Thynne, C.B., LL.D.; Robert Lloyd Woolcombe, LL.D.

Members.—C. F. Allen; Miss Badham; W. F. Bailey, M.A.; Robert Bestick; John H. Black; J. B. Cassin-Bray; P. J. Bermingham; Miss Brown; James Caffrey; John Carolan, J.P.; Miss J. Clark; W. P. Chapman; H. A. Cosgrave; Col. W. C. Dickenson; Michael Dunn; George Duncan; William Faren; the Rev. Canon Fisher; S. A. O. Fitzpatrick; Mrs. Greene; Thomas Greene, LL.B., J.P.; Mrs. Thomas Greene; the Rev. Canon Hemphill, D.D., M.R.I.A.; Mrs. Holmes; the Rev. F. C. Hayes, M.A.; the Rev. Canon Healy, LL.D.; Bryan Hennessy; Miss Hynes; George Kiernan; Thomas Kiernan; R. J. Kelly; Thomas J. Kelly; Mrs. Long; the Rev. Dr. Lucas; Miss M. Macken; Mrs. M'Donnell; Geo. E. Matthews; Rev. J. R. Meara; Francis M'Bride; the Rev. J. M'Inerney, P.P.; John P. M'Knight; the Bishop of Meath; Joseph H. Moore, M.A.; the Rev. Dr. Moffett; A. M'Carthy; the Rev. David Mullan; Mrs. Murtagh; the Rev. T. A. O'Morchoe, M.A.; Thomas Patterson; Miss A. Peter; Geo. Peyton, LL.D.; Hugh Pollock; Thomas Plunkett, M.R.I.A.; J. J. Purcell; Miss E. M. Pim; Mrs. Shackleton; Geo. W. Shackleton; His Honor Judge Shaw; Mrs. Sheridan; William Stirling, C.E.; Dr. Truell, J.P., D.L.; Frank Warnock; the Rev. Dr. White, M.R.I.A.; R. Blair White; W. J. Grove White, LL.B., &c.

The following were elected :—

MEMBERS.

Browne, Charles, M.R.I.A., M.D., 66, Harcourt-street, Dublin: proposed by Thomas J. Westropp, *Fellow*.

Dunne, Rev. J., c.c., The Presbytery, Rathmines: proposed by Patrick J. O'Reilly, *Fellow*.

Gore, Mrs., Derrymore, O'Callaghan's Mills, Co. Clare: proposed by Thomas J. Westropp, *Fellow*.

Joly, Miss Anna M., 5, Upper Ely-place, Dublin: proposed by William C. Stubbs, *Fellow*.

Lambert, Bertrand T., Powerstown House, Goresbridge, Co. Kilkenny: proposed by the Rev. R. A. Burnett.

Librarian, Marsh's Library, St. Patrick's, Dublin: proposed by the Rev. Dr. Newport White.

Maxwell, Joseph A., 63, Upper Sackville-street, Dublin: proposed by the Rev. David Mullan.

Peyton, George, LL.D., 4, Prince Arthur-terrace, Leinster-square, Rathmines: proposed by John Moran, LL.D., *Fellow*.

Pim, Miss E. M., Newtown Park, Waterford: proposed by M. J. Hurley, *Fellow*.

Roberts, Rev. William Ralph Westropp, F.T.C.D., Clonlea, Dundrum: proposed by Thomas J. Westropp, *Fellow*.

Wood, Herbert, Public Record Office, Four Courts, Dublin: proposed by James Mills, M.R.I.A., *Fellow*.

The Treasurer's Statement of the Accounts for the year 1899 were adopted (see page 180).

The following Papers were read and referred to the Council for publication:—

“A Corner in the Donegal Highlands,” by the Ven. R. Æ. Baillie, M.A., *Archdeacon of Raphoe*. (Read by Mr. Richard Langrishe.)

“St. Malachy of Armagh.” Communicated by Miss E. M. Beeby. (Read by Mr. F. Elrington Ball.)

The Rev. Canon Healy, LL.D., exhibited some Roman coins found about 15 inches under the surface of the ground, at the recent excavations, on the Hill of Tara (see page 175).

The Meeting then adjourned.

ACCOUNT OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND FOR THE YEAR 1899.

CHARGE.		DISCHARGE.	
1899.	1899.		
Jan. 1.	Dec. 31.		
To Balance from 1898.		By Messrs. Ponsonby & Weldrick's Account for Printing and Binding Four Quarterly Parts of the <i>Journal</i> in 1899,	£ s. d.
" Subscriptions for 1899—Fellows, Members,	132 0 0	Do. Miscellaneous Printing Account,	344 19 5
" " " " " "	445 14 0	Do. Antiquarian Hand-book and Guide-book Account,	50 8 6
" Entrance Fees for 1899—Fellows, Members,	12 10 0	Extra Publication Account (<i>Gormanston Register</i>),	34 14 7
" " " " " "	28 10 0	Illustrations for Quarterly <i>Journal</i> ,	41 15 6
" Life Compositions—Fellows, Members,	23 0 0	Stationery Account,	59 6 5
" " " " " "	5 0 0	Postage and Incidental Expenses Account,	13 1 7
" Sale of Publications,	26 11 8	Rents—Kilkenny, £20; No. 7, St. Stephen's-green, £17 10s.; No. 6, St. Stephen's-green, £63 15s.; and Insurances, £11 15s. 6d.,	31 18 6
" Interest on $\frac{2}{3}$ per Cent. Consols, Current Bank Account,	3 10 5	Salary of Assistant-Secretary and Treasurer,	102 6 6
" Donations to General Funds,	1 3 0	Do. Clerk,	75 0 0
" Donation of Viscount Gormanston towards transcribing and translating <i>The Gormanston Register</i> (Second Instalment),	33 6 8	Subscription to "Henry Bradshaw Society" for 1899,	25 0 0
" Balance to Credit on Tallight Excursion Account,		Furniture and Fittings Account,	1 1 0
" Letting of Hall, 6, St. Stephen's-green,		Messrs. Galway & Co. for Bookbinding,	40 0 3
" Arrears paid in 1899:—		Tea at Evening Meetings,	5 1 8
Subscriptions—Fellows, Members,	11 0 0	Lantern for Slides at Evening Meetings,	17 5 1
" " " "	49 12 0	Photographic Account,	9 11 4
Entrance Fee—Fellow,	2 0 0	Salaries paid Caretakers,	3 1 0
Payments in Advance made in 1899:—		Cost of removal of Stock, &c., from Kilkenny, from No. 6, St. Stephen's-green,	21 2 6
Subscriptions—Fellows, Members,	5 0 0	Law Costs,	14 19 7
" " " "	27 6 0	Gas and Electric Light,	7 8 7
Entrance Fee—Fellows, Members,	3 0 0	Balance,	10 10 0
" " " "	11 0 0		8 4 1
Total,	£928 12 3	Total,	£928 12 3

(Signed) { F. ELKINGTON BALL, HON. TREASURER.
G. D. BURICHAELL, ASSISTANT TREASURER.

We have examined this Account, with the Vouchers and Books, and find it correct, there being in the Provincial Bank the sum of £11 16s. 2d. to the Credit of the Society on 31st of December, 1899. The Capital Account amounts to £1000, invested in 24 Consols in the names of the Trustees.

(Signed) JOHN COOKE.
SAMUEL A. O. FITZPATRICK, } Auditors.

EXCURSION, WEDNESDAY, MAY 2, 1900.

ON Wednesday morning, at 9.30, 2nd May, the party started in brakes from the Society Rooms, for an excursion to Tully, old Church and Crosses, Rathmichael Church, Round Tower and Cashel, arriving at Enniskerry, at 1.30, for lunch at the Hotel; afterwards Kilternan Church and Cromlech were visited on the return journey; Kilgobbin Church and Cross, and Dundrum Castle. The party enjoyed a pleasant day, and returned to St. Stephen's-green, at 6.30 p.m.

The following Descriptive Guide to the places visited was prepared by Mr. F. E. Ball, *Fellow* :—

TULLY, RATHMICHAEL, KILTERNAN, AND OTHER PLACES
IN SOUTH COUNTY DUBLIN.

THE objects of interest in the neighbourhood of Dublin which the Society visited on its Spring Excursion, carry us back to times when the country, even immediately round the capital, was little cultivated and thinly populated. The cromlech, which was inspected, dates from the pagan age, when forest growth alone relieved a dreary waste of bogs and stony pasture, and some clusters of mud huts, surrounded by earth banks and prickly hedges, were the only dwellings. The ruined churches show by their diminutive size how few were the inhabitants at the early Christian period in which they were erected; and the castles, characteristic specimens of those built by "the hardy warders of the Pale," indicate what small and scattered habitations sufficed to accommodate the English settlers.

To reach the church of Tully, the first stopping place, the road from Dublin to Blackrock is followed. Leaving St. Stephen's-green, which the antiquary will try to picture as it is seen in Malton's print, with a gay crowd on "the beau's walk," and passing Fitzwilliam-street, the site of Gallow's Hill, where men were formerly hung by the score and women

not infrequently burned, the Grand Canal is reached. Having crossed its placid waters by Macartney-bridge, little known by this name, but so called after a director of the Canal Company at the time of its construction, the site of Baggotrath Castle, on the slope of the hill on the left-hand side, is observed. Built by the Bagots, the first Anglo-Norman owners of the soil, the castle became one of the residences of their successors, the Fitzwilliams, the ancestors of the Earl of Pembroke. In it one of the first Chief Barons of the Irish Exchequer met a tragic end, and round it the last struggle between the Royalist and Parliament forces took place. Such remains of the castle, as the Parliament allowed to stand, disappeared at the beginning of the present century, but a representation of it appears in Grose's "Antiquities of Ireland."

The river Dodder and Ball's-bridge next meet the view. The origin of the latter name deserves inquiry, for though apparently but dating from about 1750, when a bridge at this point first saved a long detour to more ancient ones at Clonskeagh and Ringsend, its origin is now not known. The Rock-road, the Slighe Cualann or broad road of the Cualanni, is then followed. On the right formerly stood the castle of Simonscourt or Smothescourt, so called from a tenant of the church of the Holy Trinity, commonly called Christ Church, to which these lands belonged. On the left, where Sandymount now stands, lay the brickfields of Viscount Fitzwilliam of Merrion—"Lord Merrion's brickfields" as they were called—which supplied the bricks to build the houses in Merrion-square and the adjoining streets, on what was then Lord Fitzwilliam's, and is now Lord Pembroke's estate. At Merrion the site, now occupied by the Asylum for the Blind, of the ancestral home of the Fitzwilliams, is passed. This castle, which was large and strongly fortified, was vacated by the family at the beginning of the eighteenth century for the modern house built by the Viscount of that time at Mount Merrion.

Boosterstown, or Ballybothair, the town of the road, next appears. It contained another castle belonging to the Fitzwilliams, where dwelt, in the reign of Charles I., Mr. Justice Ryves, whose deathbed speech still remains as a curious example of the manners of his time. Then, on the right, Willow Park, the seat at the time of the Union of Lord Carleton, the Chief Justice of the Common Pleas, is passed. On the left, Lisaniskea, the home in the eighteenth century of the foundress of the Magdalen Asylum, Lady Arabella Denny, is seen. Next to it stood, where now lies the People's Park, the villa of Lord Lisle. Then passing, on the right, Frescati, the favourite residence of Lord Edward Fitz Gerald, Blackrock is reached. This place, from about the middle of the eighteenth century, when it superseded the more ancient little town of Newtown, which lay where Seapoint now stands, until it was in its turn superseded by Kingstown, was the favourite resort of Dublin citizens,

and thither used to roll in summer a continuous stream of low-backed cars laden with pleasure parties.

Leaving Blackrock by Newtown-avenue, on the right, Maretimo, built by the first Lord Cloncurry, and still occupied by the Lawless family, is seen. Next to it is Blackrock House, formerly the home of the Lee family, which afforded a temporary residence in the eighteenth century for more than one viceroy, and for Lord Clare while he held the great seal. Further on is Temple-hill, formerly called Neptune. It was occupied in the eighteenth century by John Dennis, Baron Tracton, Chief Baron of the Exchequer, and John Scott, first Earl of Clonmell, Chief Justice of the King's Bench; and there Mr. Fitzpatrick's hero, Magee, wrought summary vengeance on his judicial persecutor by organising a pig chase through the well-kept grounds. Passing by Rockfield, the country residence of that *bon vivant*, Lord Townshend, while Lord Lieutenant, and of the famous Sir Boyle Roche, the mail coach road is followed. It was made but a hundred years ago, and passes through what was once the home farm of the Priory of the Holy Trinity—a farm which has been commemorated for all time in the account roll of the Priory, edited by the present Deputy Keeper of the Records. Dean's Grange was the site of another castle. Close by lie the ruins of the ancient church of Kill of the Grange, which was a mother church, having the churches of Dalkey, Killiney, Tully, Stillorgan, and Monkstown appended to it.¹ Then passing on to the village of Cabinteely (whence comes this name), the traveller turns off the main road to the right, and in a few moments reaches

THE CHURCH OF TULLY.

A legendary story, which recounts how food was miraculously provided for eight chorepiscopi, who came from Tolach na n-Escop, the hill of the bishops, as Tully was anciently called, to see St. Bridget in the county Kildare, indicates the antiquity of this place as the site of a church, and points to the possible existence there of an early Celtic monastery. The church has been said to be of Danish origin, and its erection has been ascribed to St. Tullock or Olave,² but Dr. Todd in a learned note in "The Obits and Martyrology of Christ Church," has shown that this statement is absolutely baseless. As a matter of fact the church was dedicated to St. Bridget, and some connexion very possibly exist between its dedication to that saint and the pilgrimage of the holy men of Tully to her home. Tully was one of the churches granted, after the Norman Conquest, to the Priory of the Holy Trinity,

¹ See for authorities for the foregoing paragraphs, Papers by F. E. Ball, on "The Antiquities from Blackrock to Dublin," and "Some Residents of Monkstown in the Eighteenth Century."

² See O'Hanlon's "Lives of the Irish Saints," vol. ii., p. 144, and vol. vii., p. 494.

and, as has been mentioned, was an appendant of Kill of the Grange. In the time of the Priory this church was a centre of much religious activity, and was served by a resident chaplain. After the suppression of the monasteries and establishment of the reformed religion it was little, if ever, used. At the beginning of the seventeenth century there was not a single person in the parish who attended Divine service in it, and probably it was not repaired after it had been damaged by storms which unroofed at that time many of the neighbouring churches.¹ On all sides it was then surrounded by those who still professed the ancient faith, and in the Walsh's castle at Carrickmines no less than two priests found a home, and Mass was regularly celebrated.

The remains of the church which still exist are those of the chancel. Mr. Wakeman, in his paper on "The Primitive Churches in the Co. Dublin,"² says that the ruins exhibit a finely-formed choir arch, and that the windows which are round-headed and spacious, are probably twelfth or thirteenth century. He thinks that the chancel was built as an addition to a primitive nave, all trace of which has disappeared. In the churchyard there has been found one of those remarkable stones, with inscribed concentric circles—the origin of which forms the subject of one of the late Bishop of Limerick's contributions to the "Transactions of the Royal Irish Academy."³ He is of opinion that they are sepulchral stones of the early Christian period, and suggests that the concentric markings were intended to represent the circular buildings, in which those, to whom the stones were erected, had dwelt. Mr. Parkinson subsequently read a paper before the Academy⁴ in which he described the stone at Tully. He says that there are on it three groups of well-defined rings differing in their diameter; the top group consists of two rings, and the lower groups of three rings each. The groups are connected with each other, and with both ends of the stone, by straight lines which are hardly discernible. Dr. Purefoy Colles, who contributed a paper on these stones to the *Journal*,⁵ in which he particularly refers to this stone at Tully, says that a small angular projection at each side gives it a faint resemblance to a cross. This peculiarity was also noticed by Du Noyer, who has left a fine drawing of the stone in his collection of sketches, preserved in the Royal Irish Academy.⁶ He thought the stone was of pagan origin, and was afterwards converted to Christian uses. Dr. Purefoy Colles also draws attention to another stone in Tully churchyard, bearing a rudely carved cross, surrounded by a circle, which, he says, is similar to one at Glendalough.

¹ See "Report of the Dublin Diocese in 1630," by Archbishop Bulkeley, printed in the *Irish Ecclesiastical Record*, vol. v., p. 145.

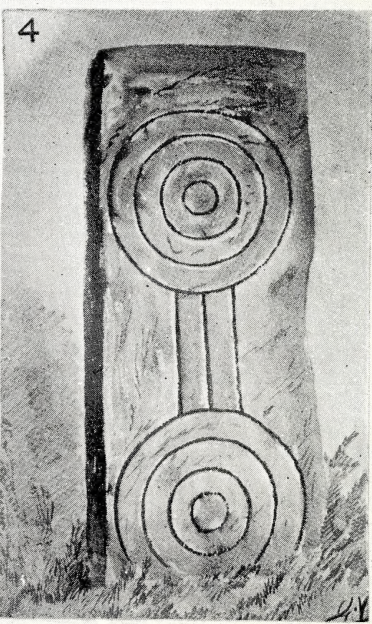
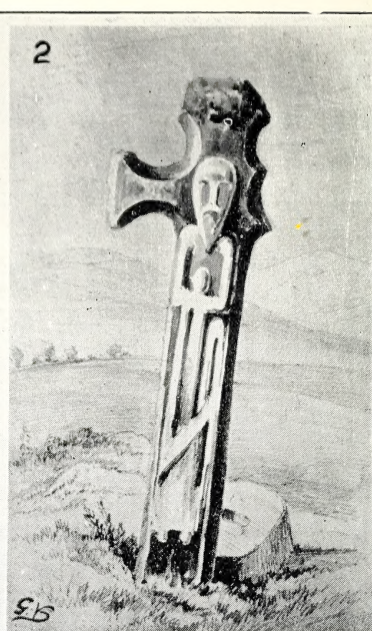
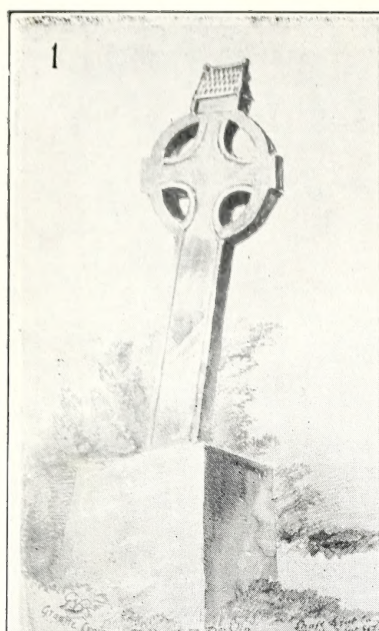
² *Journal* for 1891, pp. 697-702.

³ Vol. xxiv., Pt. II., p. 421.

⁴ "Proceedings of Royal Irish Academy," vol. x., p. 340.

⁵ For 1870-71, p. 209.

⁶ See description in "Proceedings," vol. viii., p. 61.



1. CROSS ON ROAD AT TULLY.
2. CROSS IN FIELD AT TULLY.
3. STONE WITH CONCENTRIC MARKINGS AT TULLY.
4. STONE WITH CONCENTRIC MARKINGS AT RATHMICHAEL.

(From Sketches by Mr. G. V. Du Noyer in the Royal Irish Academy.)

But the most interesting relics at Tully, and perhaps the most remarkable objects to be inspected on this occasion are the two great crosses. One stands on the road approaching the church, the other is in the field opposite to it. Du Noyer has made elaborate sketches of them, which are also preserved in the Irish Academy, and it may not be amiss to give his description of them at length.¹ Of the cross on the road, he says, "its type is that of a cross radiating from a circle, the arms being clearly defined by the stone having been widely pierced around them at their intersection. The lower arm is prolonged to form the shaft, and the whole rests on a large squared plinth. This cross is possibly eighth or ninth century." Of the one in the field he says, "its outline is copied from the modified Greek form, but the cross is decorated by a broad bead or simple moulding, which most probably passed quite around every portion of its edge. The field—to borrow an heraldic term—thus enclosed, is occupied by a carving in high relief of a full-length figure, apparently that of a female. The head of this effigy is bare, or at least all trace of any head covering is destroyed, if it was ever present. The figure is robed in a long inner garment, which reaches to the ankles, just allowing the ends of the feet to appear below it. The shoulders are covered by a short cape, which is apparently attached to a long cloak held up in front by both hands, the arms being bent across the chest in an easy attitude. It may be regarded as work of the ninth or tenth century."

Regaining the coach road, and proceeding towards Loughlinstown, the site of the great encampment of soldiers, formed a few years before the rebellion of 1798, is passed. Then descending the hill to Loughlinstown, the house on the right represents the once famous inn of the renowned Owen Bray, whose sporting achievements are celebrated in the stanzas of "*Kilruddery*," which he is said to have assisted the actor Mozeen to write. The latter also made Owen Bray and his inn the subject of a song, in which he advised all travellers from England to seek recovery there from the horrors of the crossing:—

"Were you full of complaints from the crown to the toe,
A visit to Owen's will cure you of woe,
A buck of such spirit you never did know,
For let what will happen they're always in flow;
'Tis thither the lads of brisk mettle resort,
For there they are sure that they'll never fall short
Of good claret and bullan,
The eighty-fourth bumper for me."²

On the opposite side of the road is the residence of Major Domville,

¹ "Proceedings," vol. vii., p. 304.

² See Croker's "*Popular Songs of Ireland*" (London, 1839), p. 214, and notice of Thomas Mozeen in "*Dictionary of National Biography*."

at the entrance to which is a large elm, under which James II. is said to have rested. It is an interesting seventeenth-century house, which was built by Major Domvile's ancestor, Sir William Domvile, who was Attorney-General for Ireland during the reign of Charles II., and for part of that of James II. Sir William was a lawyer of the first ability, but like Tisdall in later times, he again and again refused the highest judicial positions, and preferred to remain a law officer. His grandson, who succeeded him as owner of Loughlinstown, was a well-known man of fashion in the beginning of the eighteenth century, and is mentioned more than once by Swift in his correspondence. He resided much in England and abroad; and Mrs. Delaney, who stopped at Bray's inn to have dinner on her return from a visit to the county Wicklow, mentions¹ in a letter to her sister, that Mr. Domvile's house, the situation of which aroused her warmest admiration, was almost in ruin.

Branching off the main road to the right, the old rectory of Rathmichael is seen, where lived, when prebendary of Rathmichael, Dr. Lyon, who is best known as the friend and guardian of Dean Swift, but who also deserves recollection as a very accurate and intelligent antiquary. His successor, Dr. Leland, the author of the history of Ireland, which bears his name, also resided there. Not far off are the ruins of

RATHMICHAEL,

which comprise the remains of a church and of a round tower. The latter bespeaks the antiquity of Rathmichael as the site of a place of worship, and the fact that it constitutes the second subdiaconal prebend in St. Patrick's Cathedral, shows its importance when that establishment was founded. Canon O'Hanlon connects² the place with St. Congall, Abbot of Bangor, in the county Down. Although Rathmichael suffered much by incursions from the mountain foemen, owing to its situation on the boundary of the Pale, it is evident from references to the place in the "*Liber Niger*," that it must have been, in the centuries succeeding the Norman Conquest, comparatively well populated. The church has probably been but little used since the Reformation; in 1630 the nave, although in repair, wanted "*decency*" for service, and the chancel was almost a ruin.

The ruins of the church have suffered much in the last fifty years. Mr. Wakeman says, in his Paper on "*The Primitive Churches of the County Dublin*," that in 1840 a semicircular choir arch as well as the eastern wall of the chancel and portion of the southern nave-wall were standing. A few yards from the north-west end of the church is the base of the round tower; it is only 8 feet in height, and its circum-

¹ "*Life and Correspondence of Mary Granville*," vol. iii., pp. 120, 125.

² "*Lives of the Irish Saints*," vol. v., p. 182.

ference is 52 feet. It has long been in its present condition; Austin Cooper mentions in his note-book that he visited the tower in 1778, and found the dimensions to be those mentioned. From the tower a passage underground is traditionally reported to lead to the sea, and down it a piper, discoursing sweet music on his pipes, is said to have descended and to have disappeared from mortal eye for ever.¹ In the churchyard there were formerly a font and a number of stones with concentric circles similar to the one found at Tully. Their disappearance formed the subject of correspondence some years ago in the "Miscellanea,"² and as a result some of the stones were restored. Of one of these stones which stood near the round tower, Du Noyer has left a drawing which shows two groups of concentric circles above the level of the ground.³ Mr. Drew, in a contribution to the *Journal*⁴ on inscribed stones found in this neighbourhood, suggests that the long lintel over the east window was a sepulchral stone of the same kind, and thinks that probably, on examination, it would be found to bear circles. In the lane leading to the church there is the base of a cross. A great cashel originally surrounded the sacred buildings; and not far from them there was a rath of large dimensions.

Close to Rathmichael is the castle known as Puck's Tower,⁵ which was evidently built on the border of the Pale for its protection. It is another of the places where King James is said to have rested after the Battle of the Boyne. Passing on through Old Connaught, where are the remains of another old church, and where formerly stood a castle, the home of a branch of the widespreading Walsh clan,

THE CHURCH OF BALLYMAN

is approached. It has certainly not been used for more than three hundred years, and of its origin nothing is known. The remains are said to be those of a church of the thirteenth century, but a cashel which formerly surrounded the place bespoke its greater antiquity as the site of a sacred edifice. Mr. Drew, in his Paper, has drawn attention to the lintel of the southern window of the church, which, with professional acumen, he discovered to be an inscribed stone. It bears three groups of circles. Near the church is a well, called after St. Kevin, and surrounded by trees on which, until lately, the rags hung by pilgrims to its healing waters were to be seen. Close by stood the Castle of Ballyman, which originally belonged to the Talbot family, and which passed from them to the ancestors of Viscount Powerscourt.

¹ See article on "Rathmichael," with woodcut of the ruins, by John S. Sloane, c.e., in *The Irish Literary Gazette*, vol. ii., p. 102.

² *Journal* for 1894, pp. 181, 291, &c.

³ See description in "Proceedings," vol. viii., p. 61.

⁴ For 1868-69, p. 439.

⁵ See description of Puck's Tower in articles on "The Lesser Castles of the County Dublin," by E. R. M'C. Dix, in the *Irish Builder* for 1897, pp. 115, 129.

Proceeding on,

ENNISKERRY

soon appears in sight. It represents the ancient Stagonil, which, although situated almost in the territory of the hill tribes, was made one of the prebends of St. Patrick's Cathedral, and was held by Anglo-Norman owners from the time of the conquest. In the centuries succeeding the invasion the receipts from its taxation were very precarious, but a fair, afterwards transferred to the more civilized region of Dalkey, was held there for a time.¹

Leaving Enniskerry and passing on the right, the ruined church of Killegar, which formed the subject of one of Dr. Stokes's most charming Papers, the road through the Scalp, that sublime chasm, as D'Alton calls it, is traversed. A little further on, the village of Golden Ball is reached; and turning off the main road to the right, the traveller arrives at the ruined church of

KILTERNAN,

or the Church of St. Tiernan, a Mayo saint, as Dr. Stokes tells us,² of the fifth or sixth century, whose festival is celebrated on April 8. This church was built, as is evident from the Celtic character of its architecture, prior to the Norman Conquest, when the surrounding lands, which had formed portion of the territory of the great chief Mac Gillamocholmog, were given to the Abbey of the Blessed Virgin Mary, near Dublin.³ It, no doubt, served as a place of worship for the tenants, and was supplied with a chaplain by the Abbey. At first the lands cannot have been a source of much profit. They were situated on the borders of the Pale, and the adjoining lands of Carrickmines were often the scene of conflicts between the mountaineers, who poured down through the Scalp, and forces sent from Dublin to resist their raids. In the fifteenth century, matters began to improve, and legal steps were then taken to determine the exact boundaries of the lands. Probably the church was never used after the dissolution of the religious houses, when it was attached to Rathmichael and Bray. The lands then came into the possession of the Fitzwilliams of Merrion, but it was not for more than one hundred years that any person of importance settled on them.

At the close of the seventeenth century Kiltiernan became the home of the Johnson family, which has attained distinction in the military annals of our country, and on two members of which baronetcies have been conferred.⁴ During a minority in the family in the middle of the

¹ "Liber Niger" (Bishop Reeves' copy in T. C. D. Library), pp. 241, 554.

² "Lecture on Parochial History," in *Irish Ecclesiastical Gazette* for May 22, 1896.

³ See "Chartularies of St. Mary's Abbey," edited by Sir John Gilbert, in Roll's Series, *passim*.

⁴ Johnson of Kiltiernan, and Johnson of Bath. See Burke's "Peerage and Baronetage." Christopher Johnson, of Kiltiernan, in his will, dated November 23, 1705,

eighteenth century, their house was let to that mighty Nimrod, Johnny Adair of Kiltiernan, whose exploits, in days when this neighbourhood was a hunting-centre, have formed the theme of several songs by Mozeen and others. The actor O'Keefe says he was the prince of good fellows;¹ and his character may be gathered from the concluding lines of one of Mozeen's songs, in which Father Time is represented as saying, after a visit to Kiltiernan—

“Go on with your bumpers, your beef, and good cheer,
And the darling of Time shall be Johnny Adair.”

He was, as O'Keefe tells us, a very large muscular man, with a tremendous hoarse voice; and a place at the Scalp, known as Adair's Leap, exhibits his powers as an equestrian. Though called his leap he never took it. If he had done so, he would certainly have been killed; and the tradition is that, having approached the edge of the precipice in the heat of the chase, he managed, with consummate skill, to wheel his hunter round just in time to save his life. Possibly this hunter was the old bay which he leaves in his will to his brother-in-law, directing him not to foxhunt his favourite more than once a week, and to feed him constantly on oats three times a day. Adair was the son of Robert Adair, of Holybrook, near Bray—a famous wine merchant and M.P. for Philipstown, who died in 1737, and who must not be confounded with the hero of the song, “Robin Adair.”² Robert Adair, of Holybrook, married a sister of the excellent Bishop Forster, of Raphoe, and had, as well as the famous Johnny who never married, a son Forster, whose only daughter married the first Sir Robert Hodson. To the descendants of the latter Holybrook now belongs.³

The ruins of the church are wonderfully perfect, considering their great antiquity. They show the church to have been a simple rectangular building, to which a chancel was never added. Mr. Wakeman, in his paper on “The Primitive Churches of the Co. Dublin,” draws atten-

leaves the manor house, mill, and demesne lands to his wife, and mentions his son Christopher, and his daughter Maria. He was succeeded by his son, who died unmarried, and who, by his will, dated February 17, 1729–30, left his estate to his uncle, Lieutenant Allen Johnson. The latter, whose will is dated May 29, 1744, was succeeded by his son, also Allen, who “dy'd about 8 o'clock in y^e morning y^e 13th of July, 1747,” leaving a widow (who married, secondly, General Edward Pole), and amongst other children a son, John Allen. This son was created a baronet, and elected, in 1783, M.P. for Baltinglass. He commanded a corps in the Volunteers, known as the Rathdown Light Horse, the troopers of which were “elegantly mounted on fine hunters,” and wore a scarlet uniform faced with black, with white waistcoats, and helmets with red plumes. See “Prerogative and Dublin Consistorial Wills,” *Exshaw's Magazine* for November 4, 1779, &c.

¹ See O'Keefe's “Recollections of His Life,” vol. i., p. 178.

² See *The Book World* for July, 1898.

³ See Croker's “Popular Songs of Ireland” (London, 1839), pp. 214, 226; Fitzpatrick's “Sham Squire,” p. 170; and “Prerogative Wills.”

tion to the original square-headed doorway in the western end, to the pointed doorway, subsequently added, in the south wall, and to the round-headed light in the west end. The eastern gable and portion of the adjoining side walls he considers to be of more recent date than the rest of the structure.

Not far from the church is the

KILTERNAN CROMLECH.

It is a particularly fine one, the roof rock measuring 22 feet by 13½ feet. The latter rests on supporting stones which have been pushed out of position. Borlase thinks this is due to the weight of the incumbent stone, which must be very great. He also has a theory that the rock originally formed portion of the hill which arises over the cromlech, and that it was slid down from its bed to its present position.¹ A sketch of this cromlech was made for Beranger, and is preserved in a collection of his sketches in the Irish Academy. In his ingenious calculations with regard to the disturbance of the Mount Venus² cromlech by an earthquake, he suggests that the displacement of the one at Kiltarnan took place at the same time.

Returning to the high road, and proceeding on a little way,

KILGOBBIN

is reached. Of St. Gobban, whose festival is celebrated on April 1, and from whom Canon O'Hanlon³ says the name of this place is derived, nothing is known. After the Norman Conquest, the lands of Kilgobbin came into the possession of the Hackets, from whom they passed to a branch of the Walsh family. The Walshes held them until the troublous times about 1641, when they passed to Sir Adam Loftus, the grandson of Archbishop Loftus. At the time of the Restoration, the castle of Kilgobbin was occupied by Dr. John Harding, who, in 1637, was appointed a Fellow of Trinity College, Dublin, and subsequently was presented to a prebend in Clonfert Cathedral, and to the Chancellorship of Christ Church Cathedral, Dublin. Of the latter office he was soon deprived, and no doubt sought retirement at Kilgobbin.⁴ In the beginning of the eighteenth century the lands were leased to Richard Nutley, who was one of the Judges in Queen Anne's reign. The church was an appendant of the mother church of Taney or Dundrum, and was included in the corps of the Archdeacon of Dublin.

¹ Borlase's "Dolmens of Ireland," vol. ii., p. 388.

² See the *Journal* for 1899, p. 106.

³ "Lives of the Irish Saints," vol. iv., p. 8.

⁴ See "Hearth-Money Roll," in Public Record Office, and Cotton's "Fasti Ecclesiæ Hiberniæ."

The ruins of Kilgobbin possess no antiquarian interest, and are those of a church erected in 1707, during Archbishop King's vigorous administration of the Dublin diocese. It is, however, worthy of note that the walls often resounded with the voice of the eminent Mervyn Archdall, who began his clerical career as curate of Taney and Kilgobbin. Near to the ruined church is a very fine Celtic cross which has been little noticed, but which will bear comparison with those at Tully. The ruins of the castle, which are close by, are those of the ordinary upright castle of the Pale, two stories high, with walls four feet thick, the only projection being a stair tower. Mr. Dix, who has described the ruins in the *Irish Builder*,¹ is of opinion that the castle was originally surrounded by the usual bawn or enclosure.

Proceeding from Kilgobbin to Dundrum the road passes through the townlands of Murphystown and Balally. Murphystown was the site of a small castle, some ruins of which still exist, and in the days of the Priory of the Holy Trinity formed the western boundary of the demesne lands of Kill of the Grange. Under the Priory the lands were held successively by the Howels and the Cruises, and, subsequently, under the Cathedral of Christ Church, by some members of the Harold family, Dr. William Lightburne, Robert Mossom, Master-in-Chancery, and Christopher Ussher, Secretary to the Linen Board. Balally, a name which Dr. Stokes thought was of Danish origin, derived from the words Bally Amalgaidh, the town of Olave, was granted towards the close of the thirteenth century to John de Walhope, who built a house on it with wood procured from the royal forest of Glencree. It subsequently came into the possession of yet another branch of the Walsh family. A castle was built, and a church which stood upon the lands, and of which until lately remains existed, was used by the Walshes for the services of their church. Balally was sold by the Walshes in the middle of the seventeenth century to Mr. John Borr, a very leading Dublin merchant of the time, who we find filling the office of High Sheriff of the county.² Descending the hill into Dundrum and turning to the right, the ruins of

DUNDRUM CASTLE

are reached. This castle was, no doubt, built by the Fitzwilliams. The lands of Dundrum were originally granted to the Clahull family, from which they passed to the Bagots, and from them to the Fitzwilliams, whose descendant, Lord Pembroke, is now lord of the soil. The castle was at first occupied by cadets of that house, by William Fitzwilliam of Dundrum, who slew Chief Baron Cornwallsh in the castle of Bagotrath, and, later on, by his namesake,

¹ For 1887, pp. 86, 95.

² See "Some Notes on the Townlands of Ballaly and Murphystown," by F. E. Ball, in the *Irish Builder* for March 1 and 15, 1898.

who married the widow of Primate Henry Ussher. It was, however, leased about the middle of the seventeenth century to Isaac Dobson, who had been a colonel in the Parliament army, and was occupied by him and his descendants for more than one hundred years. His son, Alderman Eliphaz Dobson—remarkable as the possessor of a wooden leg which by its creaking announced his approach—was one of the best known Dublin booksellers of his day, and his grandson, who, through the marriage of one of his daughters—ladies of great beauty and fortune—became an ancestor of Lord Carew, was a six clerk in Chancery. The castle was still inhabited in 1780 when visited by Austin Cooper, but was beginning to fall into ruin.¹

Mr. Dix has described the castle in a most exhaustive manner in two articles on it which he contributed to the *Irish Builder*,² and says the remains are larger and more substantial than are those of most of the lesser castles of the county Dublin.

Leaving the castle and following the road to Dublin, the old church of Taney is seen on the right. Canon O'Hanlon mentions Taney in connexion with two saints, St. Ossin, whose festival is on July 18, and St. Lucan, whose festival is on January 23.³ Taney is said to have been a bishopric or chorepiscopacy of the Celtic church, and subsequent to the Norman Conquest was a rural deanery of very great extent. It was, as has been mentioned under Kilgobbin, a mother church, forming portion of the corps of the Archdeacon of Dublin. The old church, as it is called to distinguish it from the one now in use, is without antiquarian interest. It only dates from 1760,⁴ and in its construction all trace of the ancient church of Taney was completely swept away.

Passing on to Dublin, Casino is seen on the right, where Dr. Emmet resided, and where Robert Emmet is said to have made hiding-places under the floors. Then Milltown, a fashionable outlet of Dublin in the last century, appears, and passing on through Sandford and Cullenswood, the scene of more than one fierce engagement in early times, and crossing the Grand Canal by Leeson-street Bridge, properly called Eustace Bridge, St. Stephen's-green is again reached.

¹ See article on "Dundrum Castle and its Owners," by F. E. Ball, in the *Irish Builder* for August 15, 1897.

² For December 1 and 15, 1897.

³ *Lives of the Irish Saints*, vol. i., p. 408; vol. vii., p. 271.

⁴ It was consecrated on Sunday, June 8, 1760, by the munificent Richard Robinson, then Bishop of Leighlin and Ferns, and afterwards Primate of Ireland, who was created a peer under the title of Baron Rokeby, and is remarkable as being one of the first churches in which Dean Kirwan preached after he joined the Established Church. See *Pue's Occurrences* for June 7-10, 1760, and *Sleator's Dublin Chronicle* for July 19, 24, and 26, 1787.

NOTE ADDED IN THE PRESS.

AN engraving of the ruins of Tully Church appears in Grose's "Antiquities of Ireland."

The underground passage at Rathmichael is mentioned by Eugene Curry in a letter dated August 17th, 1837, preserved amongst the Ordnance Survey Papers, in the Royal Irish Academy. He says that it runs to the north-west of the tower, that its sides are built of stone, and that it is roofed with large flags. Its existence was then well known, but it had never been explored. Curry was told there was a font at the church, but failed to find it.

The ruined church of Ballyman is also mentioned by Curry in the same letter. He thinks the name is a corruption of the Irish words *Baile na Manach*. He was much struck by a holly tree standing near the ruins, which he says was the largest he had ever seen. The ruins now existing are very small. They consist of the east wall, and a fragment of the south wall adjoining it.

The existence, in former times, of a holy well near the church at Kilgobbin, is mentioned by John O'Donovan in a letter of April 19th, 1837, in the same collection. He says it was called the eye well on Tobernasool. It could not be marked on the Ordnance Map, as its waters had been drawn off by drainage.

Some additional information about Dr. Harding will be found in Dr. Stubbs' "History of the University of Dublin," pp. 69-80. It appears he was elected a Senior Fellow by mandamus of the Earl of Strafford, then Lord Deputy, and he seems to have been one of the Scholars who were sent over from England to fill vacancies in Trinity College on the advice of that nobleman. Harding became Vice-Provost, and was entrusted by Strafford, and his friends Radcliffe and Wandesford, with the education of their sons. A living was conferred upon him by Strafford, and by a special letter from the king he was allowed to hold it, together with his Fellowship. Provost Chappell, who was bitterly persecuted by the Irish Parliament, had in Harding his chief friend and supporter, and Chappell's services to the College are recorded to have been rendered on "the good advice and assistance of our worthy learned and pious Vice-Provost, Dr. Harding." In the Rebellion of 1641, Harding was robbed of £1263, and was deprived of land in the county Armagh worth £100 per annum, and of Church livings in the diocese of Dublin worth £300 per annum. Archdeacon Cotton thinks that Harding was deprived of his Chancellorship for preaching a sermon against Charles; but that Harding would preach a sermon against

monarchy seems improbable from his antecedents. In his will dated 13th November, 1662, which is written in his own handwriting, and is the composition of a highly educated and religious man, he mentions his wife, Rebecca, his children, his brother-in-law, Robert Cooper, of Ramsall, in Staffordshire, and his "dear and tender grandchild, John Stoughton, bred sometime in house with him." There is also a nuncupative codicil attached to the will, which was made in 1665, at Kilgobbin, on his neighbour, Robert Sisson, of Brenanstown, "minding him of disposing of his estate at ye time of his decease."

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PAPERS AND PROCEEDINGS—PART III. THIRD QUARTER, 1900.

Papers.

SIXTEENTH CENTURY NOTICES OF THE CHAPELS AND
CRYPTS OF THE CHURCH OF THE HOLY TRINITY,
DUBLIN.

BY JAMES MILLS, M.R.I.A., FELLOW, DEPUTY KEEPER OF THE RECORDS.

[Read FEBRUARY 27, 1900.]

THIS Paper is part of one which I prepared some time ago, as a contribution to the introductory matter of a then intended publication of the Diary of Peter Lewys, who was precentor and proctor of Christ Church in the reign of Queen Elizabeth.

The Paper was intended to give some account of the church and its conventual buildings as they stood when Lewys worked in them. The portion of the Paper now submitted deals with the church and crypt; but only from the point of view of the antiquary. A study of the old church's history by an architect, and especially by that one who is now so much identified with it, would be of deep interest to all.

THE CHURCH.

To trace the details of the church of Lewys' time, it is necessary, so far at least as the choir is concerned, to put aside the beautiful structure which the princely munificence of the late Henry Roe enabled George

Edmund Street, the architect, to build on part of its site. Whatever claim the new choir may possess to reproduce the original design of that which stood here in the thirteenth and part of the fourteenth century, it has nothing in common with the church, which for so many centuries has been closely bound up with the history of Dublin and of Ireland. It may be that from a merely aesthetic point of view the old choir did not merit preservation. But no antiquary can think without dismay of its ruthless destruction—a destruction the more complete and wanton in that no serious attempt appears to have been made by its destroyer to preserve any sufficient record of the details discovered during the course of demolition of the historical building. Even the mighty volume¹ which contains the story of this audacious “restoration,” is filled with the details of Street’s new work, scantily sparing a line or a sketch to preserve the memory of the building he destroyed.

Happily, we owe to the labour and private enterprise of Mr. William Butler, a careful architectural study of the church as it stood shortly before its “restoration.” His little known monograph² cannot be too highly prized by Dublin antiquaries.³

The CHOIR in Lewys’ time, and indeed from the middle of the fourteenth to the nineteenth century was about the same length as the nave. Petrie’s view, taken before some reckless and tasteless alterations⁴ made about 1831, probably shows it very much as it appeared in Lewys’ time, and especially to Lewys himself, for the point of view is just that on which he must have gazed from the windows of the Precentor’s chamber or residence in the churchyard.

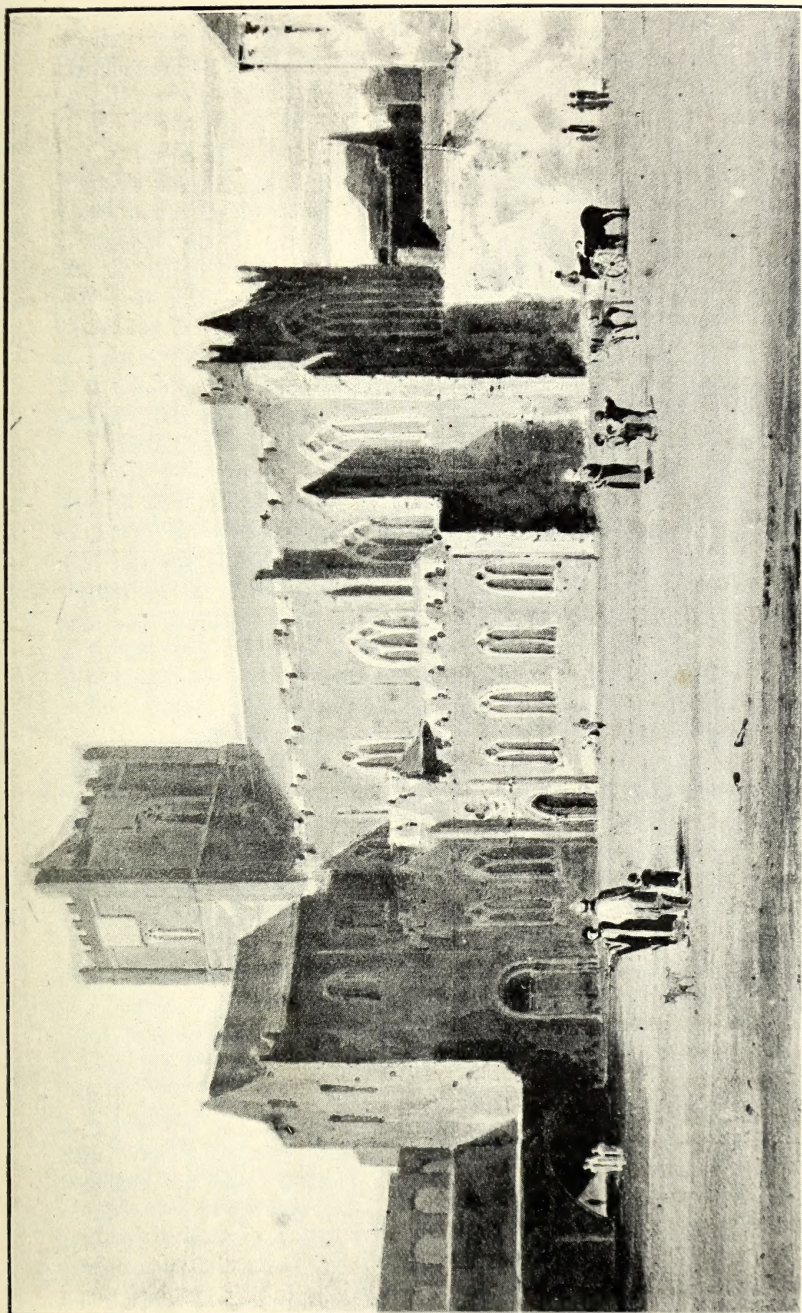
The lengthened choir was the work of Archbishop John de S. Paul (1349–62), who it is recorded in the Book of Obits “built anew our choir” (*Obits*, p. 41). It possessed the peculiar feature that its direction did not form a right line, but deflected somewhat northwards. Towards its western end it opened into side aisles by two arches at each side, springing from irregular oblong piers. East of these, solid walls separated the choir from the side chapels. On the south side, the broad but irregular windows of the clerestory admitted a very large amount of light to the church. In the east gable was a window of large size. About 100 years after its erection this window was completely destroyed by a storm, to the great injury of the shrines and muniments which

¹ “The Cathedral of the Holy Trinity, commonly called Christ Church Cathedral, Dublin: an Account of the Restoration of the Fabric.” By George Edmund Street, R.A., &c., 1882.

² “Christ Church Cathedral, Dublin: Measured Drawings of the Buildings prior to Restoration.” Published by the Author, 1874.

³ The “Report to the Dean and Chapter of Christ Church on the Restoration of the Cathedral Church,” by George Edmund Street, R.A., contains plan, drawings, and interesting information. See also *Architect*, 6th February, 1869. “Details of the Restoration of Christ Church Cathedral, Dublin,” by Robert B. M’Vittie (Dublin, 1878), has some notes of interest, but without plan or illustration.

⁴ These included the replacing of several of the choir windows, and the rebuilding of the south aisle of choir.



VIEW OF CHRIST CHURCH CATHEDRAL FROM SOUTH-EAST.

(Reproduced from a Sketch by George Petrie, in the possession of the Royal Irish Academy, showing the Medieval Choir, now removed.)

seem to have been preserved here behind the high altar (see extract from Black Book, *Obits*, p. xx.). The window, probably ill-constructed, was still a source of trouble to Lewys, who tells how "a great storme had broken the great gabule of the hyge awter, iii. panis."

The chapel at the south side of the choir was dedicated to S. Laurence (O'Toole). A chantry was endowed in the chapel by John Estrete in 1485 (Ch. Ch. Deeds, 348-9). As this endowment provided for the celebration of the Mass of the Holy Ghost here, the chapel was henceforth known by the latter name. A lengthy description of the celebration is preserved (Ch. Ch. D. 1091). The statement of Harris in Ware's "Bishops" (p. 301), that it was first dedicated to the Holy Ghost, but afterwards to Archbishop Laurence after his canonization, is quite opposed to the original documents. It was probably in one of the windows of this chapel that S. Laurence's "picture" in stained glass stood, the panes of which became loose, as Lewys tells.

A general view of the portion of the church used in connexion with divine service is sketched in the account given by Lewys of the Christmas Eve illumination, when candles were "put about the quere and the churche, as custom is in every side of the quere, and the rode loft, and the Holy Gostis chappel, and the northe side of the quere."

The west end of the choir, at the tower, was closed by the rood loft. The cross with its famous image was removed by Archbishop Brown, and if not then destroyed, had probably been finally removed in 1559, as mentioned in Strype's *Life of Parker* (quoted in Mant's *Hist. Ch. of Ireland*, vol. i., p. 256). Above the rood loft was a wooden screen, and still on this screen, Lewys tells us "the story of the Passion was peynted," although an order had been sent to the Dean to efface all pictures from the walls (Mant., p. 265). In Lewys' words:—"All the painted boards that was in the great arche over the Rood where the story of the Passion was painted. They was cut and nailed on the couples under the arch, or set up in the same place again, and there they be on the frame."

Among Lewys' earliest works, was an effort to preserve the arch above the loft. This work obliged him to remove the screen, and unhappily entailed the destruction of the painting. Lewys repeatedly refers to this screen as a "window." Perhaps the frame of the screen consisted of carved timbers resembling mullions.

North of the choir was the LADY CHAPEL, on the site now occupied by the chapter room and robing rooms. Lewys seems to have used it as a store for his building materials. Thus we find his workmen employed "to set up the tymbyre, the hurdles, and the emptie caske in safety in the Mary chapell under locke." He did not, however, neglect to keep it in repair, for he kept the slaters for some time working at the repair of its roof. Later Proctor's accounts mention both its glazing and roofing. The erection of this chapel was antecedent to the prolongation

of the choir, its windows having been glazed by Thomas, son of Thomas Smothe (*temp.* early fourteenth century) (*Obits*, p. 10). This was the capella magna Beate Marie of the *Obits*, and is called by Lewys the Mary chapel or Our Lady chapel.

There appears to have been a second chapel dedicated to the Virgin, and familiarly known as the White Mary chapel, from its image of Sancta Maria Alba (*Obits*, p. 33). The position of this chapel is uncertain. It is generally identified with the great Lady Chapel. One writer says it was in the north aisle of the choir. Lewys three times mentions it. Two of his references seem most naturally to belong to the great Lady chapel; the third allusion would agree best with a place in the north transept. Perhaps it was an altar there. If so, it may explain the altar which Bishop John Cely, of Down, in 1414 "consecrated in honour of the Blessed Virgin Mary, outside the door on the north side of the choir" (*Obits*, p. 19). This reference may however, relate to the altar of the great Lady chapel, assuming as is probable that a door existed in the wall between that chapel and the choir.

Passing to the NAVE, a sad scene of ruin appeared. The south wall or the greater part of it, had fallen in 1562, and as the inscription, still to be seen, tells, it had been rebuilt, though without almost any architectural feature, in the same year, by the government of the Lord Lieutenant, the Earl of Sussex. Though this building work was completed before Lewys entered on office, he found no attempt made to supply the nave with a roof. Through his whole year of office, as Proctor, the work on this roof kept his carpenters and slaters at work, when they could be spared from yet more pressing work.

In the south aisle of the nave, shut off from it by the new wall, and itself still in ruins, was the CHAPEL of the HOLY TRINITY. Its position is distinctly ascertained by a cathedral lease of 2nd October 1667, which conveys a waste plot in the cloister yard, described as adjoining the Trinity chapel of the church, on the north, and the north-east corner of said yard on the east. This chapel had no doubt been much injured when the nave wall fell. We find Lewys employed his workmen, "breckyn of the vault in southe syde of the Trynitie chappell, the arche was redy to falle and loose"; and again, "to brecke the hede of the Trinitie chappell was redy to falle, for fear of breckine of the roffe of the cloystyr."

Occasional reference is made to a CHAPEL of S. NICHOLAS, somewhere north of the church. Ware says, that Bishop Donat, beside the nave and transepts, "built from the foundation the chapel of S. Nicholas on the north side of the church." A lease of 1541 contains a more definite reference to this chapel. It includes the chapel with other premises leased, and describes it as "a long loft called St. Nicholas Chapel," situated over a certain cellar, which there cannot be a doubt, was portion of the crypt under the nave. The unavoidable inference from the

description in this lease compared with other leases of the same holding, referred to below in treating of the crypt, is, that the chapel thus desecrated to secular uses, must have been the western end of the north aisle of the nave, screened off, no doubt, from the rest of the church.

Mr. M'Vittie in his "Details of the Restoration" (p. 63), tells that when the outer face of the old wall here was stripped of the covering buttress, three built-up doorways were noticed near its western end. Two of these seem to have entered this aisle one above the other, at 10 and 20 feet respectively above the floor of the crypt. These doors would have afforded means of access to this aisle from the slightly built houses or shops, erected against the outside wall. The 10 feet door would approximate to the level of the floor of the nave. The higher door (unless a built up window has been mistaken for one) suggests an inserted floor, such as we find erected in the vault of the Dean's house.

One other chapel, S. EDMUND'S, not infrequently mentioned, remains to be noticed. Ware notices it as if one of the choir chapels. On the other hand Lewys does not name it in his comprehensive description of the choir quoted above. When he does speak of it, he calls it S. Edmund's aisle. Mos, in his Proctor's account, 1542, also speaks of having "the glasier on Saint Edmondes ile and on the Whit Mary chapell v daies." I rather infer from his use of the word aisle that Lewys used it as equivalent to transept. If so, St. Edmund's altar may have stood in the south transept. If not there, it was probably in the western part of the south aisle of the choir.

"The barbors chappell" is mentioned in the Proctor's Account of 1595, locality not defined, but in connexion with "Shelton's holding"—one of the cellar holdings at the north side of the nave. It may have been a chapel endowed, for a time, by the Barbers' Guild, and, if so, probably dedicated to their patron, St. Mary Magdalene. It may have been the eastern half of the north aisle of the nave. The leases of the 17th century show that this part of the church was then a vestry.

In the north aisle, at the third bay from the west, was a doorway facing Winetavern-street. This door is frequently mentioned in the cathedral leases. It is shown on Harris's view of the church, though as the steps had then been removed, it presents there a strange appearance at some distance above the ground. The steps however, existed in Lewys' time, and there was probably a porch, as a lessee at a somewhat later date obtained permission to build over the stairs. The foundation of this porch furnished Street with the suggestion from which came his imaginative "restoration" of a Baptistery. He, however, removed the structure from the third to second bay. This change enabled him to efface another feature of the early church, the old door which at this point led into the crypt¹ (Ch. Ch. Deeds, 740).

¹ The old doorway to crypt is described by M'Vittie ("Details of the Restoration of Christ Church Cathedral," p. 47), who admits that the remains of the supposed Baptistery were at a different level—5½ feet below nave.

THE CRYPT.

A practice of leasing for secular purposes portions of the crypt of the church had arisen by, at any rate, the beginning of the fifteenth century. The floor of the crypt at the north side of the church was about the level of the ground outside. Doorways were made in the wall, sheds or outstalls were erected in front, and, with portions of the vaults behind, were let for shops, stores, and even taverns, down to the seventeenth century.

A careful comparison of the numerous leases affecting the vaults show that those on the north side formed four separate holdings—two under north aisle of nave, one under north transept, and another under the choir. The descent of these holdings may be traced in the original leases from the Christ Church Muniments, now in the Record Office, and of which, to 1600, a Calendar has been published in the Reports of the Deputy Keeper of the Records. At a later period the crypt under the south transept was also let.

The crypt at the north side of the nave is the earliest of which there is a record of the letting. In 1379 it is mentioned as the cellar called Paradise (Christ Church Deeds, 740). The earliest recorded lease of it was in 1423 (Christ Church Deeds, No. 886),

The cellars conveyed under this lease were divided into two by the north door, or "stairs," of the nave. The western part, the Paradise of 1379, after being occupied by Janico de Marks, was in 14th May, 20 Henry VII., leased to Tho. Bermingham (No. 1284). In 1541 it was conveyed to Walter Forster of Dublin, clerk (No. 1182), when it was described as "A sealler with all loftis outestalis easments and fytings therto apperteyninge lienge of the westside of the northgate of the forsaid chirch, whiche sealler with all the premisses Thomas Bermyngham late cittesent and marchaunt of Dublin had, and also a longe loft otherwise called Sainet Nicholas is Chappell lienge our the same sealler."

This lease was still in force in Lewys' time, though in 1562 a reversionary lease had been made to Thomas FitzSimon (No. 1284).

In 1649 this cellar, with its outstall, was leased to Raphael Hunt, alderman, by the name of "the Red Lion, formerly possessed by Mrs. Mapas."

During the Commonwealth the outbuildings here fell into complete decay. 11th December, 1660, a lease was made to John and Elizabeth Amos, in consideration of their having built a stone house on a waste plot no better than a dunghill, in the west side of the north gate of church. An endorsement on deed No. 1182 identifies this with the premises in the earlier leases. The lease was renewed to John Amos in 1676. On 3rd March, 1679, the premises were leased to Wm. Scriven, with a portion of the cellar, but with the condition that the lessee may possess the entire cellar should any of the cellars under the church be

disposed of as heretofore. To this lease a map is attached, a carefully measured plan of the vault affected. This map covers the two western bays of the north aisle of the crypt, with passage across the crypt to what was probably the old entrance to the cloister, which may still be seen in the west bay of crypt.

The crypt east of the north door of the nave was included in the lease of 1423 of the western vault already mentioned. It was next leased to John Whitacres and John Dansey in 1466 (No. 977). These were succeeded in 1502 by Patrick Herbert (No. 1112). In 1539 Thomas Stephyns followed (No. 1177). This lease included a "loft," which may have been the eastern end of the north aisle of the nave. This lease was still in force in Lewys' time. In 1558, however, a reversionary lease had been made to John Nangle, mercer (No. 1251), in which it was described as a wine cellar. The rent, hitherto uniformly £1 6s. 8d., is now £2 higher. The tenant about 1580 was Henry Shelton (No. 1353). In 1592 it was conveyed to John Bullocke, one of the vicars of the church (No. 1403). An endorsement of the following century calls it "Colman's sellar, St. John's lane." In 1598 it was leased to Wm. Shelton, merchant (No. 1444).

In Raphael Hunt's lease in 1649, already quoted, a second cellar is included, possessed by Edward Gayton, which is, apparently, that now dealt with. If so it is the original "Hell," a name which may have been suggested by the title Paradise, formerly borne by the adjoining part of the crypt.

3rd July, 1666, a lease was made to Randle Becker, of this vault, described as—

A cellar under the church (except the portion demised to John Amos); another cellar under vestry adjoining said cellar to the east; the outstalls to north of these along the Kings Pavement and east of the north stairs, with liberty to build over north stairs and break a door out through one of the windows of cellar under vestry.

The vault under the north transept was leased in 1469 (No. 983) to James Fox and John Savage, and renewed to the latter in eighteen years later (No. 1081). In 38° Henry VIII. it was leased to Nicholas Handcock, merchant, when it was described as a cellar or tavern. This lease was still in force in Lewys' time, but the tenant then was Patrick Gough. It is frequently mentioned as Master Gough's Cellar by Lewys, who was obliged to do much work in the foundations here to support the great piers of the tower. In 1570 it was, on surrender, released to Gough (No. 1316). John Hatchman appears to have been tenant or assignee of Gough in 1594, when a reversionary lease was made to John Bullocke, one of the vicars (No. 1423).

The earliest lease preserved of the crypt under the choir in 1471 describes it as extending the whole breadth of the church, from the churchyard on the south to S. John's-lane on the north. It was then

held by the Bennet family, who were prominent benefactors to the church. In 1471 it was leased to Thomas Bennet (No. 992), whose father, John Bennet, seems to have held it previously (No. 983). During the sixteenth century it was in possession of the Ussher family, and is leased or mentioned in Christ Church Deeds, Nos. 1222, 1316, and 1408. Its sign was the Half Moon. 11th February, 1679, the house built on the outstall portion without the crypt was leased to Dive Downes, then a Fellow T.C.D., who afterwards became Bishop of Cork.

An Order in Council of 28th November, 1633 (Christ Church Deeds, No. 461), forbade the vaults under Christ Church or any house adjoining to be used as a tavern, tippling house, or tobacco shop. The abuse, however, crept in again after the Restoration, and was not finally put an end to until the next century.

AN ACCOUNT OF THE EXCAVATION OF TWO LAKE-DWELLINGS IN THE NEIGHBOURHOOD OF CLONES.

BY DR. S. A. D'ARCY.

[Submitted JULY 31, 1900.]

SINCE my excavation of the crannog in Killyvilla lake, an account of which, entitled "A Crannog near Clones," appeared in the *Journal* of this Society, vol. xxvii., Consec. Series, 1897. I have examined in the same way two others which were referred to at p. 209 of the same volume. They constitute two of the four crannogs there mentioned as lying within a radius of one mile from the crannog in Killyvilla lake. They are both situated at the present margin of Drumacrittin lake, but are included now in the townland of Potttiagh. The townland-name Drumacrittin is easily interpreted, it signifies the ridge of the little hump.¹ Certainly the configuration of the ground here, a long ridge with two round-topped hillocks at each end, bears testimony to the accuracy of the ancient topographer. I did not find it such an easy matter, however, to arrive at the meaning of the other townland-name, Potttiagh, the phonetic spelling of which is accurately represented by the words *pot-yeá*. So, after consulting several Irish-speaking residents, who suggested various theories, which, even with my slight knowledge of Irish, I thought unsatisfactory, I applied to Dr. Joyce, who very kindly wrote to me as follows:—"The word Potttiagh has no reference in meaning to the crannogs: it merely reflects the quality of the soil. It is a simple word with the ordinary termination *ach*, and it means literally, abounding in *pots* or *pits*: but in a secondary sense it is applied to rough, wet, bad land. In this sense it is used elsewhere in Ireland. Whether the name now applies to your townland, you are in the best position to know." I think the secondary sense given by Dr. Joyce applies fairly well to this townland at the present day, as it contains a good deal of rough, wet, and bad land. In describing these crannogs and their contents, I shall refer to the one nearest Killyvilla lake as No. 1, and to the other as No. 2. No. 1 measures 33 yards in length by 23 in width; No. 2, 25 yards by 22 yards. Drumacrittin lake seems to have shrunk rather rapidly of late years; since, though both these structures now lie at its present margin, I have been informed that they were islands, and that fish were caught on the site of the marsh which now surrounds them on all sides but one, within living memory. One can now walk through the marsh to the crannogs in dry weather, with little difficulty. This

¹ Joyce's "Irish Names of Places," vol. i., p. 398.

rendered their excavation a somewhat easier task than was the case at Killyvilla, where I had to use a boat to get to and from work. It also gave a good opportunity for examining the ground immediately around them. The construction of both these crannogs was found to be quite the same as that described in my former Paper before referred to. They were both fascine-dwellings. No. 1 had its western and north-western sides very strongly built, no doubt to resist water-force due to gales from these points, to which it is exposed. I found here a thick hedge of perpendicular piling, extending from the margin, towards the centre, for a distance of 24 feet. Some extremely large logs of black oak occurred in the foundations of this crannog, *chopped* into convenient lengths, as also some trunks of yew trees of considerable size. The black oak and yew were the only parts of the wood-work which retained their soundness to the present time; indeed the splendid state of preservation of the latter wood brought forcibly to my mind at the time the passage in "Cormac's Instructions," translated by Dr. O'Donovan in the *Dublin Penny Journal* for 1833, vol. i., p. 232:—"Oh! grandson of Con, what are the most lasting things in the world? Grass, copper, yew." Several hearths, formed of stiff clay mixed with stones, existed in this crannog; and wood-fires were evidently the rule, as could be seen from the nature of the ashes, which were present in abundance. No mortise and tenon arrangement was found among the timbers of either of these crannogs; and there were no split or squared logs in No. 1. No. 2 had a few squared perpendicular piles and cross beams of black oak near its eastern margin. A few trees—Scotch firs and one large whitethorn—the roots of which gave considerable trouble, grew at one end of No. 1, and it also, though just before excavation, covered with grass, showed signs of shallow tillage (ridges and furrows). In fact I heard that the structure had been used as a cabbage-plot, but that the ravages of the water-fowl among the plants had caused this practice to be abandoned. No. 2, also grass-grown, was considerably more elevated at its north-western end than elsewhere; and a small mound existed here, which on excavation proved to be a large hearth, formed of stones and clay, with large quantities of ashes. The surface of this crannog, unlike No. 1, did not show signs of tillage, and was rather uneven. This would seem to show that the statement referred to in my former Paper (vol. xxvii., Consec. Series, 1897, p. 209) was true, *i.e.* that stuff had been removed from it for top-dressing. It has since been pointed out to me, however, that on account of the softness of the surroundings, it would be almost impossible to get horses and carts to the "island," except in the case of a severe and prolonged frost, which, on the other hand, would cause great difficulty in digging and shovelling the stuff. A considerable number of relics came to light in both these crannogs; and in endeavouring to describe them I shall follow the usual custom, and classify them, as far as possible, according to material.

STONE MATERIALS.

No. 1 was remarkable for the considerable number of flint implements which it produced, and which were evidently manufactured there, as in addition to the perfect articles, chiefly scrapers, some partially formed objects, and large quantities of chips turned up. I also found a large core from which several flakes had been removed. Thirty-six implements and flakes, showing marks of secondary chipping, were found here. No. 2, although not so rich in flint *débris*, produced thirty-four implements, most of them, however, rude or imperfect. The implements figured at p. 207 are, I think, a fairly typical group of the most perfect from both crannogs. They consist chiefly of scrapers; and, in describing these, I shall use, as far as I can, the method of classification adopted by Mr. Knowles in his Paper entitled "Irish Flint Scrapers," which appeared in our *Journal*, vol. xxviii., Consec. Series, 1898. This method seems to me to be much the easiest and best.

Fig. 1, from crannog No. 1, represents an oblique-ended end-scraper, dressed on both sides, as well as at the end; a strip of chalk has been allowed to remain on its rounded back: the other surface is flat. The object is of a light-brown colour.

Fig. 2, from No. 2 crannog, is an arrow-head of opaque light-grey coloured flint. Adopting Dr. Buick's method of classification to be found in his Paper on "Irish Flint Arrow-Heads" (*Journal*, R. S. A. I., vol. xxv., Consec. Series, 1895), this specimen may be described as a stemmed and barbed arrow-head, having the stem longer than the barbs. As may be seen, the edge has been considerably injured, and the tip of the barb broken off on one side. This injury may possibly have been caused by the object having been used as a strike-a-light. A good example of the mixed nature of crannog *trouvaille* occurred in connexion with this arrow-head: an ordinary gun-flint having been found in the same trench, and at about the same distance from the surface.

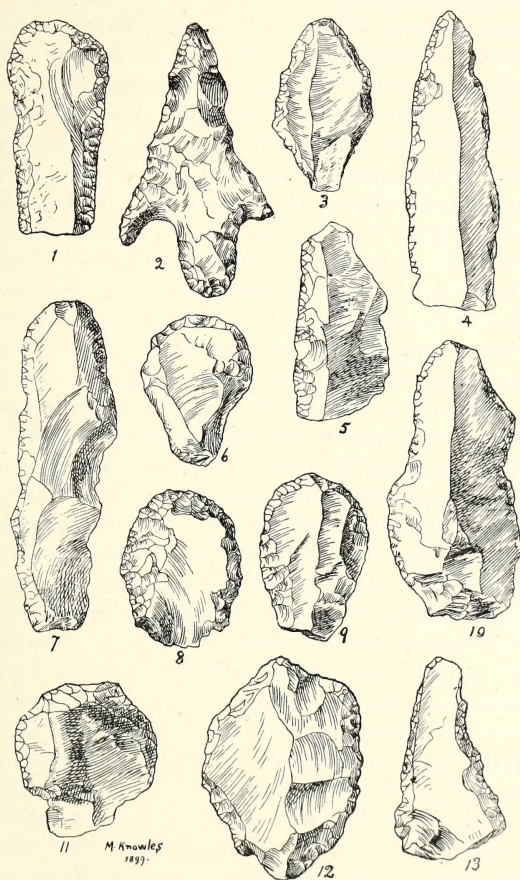
Fig. 3, from No. 2 crannog, is an end-scraper, with an elliptical curve. It is of brownish, opaque flint, dressed at both edges, and is thickest at the apex.

Fig. 4, of greyish-coloured flint, from No. 1, probably was used as a lance or small spear-head. It is dressed at the edges; the upper surface, as may be seen, shows a ridge running from the base to the point. The under surface is smooth, and shows no signs of secondary chipping; two small notches have been chipped in the edge, on each side at the base, that to the left being the best marked. They show a rude resemblance to the notches at the base of a stone arrow-head from Ohio, U. S. A., in my collection, and probably served the same purpose, that of affording a secure means of attachments for the binding which fastened the object to its shaft or handle.

Fig. 5, composed of light brown, translucent flint, is from No. 1 crannog. It is a side-scraper, and is dressed only on one edge.

Fig. 6, from No. 2, is an end-scraper, with circular curve.

Fig. 7, from No. 1, is an end-scraper. In addition to the dressing on the back and at the apex, where the outline is rather flat, it is chipped all along one edge, and for about the upper third of the other. The



Flint Objects found in Crannogs near Clones. ($\frac{2}{3}$ rds linear.)

under surface, which is very irregular in appearance, shows signs of some large and bold flaking.

Figs. 8, 9, and 11 are end-scrapers from No. 1.

Fig. 11 is calcined; and a portion of its "handle" has evidently been broken off.

Fig. 10, from No. 1, is furnished with a well-marked tang, which

shows that it was attached to a handle ; it is chipped along both edges, which show marks of considerable wear and tear, but not bevelled to any appreciable extent. It may have been used as a small spear-point, or perhaps as a knife.

Figs. 12 and 13 are from No. 1. The former is a side-scraper, dressed all round its margins. The latter, formed of a very translucent kind of flint, is an implement of rather peculiar shape. Some flakes have been removed from its base on both sides, forming a kind of tang, otherwise its under surface is smooth. It is very thin towards the point. The object has a dressed back, and an edge, shown to the right in the illustration, chipped and bevelled, and exhibiting some marks of use. The contour of this implement somewhat resembles that of those which are usually classed as knives ; but the bevelling of the edge is scarcely sharp enough to indicate that it was used as such. I think this implement may be placed among the side-scrappers. The tang shows that it was attached to a handle. It may also be noted that it is a left-handed implement, *i. e.* for cutting *from* the person.

Some of the scrapers found were very small, one of these, an end-scraper, measuring only $\frac{3}{8}$ ths of an inch in length. Of the partially formed objects mention may be made of one which resembles a triangular arrow-head with a circular notch in the base ; it is $1\frac{1}{8}$ th inches in length. One curious little implement occurred in No. 2 crannog. It is $\frac{3}{8}$ ths of an inch in length, roughly square in shape, with a dressed and rounded back. The under surface is flat, but partially dressed. At one end two curves have been chipped in both edges, which meet at the apex and form a short strong point. The other end is somewhat rounded, and the edges of the object are dressed. It was probably used as an awl for punching holes in leather, for which purpose it would be very suitable. All the flints occurred near the surface with few exceptions, one of which was fig. 6, p. 207, this specimen having been found deep down in the foundations of No. 2 crannog. The objects formed of flint found in these lake-dwellings, though most of them are specimens of types of flint implements, which are common enough, yet have a special interest from the fact that they were found with other objects to be afterwards described, and were evidently manufactured and in use contemporaneously with them. The scrapers throw considerable light on the materials used for the dress and possibly other coverings of the inhabitants of these dwellings, since we know that these implements were chiefly used for skin-curing. These flint "finds" also constitute another instance of ancient commerce, since, of course, flint proper is not found in county Fermanagh, in which both these crannogs are situated. Black chert is, however, tolerably plentiful in this part of the county, but objects formed of it seem to be rare, in fact I only possess one, a very perfectly formed lozenge-shaped arrow-head.

Fig. 1, p. 211, formed of dark shale, is, as far as I am aware, a

unique implement. The sides are flattish, their edges being rounded. Each end is bevelled and ground to a tolerably sharp cutting edge, which in neither case shows any notches or other marks of use. The object has been smoothed or polished as far as the nature of the stone would admit. It was found at the north-western edge of No. 1, about two feet below the surface, in a mass of branches and twigs. This tool may have been fixed across a handle, with each extremity projecting, and may have been used as an axe: its small size and light weight, however, together with the perfect state of the cutting edge, would seem to be against this theory. I think it probable that it was simply held in the fingers and used as a graver for scoring ornamental designs on leather. I put the object to a practical test in this way myself, and found that it was admirably suited to the purpose. In fact I found it easy to reproduce on a piece of leather, the lattice design to be seen on the sheath from Killyvillia crannog, which is figured in the *Journal* of this Society, vol. 27, Consecutive Series, 1897, p. 215, fig. 9.

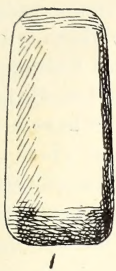
Fig. 2, p. 211, found about two feet below the surface, near the centre of No. 1, is a stone celt, pear-shaped in outline, and with a semicircular but slightly oblique cutting-edge, which shows some signs of wear. It is polished, but several rough depressions may be seen on its surface, evidently formed when the object was blocked out, which have not been subjected to this process. Stone celts found in our crannogs have a special interest, because, belonging to the Stone Age proper, and in such situations being usually accompanied by objects of metal, the fact of their occasional occurrence has been cited as an argument in support of the theory of the late use of stone implements in this country. In this case the question arises, is it probable that this particular implement was made and used as a tool by the same people who had arrived at such a state of culture as to be capable of tracing the beautiful little pieces of interlaced work on the stone represented by figs. 4 and 6 of this page? Of course it may be said that if this people made and used flint implements, why not stone celts? But we have unquestionable proof that they did *fashion* the former, from the occurrence of the cores from which they were struck, and the waste chips flaked off in great numbers in the secondary processes of their manufacture. These facts, together with the discovery of considerable numbers of the implements themselves, some of them bearing marks of wear, are also unquestionable proof that the lake-dwellers *used* them. No such proof, however, is present in the case of the celt, the only specimen of the kind found among hundreds of other objects in the three lake-dwellings which I have excavated. The fact that a similar paucity of stone celts has been found to exist in Irish crannogs generally, may be seen by referring to "The Lake-Dwellings of Ireland," by W. G. Wood-Martin, M.R.I.A. Historical notices of crannogs go back to a period of over twelve centuries ago; and none can tell how many centuries prior to this these structures may have been

built and occupied. Taking all these circumstances into consideration, I am inclined to believe that this celt was an antique in the eyes of the crannog folk.

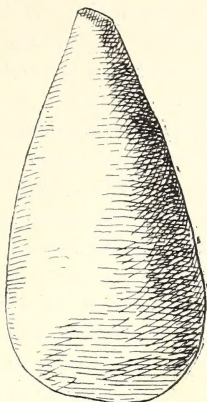
Fig. 3, p. 211, from No. 2 crannog, represents a flat perforated whetstone of mica-slate. It is the smallest of four such implements which turned up, and is but little worn. It was, no doubt, suspended from the belt.

Figs. 4 and 6, p. 211, represent the two faces of a piece of soft greenish slate. It is one of the most interesting objects which were discovered, on account of the very perfect examples of interlaced work engraved upon it, work which at one time was looked upon as peculiarly Irish, and therefore styled *Opus Hibernicum*, but which we now know travelled westward to our isle. On the surface of the stone represented by fig. 6, p. 211, a spiral design may be seen, which is also of great interest. It has been traced either by a less skilful hand or less carefully than the interlacements.

This spiral design is almost identical with that occurring on the lower portion of the leather sheath from Killyvilla, previously referred to in the description of the implement of stone represented by fig. 1, p. 211. This sheath may be referred to about the end of the twelfth or beginning of the thirteenth century; and, of course, it is well known that interlacements also occur on Irish stone and metal work, &c. of that period. I believe this engraved stone to be unique, at least as regards material. In Wilde's "Catalogue of the Museum of the Royal Irish Academy," p. 345, are figured three decorated bones; two of these are stated to have been found in Irish crannogs. The third bone, fig. 228, among the other devices carved upon it, shows two examples of interlaced work quite similar to those to be seen on this stone. It is stated that very clear, sharp, and accurate impressions may be printed from the carvings on one of these bones, in the same way that proofs are taken from a woodcut. And again:—"In considering the object or uses of these decorated bones, we must fall back on conjecture, that earliest resource in many antiquarian investigations; and the most probable one is that they were intended merely as specimens of the designer's and engraver's art; although it is possible that these patterns may have been transferred to parchment by some process with which we are not now acquainted. Impressions in relief may also have been taken from them by some plastic or soft putty-like substance, although melted metal could not have been used for that purpose without injury to the bone." All these remarks apply to the object under consideration except the last. I tested it myself, using sealing-wax for the purpose, and got very good impressions from the interlacements. Another theory that suggests itself is that this stone may have served as a pattern, which the artificer kept before him when at work. Anyone who will try to copy this interlaced work accurately with pen or pencil will realize how intricate it is, and how



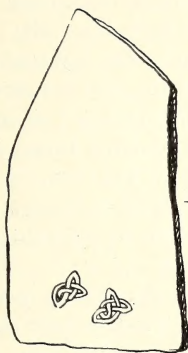
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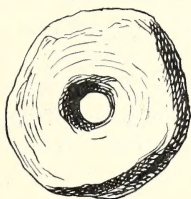
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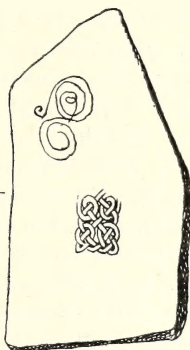
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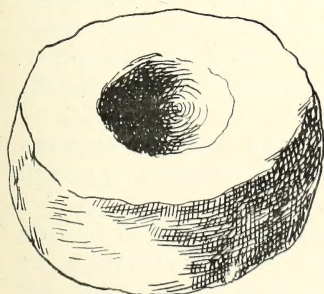
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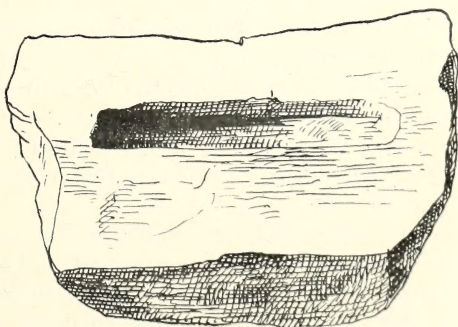


6



7

M. Knowles
1899



8

Stone Objects found in Crannogs near Clones. ($\frac{1}{2}$ linear.)

useful such a pattern would be to a decorator. It is possible also that the object may have been an amulet, or that some mystic or religious significance was attached to it. Indeed the Rev. Dr. Buick, to whom I submitted it, was of opinion that the pair of three-cornered knots on the surface of the stone represented by fig. 4, p. 211, were emblematic of the Trinity. It may be remarked that the designs seen on fig. 6 have a more recent appearance than these knots, inasmuch as the scores which mark out the former are of a colour somewhat lighter than the surface of the stone, whereas this is not the case as regards the latter. This stone was found in No. 1 crannog, at the same distance from the surface and close to the objects represented by figs. 1 and 8, p. 211.

Fig. 5, p. 211, found deep down in No. 1 crannog and formed of exactly the same kind of stone as the preceding, is a spindle-whorl. The edge of the aperture is deeply splayed on the side represented; inspection of the other side shows that the object has been injured by being split. Like the scrapers, this whorl is interesting on account of the light which it throws on the industries, dress, and resources of the lake-dwellers. I may here state that in my description of Killyvilla crannog I omitted to mention that considerable quantities of flax-seed occurred there, chiefly mixed up with leaves and twigs in the foundation. The stone of which the first five objects figured on this page are composed is foreign to the district; and must in each case have been selected for its suitability, and fetched from a distance in the same way as the flint.

Fig. 7, p. 211, was found about a foot below the surface, near the centre of No. 1 crannog. It is a mortar, the cup, which is very smooth, being $\frac{9}{16}$ of an inch in depth. The under surface or base of the object has been roughly rounded by the process technically known as "pecking," the marks of which are very distinct. It is composed of hard, fine-grained sandstone.

Fig. 8, p. 211, is a small slab of soft sandstone on which has been cut a mould $\frac{1}{4}$ of an inch in depth for casting an ingot. The bottom of this groove has a blackish, burnt appearance. This object was found in No. 1 crannog, close to those represented by figs. 1, 4 and 6, p. 211. The sandstone of which it and the mortar are composed, occurs naturally in this neighbourhood.

Figs. 14 and 15, p. 225, are fragments of two rings of slate which were found in No. 2 crannog; they may have been bracelets for a small person.

Of stone objects found in these crannogs not figured or hitherto described, there is a large quantity. Perhaps the most interesting are two grain-rubbers of sandstone, one much less worn than the other, and a large muller of the same material. The grain-rubber is always regarded as the most primitive kind of hand-mill. I do not think it likely, however, that they were in use in No. 1 crannog. They were found deep down in the foundation, lying with their hollowed surfaces down-

wards. It seemed as though they were thrown there along with other stones to assist in consolidating the structure. The fact, too, that several perfect querns of the ordinary type, together with many fragments of others occurred in both crannogs for the most part superficially, seems to point to the obsolescence of the grain-rubbers during the period of occupation of these dwellings. None of the quern-stones were decorated: they were all composed of sandstone. The next object of interest is a small grindstone, which was made to revolve by turning a handle attached to an axle, which of course moved with the stone. The diameter of the stone, which is not perfectly circular, is 6 inches, and that of the axle hole, which is not placed quite centrally, about $2\frac{1}{4}$ inches. The circumference or grinding surface is $1\frac{3}{4}$ of an inch in breadth, and is smooth in comparison with the rest of the stone: some scores, however, may be seen, due no doubt to the edges of the tools which were applied to it. I think this object is rather small to be modern, and besides, it was found at a considerable depth from the surface in No. 1 crannog. A large quantity of whetstones and some burnishers turned up. Three of the former, in addition to fig. 3, p. 211, are perforated at one end. The largest of these, from No. 2 crannog, is quadrangular and measures $5\frac{1}{2}$ inches in length by $1\frac{3}{4}$ in breadth, and is a little narrower at the centre: it is about 1 inch thick. The next, from the same crannog and also quadrangular, is 4 inches long and about $\frac{1}{2}$ an inch broad across each face. The third, from No. 1, is flat and measures 3 inches by 1. Several large blocks of stone also occurred, having their upper surfaces somewhat concave and worn: they were probably rubbing-stones, on which whetstones and other stone implements got the finishing touches after having been first blocked out. In connexion with the subject of "tracked stones" it is interesting to note that at least two fragments of stone were found marked with a groove. In neither case are they typical specimens of the "tracked stone" *i.e.* rounded, or oval pebbles bearing a diagonal groove: but that they served the same purpose—that of point-sharpeners, is pretty evident. As another instance that "tracked stones" have for a considerable time been regarded as implements for sharpening iron tools, I may give the following extract from "Flint Chips,"¹ p. 93. After describing one of these stones the author goes on to say that "similar stones were in use at a comparatively late date." One was found at Nydam in Slesvig with objects belonging to the Iron Period. It is figured by Engelhardt ("Denmark in the Early Iron Age," Plate XIII., fig. 65, p. 59), and is classed as a whetstone." At p. 153, of "Wildes' Catalogue," in the list of Scandinavian Antiquities presented to the Royal Irish Academy, two such stones are enumerated and described. "Nos. 58 and 59, casts of shuttle-shaped stones, with two marks on

¹ "Flint Chips: a Guide to Prehistoric Archaeology, as illustrated by the Collection in the Blackmore Museum, Salisbury," by Edward T. Stevens, Hon. Curator of the Blackmore Museum (1870).

their sides; the former is $3\frac{3}{4}$ inches long, the latter $2\frac{3}{4}$, and more like those in the Irish Collection (see p. 75)." Numbers of rude hammer-stones were also found. A curious "find" in No. 1 was six small pebbles of porphyry. They are rounded and polished as if by the action of water; and are just such objects as might be picked up by children on the sea-shore at the present day, and treasured as playthings. A flint side-scraper turned up in No. 2 crannog, wedged in a piece of iron resembling the link of a chain, with one end broken off. The flint is stained with iron rust; and its bevelled edge shows marks of considerable wear and tear. The iron appears to serve the purpose of a handle for the scraper. The object measures $3\frac{1}{2}$ inches in length.

The abundance of quern-stones in this group of crannogs seems to show that agriculture was carried on pretty extensively.

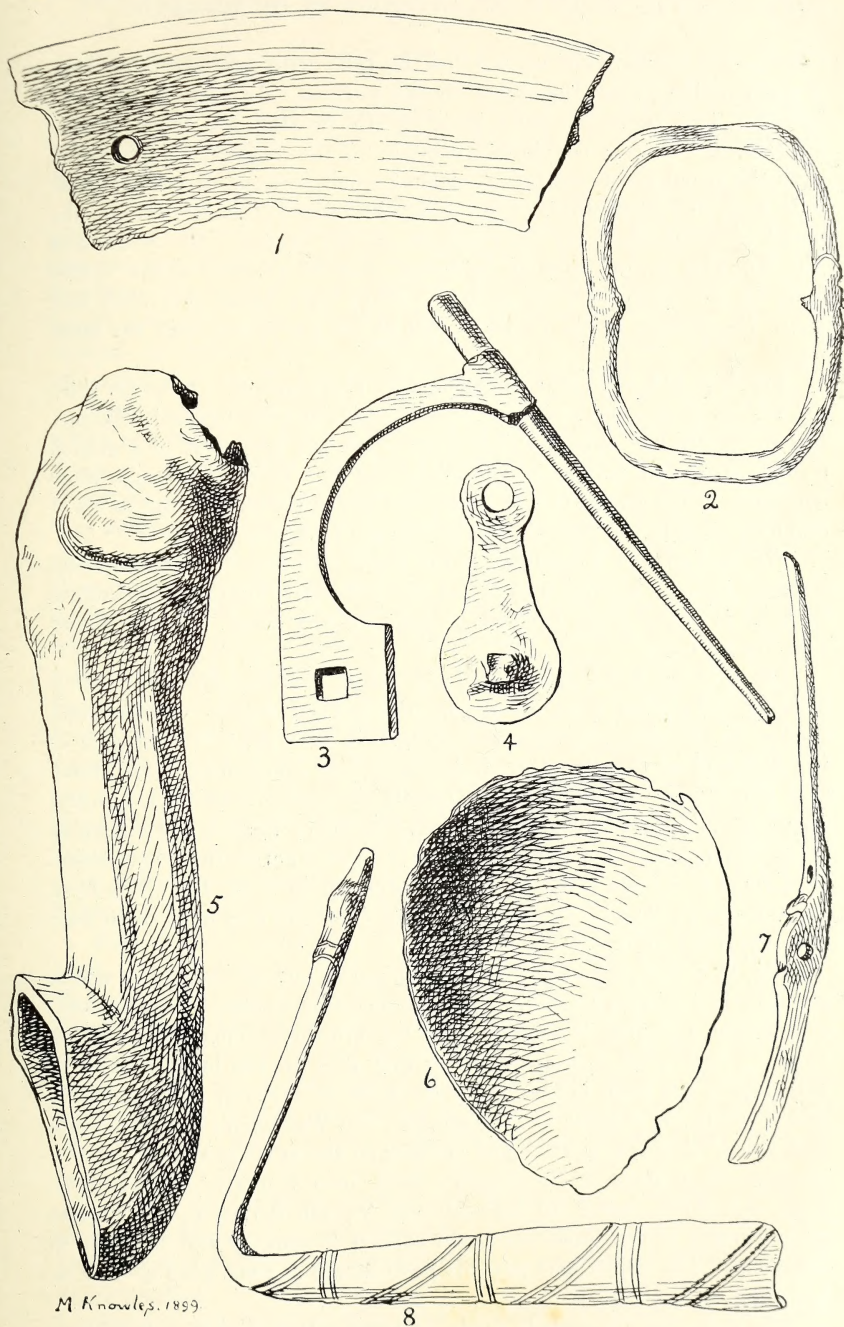
METALLIC MATERIALS—BRONZE.

Fig. 1, p. 215, found near the margin of No. 2 crannog, represents the rim of a brass vessel, which measured $6\frac{3}{4}$ inches in diameter at the mouth. This fragment shows one perforation, and no doubt there was a corresponding one in another part of the rim. They were intended for suspending the vessel. These perforations, as well as the shape of the rim, show that this people formed their vessels, whether of metal, wood, or pottery after the same model. Perforated fragments of rims of earthenware occurred both in these crannogs and in Killyvillia; and portion of a rim of a wooden vessel with two openings was found in the latter dwelling (see our *Journal* for 1897, vol. 27, Consec. Series, pp. 389 and 390). An example in wood was also found in No. 2 crannog, which will be afterwards described.

Fig. 2, also from No. 2 crannog, is a buckle of bronze, the pin of which has been broken off.

Fig. 3 represents a most curious object of bronze, consisting of two parts: (a) A curved portion, having a square hole at one end, and a rounded socket, open in front, at the other. This object has been carved into its present shape; the aperture also has been cut; (b) A straight tube, tapering to a point, and consisting of a thin piece of rolled bronze. I also found the other extremity of this tube, which has been broken off. It is a little over an inch in length, and also tapers to a point. This tube was not found actually in the socket of the other portion, but was close to the latter; and, as it fits the socket very accurately, I think it is almost certain that the two belonged to each other.

Fig. 7 represents an object also found in the same trench as fig. 3; and it is very probable that it may have formed a part of the latter. Fig. 7 has also been cut into shape, and shows two perforations. Its lower extremity is uneven, as though a piece had been broken off. Up to the present I have obtained no clue as to the probable use of these objects. Having formed a theory that fig. 3 might have been part of a



M Knowles, 1859

Bronze Objects found in Crannogs near Clones. (Full size.)

compass for drawing circles, I filled the tube with ink, and found that it was possible to use the object for this purpose. In view of the fact, however, that important parts are evidently missing, the result of this experiment is hardly convincing enough. These objects, being covered with the usual green coating, I cleaned small portions of each of them with acid, and found that, as far as can be judged from the colour, the metal of which they are composed is antique bronze. Dr. Buick and Mr. Knowles are of opinion, however, that on account of the square hole, fig. 3 is comparatively modern. They were found about two feet below the surface, at the northern side of No. 2 crannog, near the large hearth.

Fig. 4, p. 215, is an object of the nature of a pendant. It is very thin, not thicker than a worn sixpence, and is covered with a greenish incrustation. I cleaned a spot which shows that the bronze is of a golden colour. On each surface of the lower end is a little boss, very much corroded. This ornament was found just under the surface sod in No. 1 crannog, close to the flint object represented by fig. 4, p. 207.

Fig. 5, from No. 2 crannog, is the spout of a vessel, very thick and strongly made. A portion of it has evidently been subjected to intense heat, as it shows signs of having been partially fused. It was found near the surface.

Fig. 6 is the bowl of a spoon, also found near the surface in No. 2 crannog. Judging from its shape, the perfect article was probably similar to the spoon represented by fig. 422 in Wilde's "Catalogue of the Museum of the Royal Irish Academy," p. 538, where it is stated that the object "is one of those middle-age spoons with long, slender, round handles, terminating in decorated knobs or figures, and known as "Apostle spoons." A similar spoon is also figured in "The Lake-Dwellings of Europe" (by R. Munro, 1890), p. 205, fig. 11. It is from the torbiera di Bosisio, and is stated so be "probably of much later date than the other objects."

Fig. 8, p. 215, found in No. 2 crannog, is a curious object, to which it is not easy to assign a use. It is also doubtful whether it is complete, or whether a portion is missing from the broad end where the metal is thin. A somewhat similar design to that seen on the broad portion of this object, has been noticed on stone-work in Ireland, an example of which occurs on a stone at Newgrange: see Wakeman's "Archæologia Hibernica," 2nd ed., p. 101; and another on the shaft of the cross, on a cross-inscribed stone at St. Brigid's Well, near Clifony (*Journal, Roy. Hist. and Arch. Assoc. of Ireland*, vol. v., 4th Series, p. 376): The other surface of the broad decorated portion is concave and destitute of ornament. The object may possibly have served as some kind of hook or fastening.

Fig. 1, p. 218, represents a pin of light-yellow bronze. It is in a fine state of preservation, and very sharp at the point. It has a similar

incised ornament, on the other side of the head, to that shown in the illustration.

Fig. 2 has the head ornamented. There is also a zig-zag ornamentation down the stem on all sides. The stem becomes quadrangular towards the point.

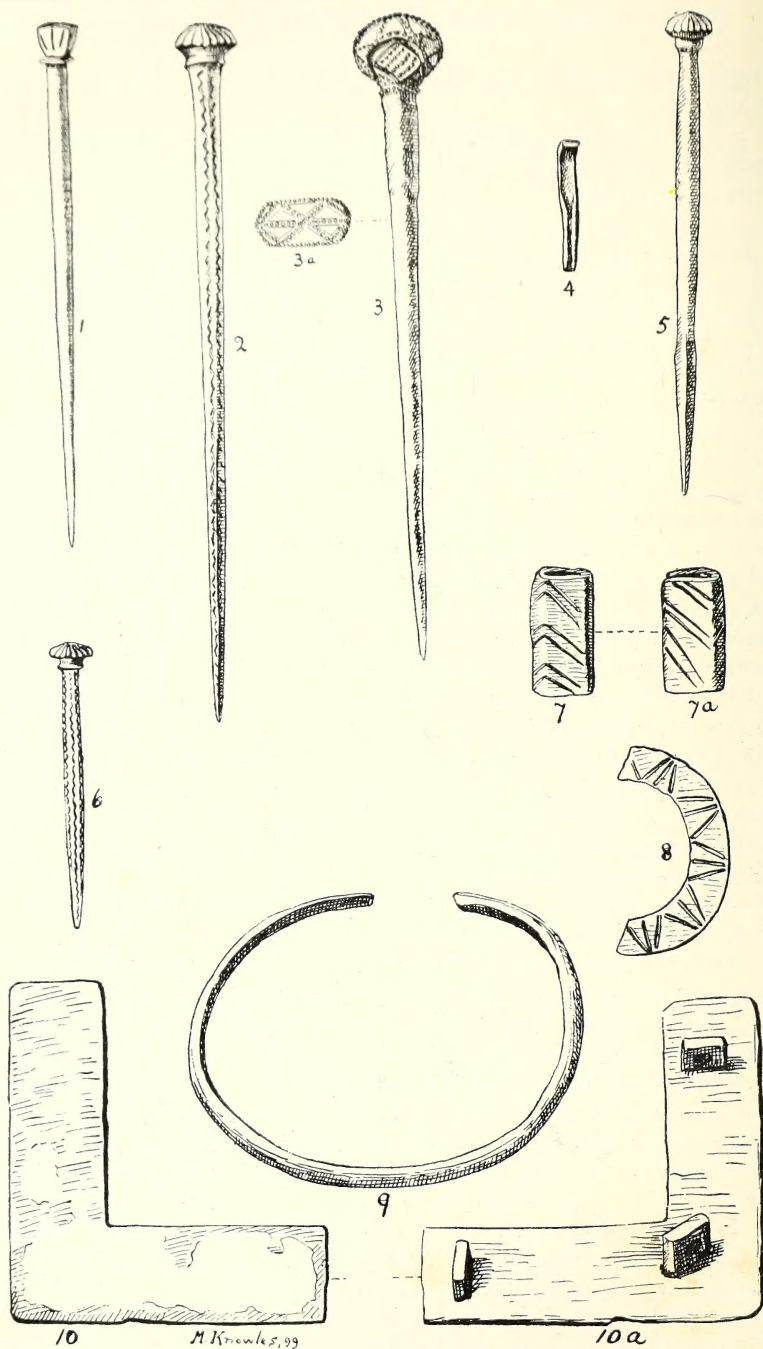
Fig. 3 has the head nicely decorated with an embossed design, showing great skill in casting. A somewhat similar pin is figured and described in Wilde's "Catalogue," fig. 460, p. 561. In the case of my specimen, however, I have not been able to verify the statement to be found there as to the formation of the heads of such pins, as the head appears to consist of one piece only. Fig. 3*a* shows the style of ornamentation on the top of the head. The stem is much corroded.

Figs. 4, 8, and probably 7, and 7*a*, represent portions of the same object, which is evidently a fibula. They were found quite close together. The fragment, both sides of which are represented by figs. 7, and 7*a*, consists of a small square sheet of stout bronze, folded down the centre in such a way as to give the object a rounded back, and pressed tightly together at the edges. It is ornamented with incised lines, similar enough to those sometimes seen on crannog-pottery. From its formation it is probable that this portion clasped the circular part of the fibula (fig. 8), which is very thin, at some part of its circumference now lost. There may have been a similar ornament at the opposite side, the rounded backs being turned outwards in each case. Fig. 4 shows part of the tongue of the fibula. It is much corroded, as is also the fragment of the circular portion (fig. 8), which displays an incised ornamentation consisting of a number of short, radiating lines, arranged in groups of three. Each group somewhat resembles a bird's-foot or "broad-arrow." The circular portion of this fibula and the tongue (figs. 8 and 4), when entire, must have closely resembled certain objects in the Dublin Museum of Science and Art, labelled, "Silver mediæval fibulæ."

Figs. 5 and 6 represent two pins. The former has an ornamented head, and the stem, like fig. 2, becomes quadrangular towards the point. The object of this was evidently to prevent the pins from readily dropping out of any fabric in which they may have been stuck. Fig. 6 is a very short pin, having the head and stem decorated in the same manner as fig. 2. All the objects figured on this Plate, so far described, were found in No. 2; and all are covered with a greenish incrustation except No. 1. None of them were found at any great depth from the surface.

Figs. 9, 10, and 10*a* represent objects from No. 1 crannog. Fig. 9, found near the surface, and yellow in colour, is a small bracelet. It is rounded on the outer, and flat on the inner surface, and has no trace of ornamentation.

Figs. 10 and 10*a* show both sides of a curious object. It was found at a considerable depth from the surface, and is covered with a thick



Bronze Objects from Crannogs near Clones. (Full size.)

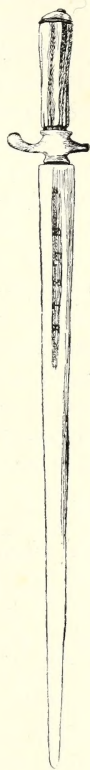
green coating. Having cleaned a spot, however, I found the bronze to be of a light yellow colour. It is not clear what purpose this object served. It evidently rested on some substance to which the perforated studs were fastened. It may possibly be part of the catch of a cloak.

There were also found in these crannogs the following bronze items:— A lozenge-shaped piece of very thin sheet bronze, much torn, secured by four broad-headed iron rivets to the somewhat concave surface of a roughly cruciform piece of iron, measuring about 4 inches in each direction, and so much oxidized as to render it almost impossible to conjecture its original shape, thickness, or use. The object may possibly have been the umbo of a shield. The remnants of what was evidently once a circular object, measuring $1\frac{1}{4}$ inches in diameter. It consists of a thin piece of bronze attached to a similar piece of iron; both are much corroded. Probably this was a personal ornament of some kind. It was found in No. 1 crannog.

A pin, the counterpart of fig. 5, but much corroded, and part of the stem of another, $2\frac{1}{16}$ inches in length. Both found in No. 2 crannog. Two small nondescript fragments of bronze from No. 2. A weight quite similar to an apothecary's weight of the present day, and marked D 5, G 8; the letters being evidently abbreviations for pennyweights and grains respectively. This weight was found in No. 2 crannog, but near the surface.

IRON.

The sword illustrated here has rather a curious history. I heard of its existence for some years before I excavated any of these crannogs. It was then said to be sticking in the thatch of an uninhabited cottage, on a hill overlooking Drumacrittin lake. Search here, however, was of no avail. After some time I got another clue as to its whereabouts, and at last ran it to earth in a cottage in Rosslea. I have been informed by a man in the neighbourhood that this sword was found by his brother, since deceased, in No. 2 crannog, forty or fifty years ago. I referred to this "find" in my Paper on Killyvilla. (See our *Journal*, vol. xxvii., Consecutive Series, 1897, p. 209.) It was erroneously stated there that it had a wooden handle. This weapon in no way resembles any type of crannog sword, and is evidently an importation of comparatively modern date.¹



Sword, $28\frac{1}{2}$ inches long, including Handle.

¹ The blade is of steel, well tempered, and furnished with a tang: a groove begins about an inch from the guard, and runs up the blade for some distance on both sides. In both these grooves some lettering exists, which seems to have extended for their

The other object of iron figured is represented by fig. 7, p. 230. It is a hook, evidently intended for driving into wood-work, for the purpose of suspension. It is in a very good state of preservation, and was found near the surface in No. 2 crannog. The following objects of iron, not figured or hitherto described, were found. The sock of a plough, about $5\frac{1}{2}$ inches long by 4 broad. Found in No. 1. It is similar in appearance to a plough-sock figured in "The Lake-Dwellings of Ireland," Plate xxxiii., facing p. 141, fig. 8. A steel ring, measuring $\frac{7}{16}$ th of an inch in the clear and about $\frac{1}{8}$ th of an inch thick. The junction where the two ends of the rod which formed it have been welded together is perceptible. Slight depressions from wear may be seen in its inner circumference; and one side is rubbed flat, as though it had played against a similar ring. It had only a very slight coating of rust when found, which readily rubbed off, and was found about two feet below the surface towards the northern end of No. 1 crannog.

A flat piece of iron, length $5\frac{1}{2}$ inches, greatest width $\frac{1}{4}$ of an inch. This object tapers somewhat towards each extremity, and is about $\frac{1}{8}$ th of an inch thick, the edges being flat. It looks as though it might have been a file, but is much corroded. A fragment of one end of a similar object, 2 inches in length, both from No. 2 crannog. An object 2 inches in length, which in shape is almost a duplicate of the spoon-like bone implement represented by fig. 7, p. 227. They are both a form of marrow-scoop, for extracting this substance from the fractured long bones of cattle, which turned up in great abundance. Found in No. 2.

whole length. This is a little more distinct at one side than at the other, but the only letters that can now be distinguished, with any certainty, are B. T. S. N. What the complete inscription may have signified can now only be a matter of conjecture. It may have been the maker's or owner's name. That swords were sometimes marked in this manner is indicated by the following portion of a query, which is to be found in "Notes and Queries," vol. i., February 16, 1850, p. 247:—"Cromwell Relics.—In Noble's *Memorials of the Protectorate House of Cromwell* it is stated, in the Proofs and Illustrations, Letter N, that, in 1784, there were dispersed, in St. Ives, a great number of swords, bearing the initials of the Protector upon them"; and in the Society's *Journal* for 1863, at the Plate facing page 388, is figured a sword (No. 1) belonging to the Corporation of Londonderry. At this page it is stated that "It was presented by the city of London to the city of Derry in the year 1616—a genuine '*Andrea Ferara*,' with the maker's name stamped on both sides of the blade. In addition to the maker's name, the letters 'I. H. S.' are impressed on the blade; but frequent cleaning has obliterated '*Andrea*' on the side photographed for the engraver, where also the sacred monogram reads 'H. I. S.'"

The sword from this crannog is two-edged, and very sharp, and the point is rounded; this, together with the lightness and weakness of the blade, would lead one to think that it was used chiefly for cutting, and not for stabbing. I was informed, however, that the blade was covered with rust when found, and that it had been "cleaned up." There are signs that it has been filed or rubbed on a stone; thus the weapon may originally have been thicker and stronger than at present. The haft is made of stag-horn, on the surface of which, rough, longitudinal grooves, have been gouged for the purpose of affording a firmer grip. The guard, judging from its colour where a spot has been cleaned, seems to be composed of copper, with a slight admixture of tin. A cap, or pommel, of the same alloy, secures the lower end of the haft. A groove runs round its circumference, near its junction with the horn; and at the top there is a small perforated protuberance, which tightly grips the lower extremity of the tang.

A chisel, 8 inches in length, with a narrow semicircular cutting-edge. It has a strong, round shank, gradually increasing in circumference towards the butt, which measures a little over 1 inch in diameter, and a conical socket 3 inches in length, in which I found a fragment of the ash handle, soft and decayed. This chisel is from No. 1 crannog. A chisel-like object, also from this crannog, 11 inches in length. It has a slender round shank, which expands for about an inch from the cutting edge into a portion, having one side convex and the other flat. The other extremity of the shank ends in a tang. A hammer-head $5\frac{3}{4}$ inches in length. It is lozenge-shaped, measuring nearly an inch in breadth at the obtuse angles, and is $\frac{3}{8}$ th of an inch thick. All the surfaces are flat, and the object is slightly curved longitudinally. Both extremities are sharply pointed. It resembles the head of a pickaxe in miniature, and a similar form of hammer is in use among masons of the present day for dressing stones. The hole in the head is very small, barely $\frac{1}{4}$ of an inch in diameter. This shows that it was attached to the handle by means of a nail. An intelligent man who was standing by when this object was turned up, and who has some knowledge of milling, informed me that small picks of the same shape are still in use in corn-mills where mill-stones composed of sandstone exist. They are employed for the purpose of occasionally roughening these stones by "pecking," in order to make them grind better. It struck me that this hammer might have served the same purpose for the querns. Many quern-stones occurred in these crannogs, evidently worn very thin from long use, yet still showing on their grinding surfaces well-marked signs of "pecking." This proves that querns, like modern mill-stones, were occasionally subjected to a roughening process. This object was found at the western side of No. 2 crannog, about two feet below the surface. The tang and portion of the blade of a sickle. A hook with a flat oval point, very similar in appearance to those used for the attachment of cart traces. A fragment of a thin, flat piece of iron, with a rounded end, and an oval aperture or slit. A nail of the kind used for fastening on horse-shoes. A socketed and barbed object, the point seems to have been blunt. It looks like the head of some agricultural implement.

The objects of iron described are, with few exceptions, in a very corroded state. In many instances they crumble away almost with a touch. Except under certain conditions, iron is such a perishable metal that the number of implements, &c., formed of it, found in crannogs and other ancient dwelling-sites, is only partial evidence as to its former abundance or otherwise in these places, as compared with that obtainable in the case of the practically imperishable materials, such as stone and bronze.

LEAD.

A peg-shaped piece from No. 2, $3\frac{5}{8}$ inches long, and about as thick as the little finger. It has been pared into shape and tapers somewhat

towards both ends. It is covered with a brownish incrustation. Six round bullets of different sizes, none of them very large, however.

SILVER.

Portion of a coin found about one foot below the surface in No. 2 crannog. It is very much corroded, but a few letters remain ; and the harp can be distinguished on one side, which was probably the reverse. By comparing it with similar coins in my possession, and with the help of Lindsay's work, "*A View of the Coinage of Ireland*," I am tolerably sure that it is an Elizabethan sixpence (Irish coinage).

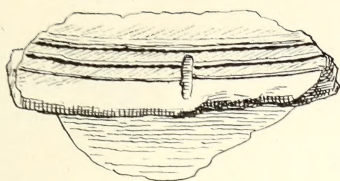
Up to the present few coins have been found in Irish crannogs, those of Mary and Elizabeth being the most numerous ("*Lake-Dwellings of Ireland*," p. 135).

TIN.

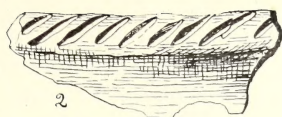
One small fragment occurred in No. 2 crannog.

EARTHEN MATERIALS.—POTTERY.

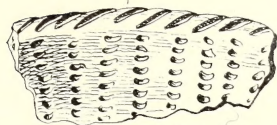
It is strange that although only one piece of pottery turned up in No. 1 crannog, enormous quantities were found in No. 2, the fragments chiefly small and undecorated, weighing several stones. This earthenware is hand-made and unglazed, and as regards the materials of which it is made, is the same as that from Killyvilla. The twelve fragments from No. 2, however, shown at p. 223, display other styles of ornamentation ; though some of the latter have been published before in connexion with various Irish crannogs. Most of these designs present a very archaic appearance ; but fig. 10 shows the well-known dog-tooth pattern, which is, as has been frequently pointed out, generally to be seen among the decorations on Hiberno-Romanesque stone-work of the eleventh and twelfth centuries. There is, therefore, no reason to believe that any of the other pottery is of earlier date. A misleading antiquity has been assigned to this crannog ware ; but when one takes into consideration the conservative tendencies of the Irish, it seems in no way strange that very early designs may have been constantly reproduced. In remote parts of Ulster, which we know was the last part of Ireland to be opened up, and subjected to external influences, it would not be surprising if this was the case down even to Elizabethan times, when, as historical notices inform us, at least some crannogs were still occupied. A detailed description of each design seen on these fragments is unnecessary. Fig. 5, p. 223, shows a rare pattern ; and figs. 11 and 12 have, perhaps, the earliest appearance of any. A fragment of an earthenware crucible consisting of the base and portion of the sides, was found in No. 1. There is a small projection at the base like the heel at the bottom of the bowl of a clay tobacco-pipe. The object of this may have been to enable the little vessel to stand upright on the ground into which the knob was



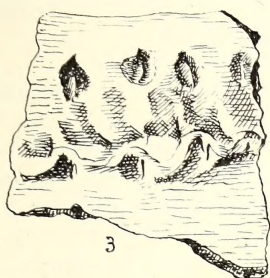
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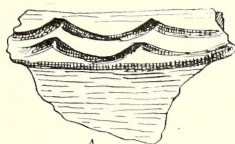
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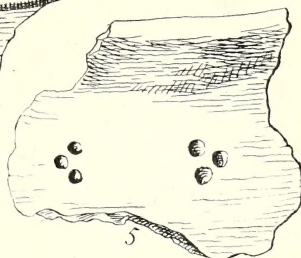
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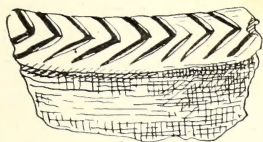
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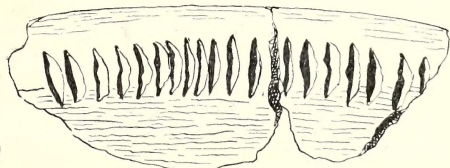
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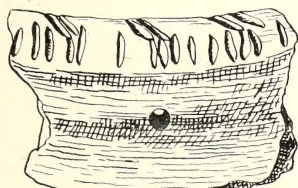
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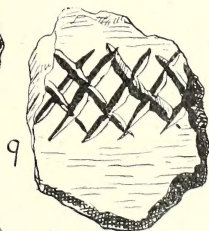
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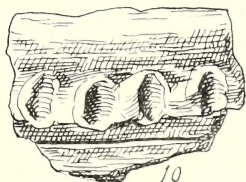
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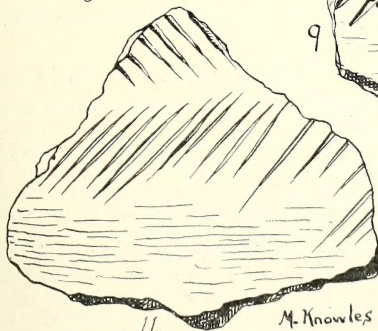
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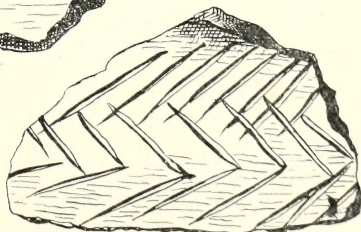
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11



12

M. Knowles 1899.

Fragments of Pottery found in Crannogs near Clones. ($\frac{1}{2}$ linear.)

pressed. Part of the exterior of this fragment is splashed with a red stain, and there are also traces of this colouring on its inner surface. This substance is evidently of the nature of enamel, which, no doubt, the crucible was used for melting.

GLASS.

Fig. 1, p. 225, is a bead of opaque dark-blue glass. Found in No. 2.

Fig. 2, a very small, opaque bead of a light bluish-green colour, found among the ashes of one of the hearths in No. 1 crannog.

Fig. 4, also from from No. 1, represents a blue bugle-bead.

Fig. 5, found deep down at the western edge of No. 1, is a ring of opaque dark-blue glass.

Fig. 6, from No. 1, shows portion of an ornament zoomorphic in design. It is composed of light-blue opaque glass embellished with some fine lines of yellow enamel. The eyes consist of iron, round which no doubt the glass was melted.

Fig. 8, from No. 2, is also part of an ornament of dark-blue glass, decorated with interlacing lines of white enamel.

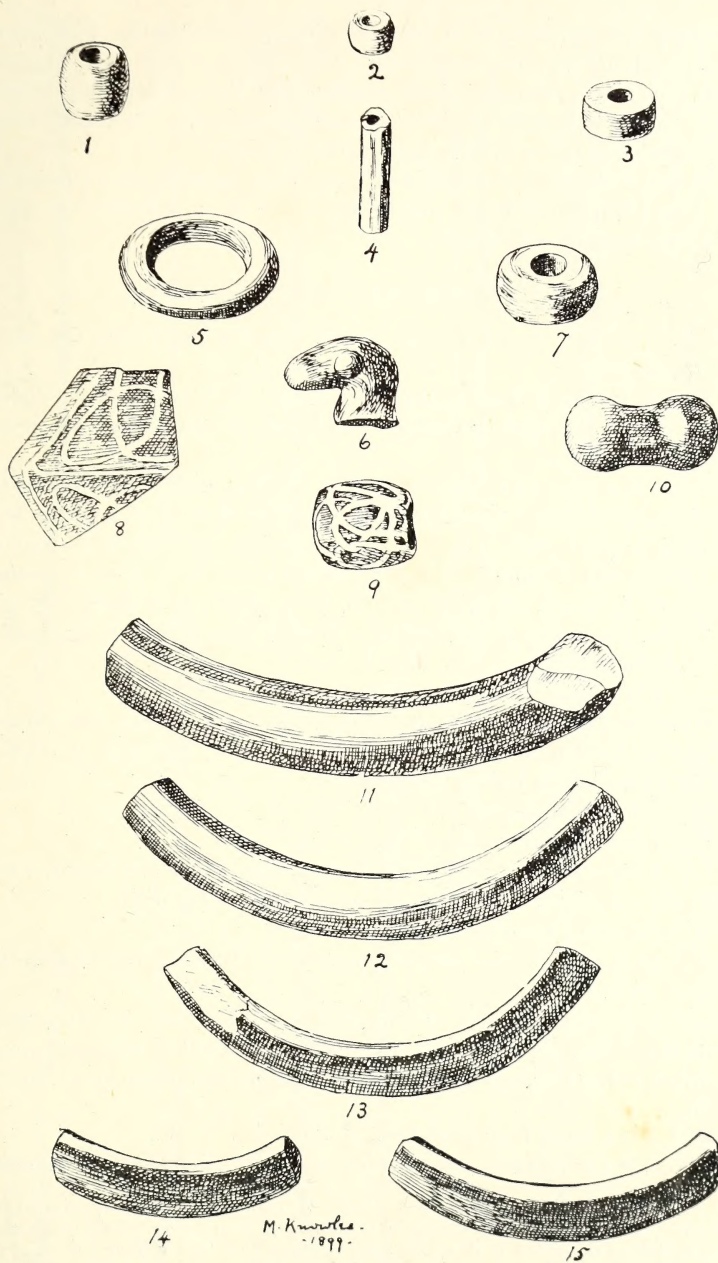
Fig. 9, found just under the surface sod at the western side of No. 1, is a very beautiful bead. I have never seen a similar specimen figured. It is composed of light-blue translucent glass. The interlacement with which it is ornamented consists of lines of white enamel; and the idea of the design would seem to have been taken from a tangle of thread. As is the case in the solitary specimen found in Killyvilla, the perforations in most of these beads are considerably larger than is usual in modern examples.

Fig. 10, found not far from the surface, near the centre of No. 1, is an example of the well-known dumbbell bead. It is composed of dark-blue opaque glass, and is considerably injured on one side.

The best description of these beads which I have seen occurs in a Paper entitled "Necklaces in Relation to Prehistoric Commerce," by A. W. Buckland, which appeared in *The Antiquary* for January, 1896, p. 10.¹

Some fragments of glass occurred in both crannogs. In No. 1 six small bluish opaque pieces, they are not all matches; and it can be seen

¹ I think it may not be out of place to transcribe it here:—"One of these, known as the dumb-bell bead, seems to be peculiar to Ireland, and was therefore probably of native manufacture. Several of these dumb-bell beads, of different sizes and material, may be seen in the British Museum, generally unperforated, and usually of greenish glass, but some of glass, perforated, and one of stone, were exhibited in the Irish Exhibition. The imperforate beads were probably bound to a necklet by a cord round the centre, but it is evident that the peculiar form had some significance, and its affinity is to be found in the sign used for the moon, in Scandinavia, during the later Bronze Age, which is given by Worsaae—thus O = 0. Sir John Lubbock, in *Archæologia*, vol. xlii., describes an object found in the ancient cemetery at Marino, which bears a strong resemblance to these dumb-bell beads, but I have not met with anything elsewhere of similar shape."



Ornaments of Glass, Jet, Stone, Amber, and Bone, from Crannogs near Clones.
(Full size.)

that they are portions of at least two objects shaped like little round plates, with narrow, flat, raised rims. One of them would have measured about 3 inches in diameter when perfect, and the other perhaps a trifle more. They were very probably personal ornaments. Two small lumps of glass which appear to have been partially fused.

In No. 2 the neck of a bottle of very thick greenish glass turned up. The other fragments found are so small that it is impossible to say to what they may have belonged.

ANIMAL MATERIALS—BONE, HORN, AND LEATHER.

Fig. 1, p. 227, shows a large needle, roughly made from the rib of a small animal.

Fig. 2 is also a needle formed of bone. It is beautifully polished, and is one of the most perfectly formed objects of the kind which it is possible to imagine.

Fig. 3 is a pin formed of horn. The stem is well polished, and the head is perforated and ornamented on the side shown. The other side, however, is quite plain. A very similar pin formed from a deer's horn was among the "finds" in the kitchen-midden of a rath in county Waterford (*Journal*, Roy. Hist. and Arch. Asso. of Ireland, vol. vii., 4th Series, Plate II., p. 363, fig. 9). In this case, however, the head of the pin is imperforate.

Fig. 4 is a long, slender pin of bone.

Fig. 5, of bone, has a smooth notch at the top, evidently not a second perforation broken across. It is nicely polished, and may have been used as a needle and bodkin combined.

Fig. 6 is a bone needle.

Fig. 7 is a marrow-scoop.

Fig. 9 represents a harp-pin of bone. One other was found, which is slightly shorter and thicker, and has a larger perforation.

Figs. 10 and 11 are bone pins.

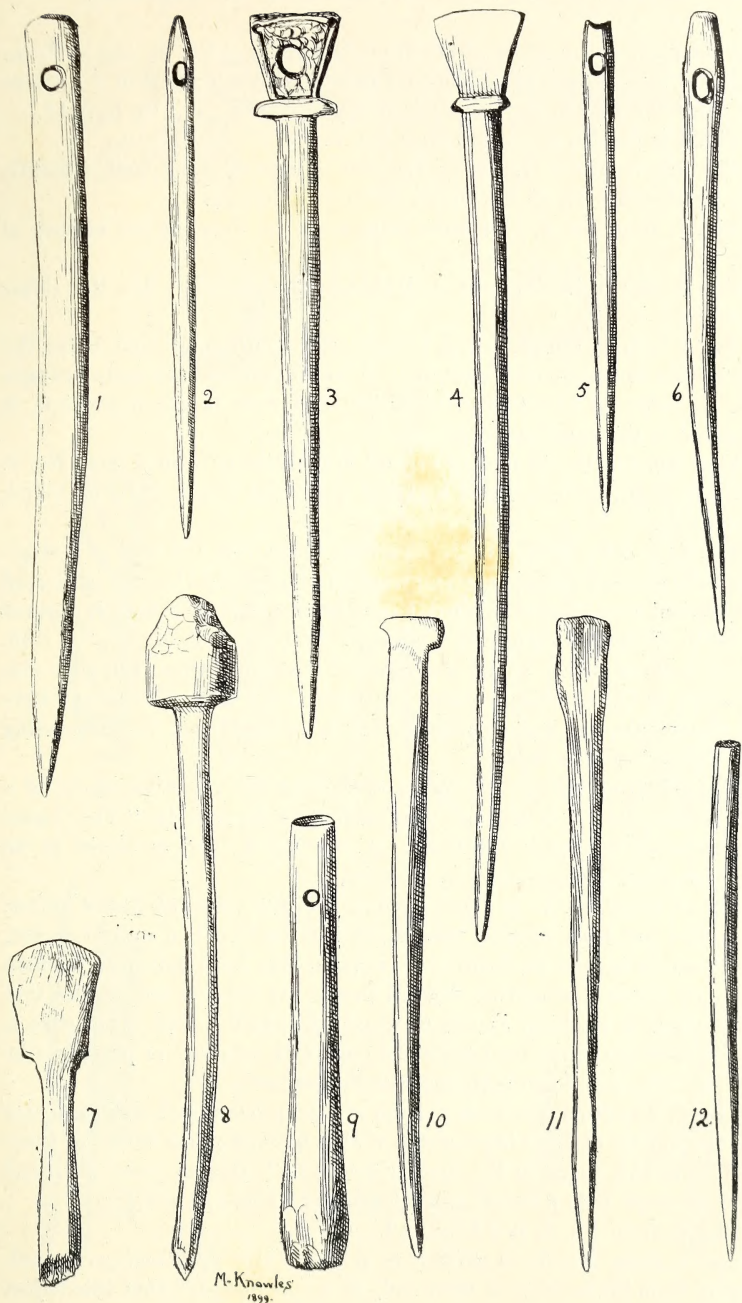
Fig. 12 is a small bone awl or piercer. All these objects of bone and horn are from No. 2.

Fig. 1, p. 229, represents a long rack-comb from No. 2. It consists of two sides between which are the toothed portions in separate pieces, the whole being fastened together with iron rivets, some of which still remain.¹

Fig. 2 is a large bone bead from No. 1.

Fig. 3 is a bone knob, one of two found in No. 1. They are evidently

¹ The following is an extract from Wilde's "Catalogue," p. 271, relating to such combs:—"These toothed portions are in separate pieces on account of the grain of the bone, as well as the cavity in its centre: for it is manifest that a durable comb of this size could not have been cut out of a single bone without great liability to fracture. By this ingenious contrivance also, the pectinated portion, if worn or broken, could easily be repaired by driving out a rivet in the side pieces, withdrawing the injured part, and inserting a new toothed portion."



M. Knowles
1899.

Objects of Bone, Horn, and Wood, from Crannogs near Clones. (Full size.)

heads of pins, and portion of the iron stem still exists in one of them. A similar bone knob, with remains of iron pin is figured in "Ancient Scottish Lake-Dwellings," by Robert Munro (1882), p. 216, fig. 214.

Fig. 4 is portion of a comb from No. 2.

Fig. 5 is from No. 1. It is the side of a small comb, and is beautifully decorated with an interlaced zoomorphic design.

Fig. 7, from No. 1, is a bone implement for forming the meshes of nets.

Fig. 8, also from No. 1, is a double-toothed comb. All the rivets are missing.

Fig. 9 is from No. 2. It is a single fine-tooth comb, and bears the well-known dot-and-circle pattern. A small earthenware lamp brought from Ephesus by the late J. T. Wood, and now in my possession, is decorated in the same manner.

Figs. 10, 11, 12, 13 and 14 are all fragments of combs from No. 2. All these combs were fastened together with iron rivets, some of which still remain.

Fig. 1, p. 230, from No. 2, is a ring made from the base of a stag's horn. The interior is smooth and worn in places, and the side is pierced with several small holes. What I take to be a similar object is figured in "The Lake-Dwellings of Ireland," Plate xxxv., fig. 5, p. 143. Its use is there stated to be unknown. Several of these rings are also to be seen in the Dublin Museum of Science and Art. They may have been ornaments, or more probably may have been used for suspending some object from the person.

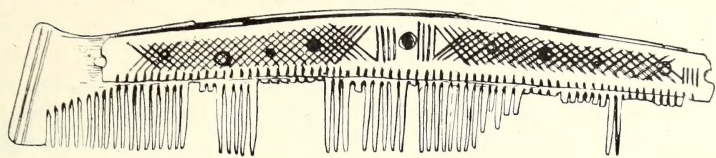
Fig. 2 is from No. 2. It has a rivet-hole for the attachment of a shaft or handle. A similar bone object is figured in "The Lake-Dwellings of Ireland," Plate vi., p. 58, fig. 8, and is stated to be probably either a dagger or a spear-head.

Fig. 4, from No. 1, is formed from the tine of a red deer's antler. Its surface has been scraped smooth, and in the base is a conical socket, now about $2\frac{1}{4}$ inches in depth. The point has been flattened on both sides, and given a somewhat barbed shape; its edge on the convex side of the object is as sharp as the material will admit. The other edge is flat. This object may have been the head of a weapon, or possibly like fig. 7, p. 229, may have been used for net making.

Fig. 5, also from No. 1, is portion of a long bone, and was evidently once the handle of some implements with a quadrangular tang, as there is a hole of this shape in the smaller end, which is also pared all round either to adapt it to a socket or strengthening ring of metal.

Fig. 6, from No. 2, is a bone awl.

Fig. 8, from No. 1, is portion of a stag's tine split and perforated. Judging from the notches at each end, it seems probable that this object may have been used for winding skeins of thread used in netting or weaving. The object of the hole was to allow of the thread being



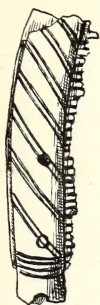
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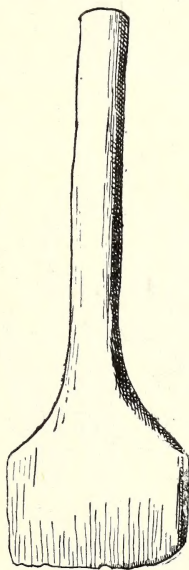
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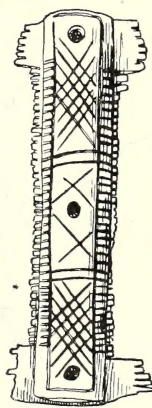
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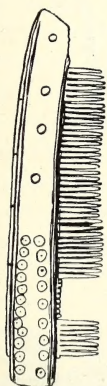
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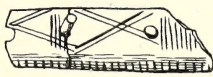
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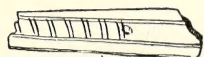
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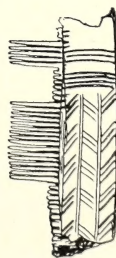
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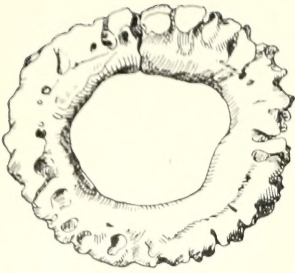
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1899.

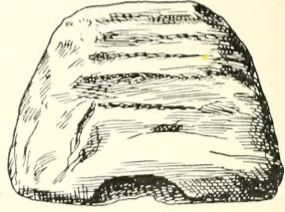
Objects of Bone and Wood, from Crannogs near Clones. ($\frac{1}{2}$ linear.)



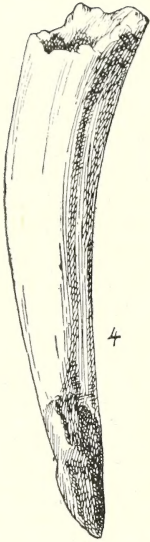
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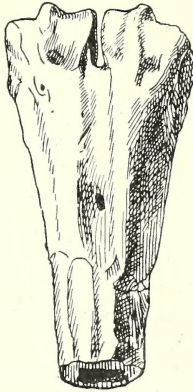
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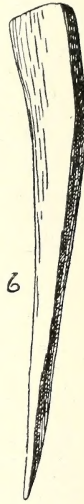
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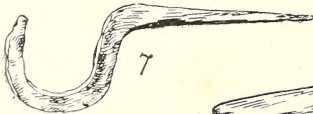
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M. Knowles
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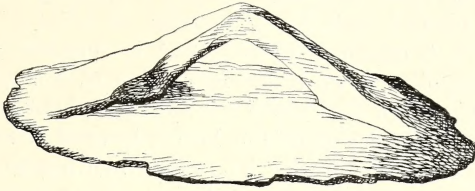
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Objects of Bone, Wood, and Iron, from Crannogs near Clones. ($\frac{1}{2}$ linear.)

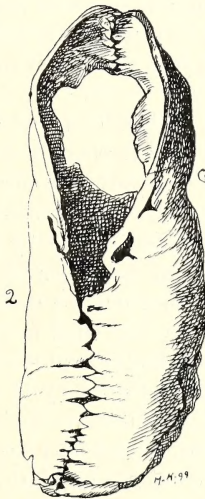
firmly secured, one end having been first passed through it, and then fastened by means of a loop and knot, before being wound.

Fig. 3, p. 225, is a small polished bone bead from No. 2.

Fig. 2 (below) is a left single-piece shoe, joined at the heel and toe, and with slits at each side for the thong which laced it. This object was found deep down in No. 2. It is not ornamented in any way. A very similar shoe is figured in "The Lake-Dwellings of Ireland," Plate xxxv., p. 143, fig. 7. I have also a similar but larger specimen



1



($\frac{1}{3}$ rd linear.)

in my collection, from a hood. Numerous pieces in these crannogs, evi- pattern as the specimen many scraps of leather. of bone were found in pins, and a fragment of a ment showing portion part of a handle. A similar in appearance to jects, evidently in pro- the one a disc roughly $1\frac{1}{2}$ inches in diameter thickness, the other a which was being rounded Two roughly formed in length respectively. turned up. About a portions of combs. Nine mentary, and most of

borer of about the same size and similar to fig. 12, p. 227. Two objects in process of being formed from splinters of long bones. Two broken ends of pegs. A small flat fragment. A scoop somewhat similar to fig. 7, p. 227. Portion of a double fine-tooth comb, 5 inches in length. Most of the pectinated portions and rivets are missing. Those of the latter which remain are composed of bone. The only ornamentation is a series of shallow notches along each edge of the sides; they present exactly the same appearance as those on the lower edge of the side of the comb illustrated by fig. 1, p. 229. Portion of a long bone

bog in this neighbour- of shoes turned up dently of the same figured; also a good Some other objects No. 1. Two perforated third. A small flat frag- of a rivet hole, evidently small rudely made bead fig. 2, p. 229. Two ob- cess of manufacture— pared into shape, about by nearly one inch in splinter off a long bone, perhaps to form a pin. awls, $6\frac{1}{2}$ and 6 inches In No. 2 the following score of the pectinated pins, some of them frag- them perforated. A

smoothed, and hollowed out in the interior $3\frac{3}{8}$ inches in length, and $\frac{5}{8}$ of an inch in diameter at the end. It evidently formed the handle of some implement such as a knife.

VEGETABLE MATERIALS—WOOD.

Fig. 8, p. 227, represents portion of a pin roughly cut out of a stick, with pieces of the bark still adhering to the head. This object, when complete, must have resembled the modern long bone knitting-needle, and may have been used for the same purpose; it is quite sound, and was found deep in No. 1 crannog.

Fig. 6, p. 229, is composed of yew, and is therefore quite sound. It was found very deep down in the foundation of No. 1, and looks as though it may have been used in the manipulation of butter.

Fig. 3, p. 230, was found in the lowest layer of No. 1. It has a conical socket two inches in depth. The wood was in a state of pulp when found. I therefore packed the socket with cotton wool, corded the object, and boiled it in treacle and glue, allowing it then to dry slowly.

This plan succeeded admirably in preserving the shape. This object was probably the butt-end of some weapon or implement. One of the workmen stated that he had seen handles of spades of a somewhat similar shape.

Fig. 1, p. 231, is a lid with handle found deep in No. 2. The chief point of interest about it is, that the handle was not made separately and then attached to the lid; the whole has been carved in one piece. Some other objects of wood were—Part of the bowl of a spoon. A fragment of an object formed of oak 7 inches long by $\frac{3}{4}$ of an inch broad. It is shaped like the hoop of a barrel, being convex on one surface and flat on the other: one end has been carved into a somewhat lozenge-shaped form by way of ornament. One stave of what must have been a small vessel of bog-oak: it is $2\frac{5}{8}$ inches in length, and is curved in this direction, the concavity being on the external surface, by $1\frac{3}{8}$ inches in width. It is also curved in the latter direction, the concavity of course being on the interior. There are two perforations near the top. A paddle formed of yew, 27 inches in length by $4\frac{3}{4}$ inches in width, across the broadest part of the blade. A piece of yew shaped like a barrel-hoop. It measures 20 inches in length, and the central portion for the length of $4\frac{1}{2}$ inches, has been made thicker than the rest. Each extremity, which has also been strengthened, is flat, and is pierced by a round hole about $\frac{3}{8}$ of an inch in diameter. The object somewhat resembles a small long-bow, but is, I think, too small to have served such a purpose. It may have been a handle. All these objects are from No. 2 crannog. In No. 1 were found the following:—A mallet 9 inches long, carved in one piece out of black oak. The handle is four-sided, and the head is roughly rounded. Some fragments of a vessel of willow-wood, which measured about 6 inches in diameter at the mouth. The length of the most perfect of

the fragments is $5\frac{3}{4}$ inches; on the inner surface below, is a groove which held the circular bottom. Externally, it is ornamented by incised parallel lines, arranged chiefly in threes at regular intervals. A handle of yew 5 inches long. A cross-shaped object of oak 4 inches long, now much shrivelled. A peg of yew 4 inches in length, roughly pared into shape; in the top is a short split, in which is inserted a small wedge of wood. The object of this was evidently to tighten the peg in its socket; it looks not unlike one of the teeth of a modern wooden rake. A thin chip of oak $2\frac{1}{2}$ inches long by $\frac{3}{4}$ of an inch broad, with an oval perforation at the centre $\frac{1}{2}$ an inch long. One side of a knife handle, it is much shrunk, and now measures $3\frac{3}{8}$ inches in length. It is pierced by four rivet holes. In addition to these, large quantities of barrel-staves and hoops, planks, some of them of black oak, and fragments of wooden objects, were found in both crannogs.

AMBER AND JET.

Fig. 7, p. 225, represents a bead of red amber: it was found in the mud, in the lowest stratum of No. 1. In connexion with the idea that the colour of amber is indicative of the region from which it has been derived, the summary of a Paper on amber may be consulted, which appeared in *The Antiquary* for 1898, p. 383. This Paper was read by Professor T. McKenny Hughes, on November 2nd of that year, at the Meeting of the Royal Archæological Institute, and, in illustration of his remarks, he exhibited a collection of amber which he had made chiefly in the Mediterranean and North Sea.

Figs. 11, 12 and 13, p. 225, are fragments of jet bracelets from No. 1. Fig. 11 was found in the lowest stratum, and is considerably scored on one side, as though it had been constantly rubbing against some rough or sharp object, possibly a bracelet of some other substance.

Three other objects of jet were found in No. 1; they are straight, rounded pegs $1\frac{1}{4}$, $1\frac{1}{8}$, and $1\frac{3}{4}$ inches long respectively; two of them are about as thick as pen-handles, the third as a small quill; one of them shows traces of a broken perforation at one extremity; doubtless the others were also pierced. They were probably pendants for necklaces, placed between the beads. Pendants were frequently attached to necklaces in ancient times, and also at the present day by savage and semi-savage races. I have a specimen which I obtained from a Kaffir in Bechuanaland; it has short, flat perforated pieces of wood strung between the beads.

MISCELLANEOUS "FINDS."

Two small rough fragments of rock-crystal occurred in No. 1. Some fragmentary modern objects turned up near the surface in both crannogs, such as pieces of glazed crockery, and the bowls and stems of clay tobacco-pipes. A couple of buttons, and a clay marble also came to light. A

layer of charred oats and barley fully 6 inches in depth in some places, and extending for a considerable distance, occurred near the surface in No. 2. I am uncertain as to the origin of this, it may have been a relic of poteen-making, which I have been informed was carried on at this crannog; the store of grain may have been burnt accidentally or otherwise; but, on the other hand, in historical notices, there are many references to the plundering and burning of crannogs; and this charred corn may be a sign of some occurrence of the kind. Large quantities of burnt corn were found at the lake-settlement of Wangen, "Flint Chips," pp. 143 and 144. A large quantity of the antlers and tines of the red deer (*Cervus elaphus*) was found in No. 1, some of the former were still attached to the skulls, many of them had their tines, in some instances, notched with the saw, and in others sawn off; many of the scattered tines had also been detached in this manner. No doubt stag horn was very valuable to the lake-dwellers, especially for making handles for their tools and weapons. The red deer was evidently once common in this neighbourhood, as indeed we know it was throughout the country. Thus "*Bede* calls *Ireland*, '*Insulam Cervorum Venatu insignem*.'—An Island famous for Stag 'Hunting.'" (Ware, Harris's edition, vol. ii., "The Antiquities of Ireland," p. 165.

Five fragments of a human skull were found in No. 2; the largest of them is part of a parietal bone, its dentated superior border for articulation with its fellow of the opposite side being still perfect. Part of a human inferior maxillary bone was found in Killyvilla, and in my Paper on that crannog (*Journal R.S.A.I.*, vol. 27, Consec. Series, p. 399), I mentioned some theories with a view of explaining its presence there. Since then I have read an extract from an article which appeared in our *Journal*, vol. 29, Consec. Series, pp. 124 and 125. From this it appears that there is positive evidence that the ancient Irish sometimes interred the head separate from the body; this, however, does not explain the fractured condition of the skull bones found in these crannogs.¹

A good many tusks of the wild boar turned up in No. 1, some of large size, the largest specimen measuring $7\frac{3}{8}$ inches along its convex border, its greatest width being $\frac{3}{4}$ of an inch. Tusks of the boar, sharpened at one end, were used as tools by the Swiss lake-dwellers.

¹ In the Society's *Journal* for 1864, vol. v., pages 133 and 134, there is a short Paper, by Mr. Edward Benn, on an urn discovered in county Antrim: the contribution ends by stating that "it contained the burned bones of a large-sized person; no bones of the skull were found, from which it might be inferred that the head had been otherwise disposed of."

In *The Antiquary* for 1896, at page 11, a necklace (fig. 11), in use among the Andamanese, consisting of a human jaw, is shown; and, at page 6, it is stated that "they also wear round the neck the skull and jaw-bones of deceased friends, a custom which exists also in Australia and New Guinea."

Human bones, along with those of animals, have been found in one of the lake-dwellings near Holderness; they consist of the remains of at least four persons (*The Antiquary*, 1900, p. 81). These English pile structures seem to be of earlier date than ours.

("Flint Chips," pp. 167 and 168). The other bones belonged to the same animals as those found in Killyvilla. Most of the marrow-bearing bones were fractured as is usual in lake-dwellings. By far the greater quantity of bones was found in No. 1, where they were very numerous; in No. 2 they were comparatively few, but some antlers and tines were also found here.

These crannogs belong to the same period as Killyvilla, and all my remarks as to the age of the latter dwelling apply to them also. It is impossible to give exact dates, but there seems little doubt that the lake-life of Ireland was in its prime during the twelfth century. Of all ancient structures, the crannogs yield the richest harvest of knowledge as to the long-forgotten domestic habits of our country; this is largely due to the fact that most of them have been undisturbed, situated as they are in lakes and marshes, which had little attraction for the agriculturist.

The drawings of the objects described have been prepared for me by Miss M. Knowles, and the skilful manner in which she has drawn the figures to illustrate this Paper will, in cases where my descriptions of objects may be considered unsatisfactory, enable those who are interested in the subject, to form their own opinions.

APPENDIX.

It may not, perhaps, be out of place to call attention to some remarks relating to the subject of lake-dwellings, which have been published lately. From a Paper, entitled "Roman Ribchester," which appeared in *The Antiquary* for 1899, it seems that this great people, during their occupation of England, practised there something of the nature of crannog-construction where the land was marshy. In the same volume the following letter also appeared at page 96 :—"Irish Crannogs. To the Editor. This term is formed from *crann*, 'a pole,' it being identical with our 'crane,' Welsh, *garan* ; so we have *crannag*, 'cross-trees,' suitable for a floored pile-dwelling.

"It has been suggested that they were used for fishing-stations, and it will be interesting to learn, from your obliging contributor, if the site lately explored at Killucan favours this suggestion ; that it was so, to some extent, is proved by the following extracts :—"In 1726 a new *cranagh* was ordered to be built near Coleraine ; in 1739 the *cranagh* incurred a rent of £15 per annum, and produced several tons of fish (40 cwt. are recorded at one draught of the net). This *cranagh* was fixed at that part of the river [Bann ?] best adapted for net-fishing ; the fish that escaped the net were speared at the 'salmon-leap' up or down the river.' These extracts are taken from 'A Concise View of . . . the Irish Society,' London, 1832.—A. HALL. February 2, 1899."

The structure here referred to was of course not a crannog proper at all ; the old name survived, and, perhaps, also some tradition of the mode of construction. Anyone who has any practical acquaintance with these dwellings, and who will read page 35 of "The Lake-Dwellings of Ireland," and the "Historical Notices of Crannogs," to be conveniently found in this work, will be pretty firmly convinced that they were *settlements* in every sense of the term.

The discovery of lake-dwellings in the South of England is chronicled in *The Antiquary* for 1899, p. 314, and it is there stated that "this is the only instance of pile-dwellings known to exist in the South of England, with the exception of those in the lake village at Glastonbury."

It is interesting to note that islands are sometimes used in modern warfare for purposes of defence, as seen from the following newspaper paragraph, describing the advance to Khartoum in 1898 :—"Various islands have been utilized as depôts and hospitals, thus saving the Sirdar the necessity of leaving a strong line of communication posts."

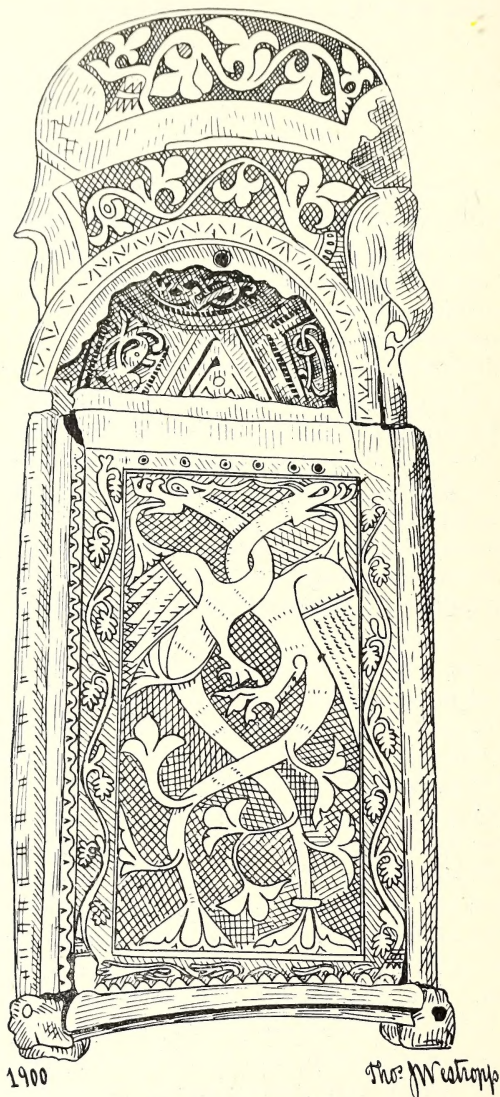
THE CLOG AN OIR, OR BELL SHRINE OF SCATTERY.

EXHIBITED BY MR. MARCUS KEANE, JULY 31, 1900 ; DESCRIBED AND
ILLUSTRATED BY MR. T. J. WESTROPP, M.A., FELLOW.

THE "Clog an oir," or "Clog na neal," a remarkable bell shrine connected traditionally with St. Senan of Iniscatha (Scattery Island), has been recently brought under the formal notice of our Society by Mr. Marcus Keane of Beechpark. As the Committee of Publication has determined to illustrate it these few notes are collected, though the subject deserves much more exhaustive study and research than, amid pressure of urgent business, we have been able to supply.

The old lives of St. Senan (one of which was attributed to his successor Odran, but which in their present form were at least edited in the 13th or 14th century) tell us how that saint received a bell from heaven, whence it descended ringing loudly on a hill north of Kilrush at the cross between Kildimo and Farighy, when the tongue flew away, so evidently this was not one of the several marvellous bells whose ringing on Scattery resounded over all Corcovaskin, enabling the Mass to be celebrated at the same moment in each of its churches. The heaven-sent bell was called "Clog na neal," the bell of the clouds, and eventually "Clog an oir," from the supposed golden adornments of its shrine, and was, of course, most reverentially preserved at Scattery during the vicissitudes of many ages by the coarbs of St. Senan. The last of the recognised lay coarbs was Calvagh, son of Siacus O'Cahan, who died in 1581. The "converbship" had been granted to Donald O'Brien, the last chief of Clare, as a bribe to win him to the English interest, but the O'Cahanes did not fall in with the views of the Saxon Government, and held the office against him and his son Sir Turlough O'Brien. Even when the official position ended the prestige clung to the family of O'Cahane, and one of its members, Nicholas O'Cahane, was coroner in the later reign of Elizabeth, and took energetic measures to repel the thirsty crews of the Armada ships which sheltered in the river in 1588, near Kilrush. We find Charles Cahane, of Lisdeen, in Kilferagh parish, and Teige Cahane, of Ballyowen, in the same place in 1641, who lost their lands in 1652 ; but, in 1690, Brian Cahane was still one of "the chief gentry and ablest persons" near Kilrush. The bell shrine was kept in the direct line of the O'Keanes till 1730, when it passed into the present family (traditionally said to be a branch of the northern O'Cahanes) by the marriage of their ancestor, Robert Keane of Ballyvoe, with a daughter of the house of Corcovaskin. In this

line it has descended to the present owner, to whose kindness and assistance we owe the opportunity of making rubbings and sketches of the shrine, and the knowledge of some of the traditions connected with it.

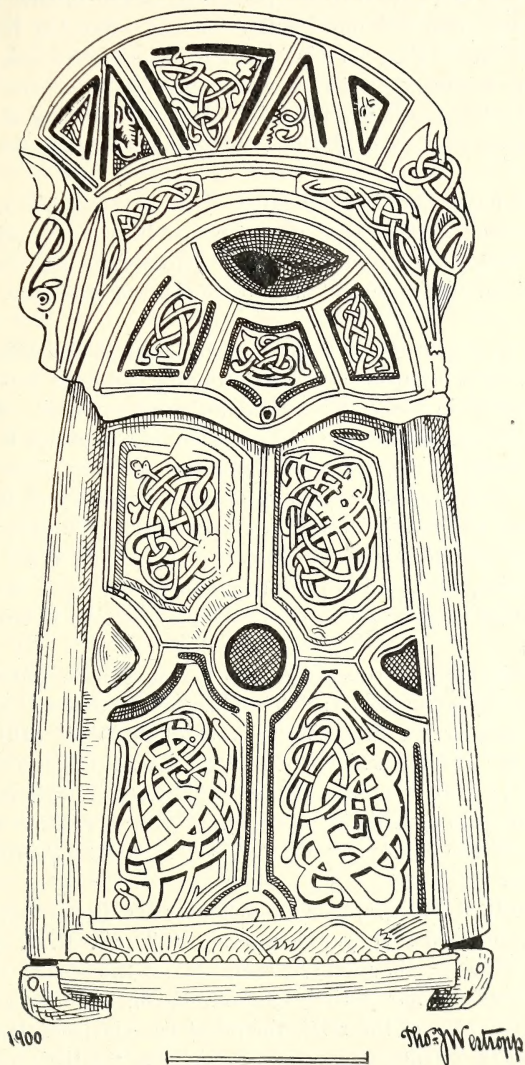


BELL SHRINE OF ST. SENAN.

(View of Front. Full size.)

The "bell" seems to have first attracted the attention of students

in 1826, when it was exhibited before the Society of Antiquaries in London.¹ We are not told whether the bell was at that time preserved in the shrine, and family tradition seems to be ignorant of the loss



BELL SHRINE OF ST. SENAN.

(View of Back. Full size.)

of the bell, which some, indeed, imagined was the inner bronze shrine. It and a bell belonging to Mr. J. Cooke, and said to have been found at

¹ *Archæologia*, xxi., p. 559.

Scattery, were exhibited by him and Mr. Francis Keane of Kilrush in Dublin in 1853.

Mr. Cooke's bell passed to the possession of the British Museum; it was of bronzed iron, and opportunity has not offered to learn whether it would fit the "Clog an oir" shrine. The latter was lent to the Royal Irish Academy in 1864, and remained for some time in its museum. Lastly, the bell was exhibited at the meeting of our Society at Lisdoonvarna on July 31st, 1900, which gives occasion for the present notes.

Tradition has naturally made much of the mystery and miracles told about this shrine, and a belief grew up that it avenged any oath taken upon it in falsehood by striking with convulsions and death, or, at the least, with disfigurement and distortion of the face, the daring perjurer.

As a consequence of the great awe attached to the relic its use was frequently sought by persons whose property had been robbed, and not only those living in Clare, but in the adjacent counties. Many stories were told of its occult powers and how when it was stolen it returned to its rightful owner. Once a gentleman from Galway sent his servant to borrow it, and the latter (who was actually guilty of the crime his master wanted to detect), fearing the terrible relic, flung it into the sea. On his return he told his master that the O'Cahanes would not lend it. "You are a liar, for there it is on the table before you," was the reply, and the terrified culprit at once confessed his crime.¹ It was last asked for in 1834.

The bibliography of this shrine (so far as I have noted it without special research) seems to be: "The Life of St. Senan," attributed to St. Odran, chapter v.; Mason's "Parochial Survey" (1816), p. 440; "Archæologia" (1826), xxi., p. 559; "Archæological Journal" (1853), vol. v., p. 331; "Bells of the Church" (Rev. H. T. Ellacombe, 1872); Dwyer's "Diocese of Killaloe" (1878), p. 538; Frost's "History and Topography of the County of Clare" (1893), p. 82; *Journal R.S.A.I.* 1897), p. 280.

Four beautiful lithographs were made for the Royal Irish Academy, but never published; they are marked "Trans. R. I. A., vol. —, Antiquities Plate"; they exhibit each side of the shrine at its actual size; but, despite their artistic nature, finish, and the good general impression they give of the relic, the artist has idealised them and made the irregularities of the pattern symmetrical—an "artist's license," more frequent than commendable in archæological drawings of the period—some 35 years ago. The interlacings are also conventional; the artist apparently failed to appreciate their quaint irregularity. On this account these drawings have not been now made use of.

¹ Our readers will recall the powerful description of the "swearing on the Donagh" in the tale of "The Horse-stealers."

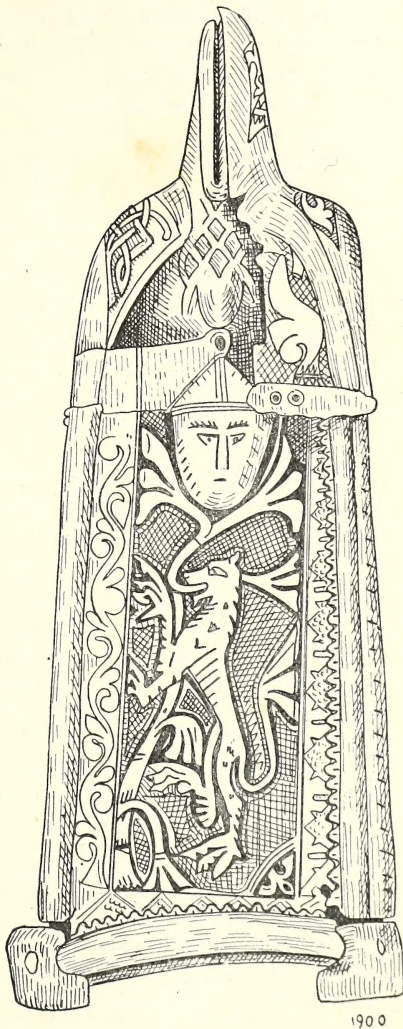
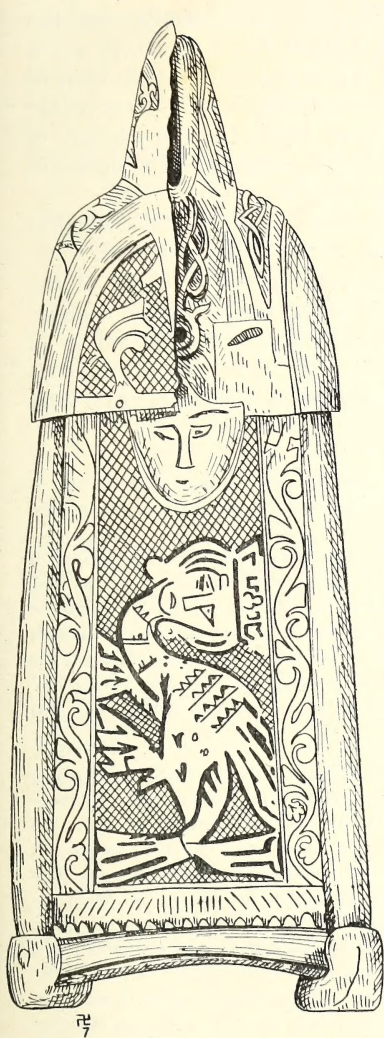
The only person who has attempted a careful description of the shrine is the Rev. Canon Dwyer, and he for some unknown reason makes that description from the lithographs and not from the original, which lay in the hands of a friend, a parishioner, at no great distance from his own home. He tells how "Senan's bell was in great esteem as a sacred swearing piece" in cases of "cattle stealing, assault, and abduction," how it was called "Clog na neal" and "Clog an oir," the latter name from the gold "with which it had been adorned, as well as with precious stones."¹ In the appendix to his history (pp. 538-9) he continues:—"From the plate of the Bell of Senan (as it is called) it seems to have been about 5 inches high and $2\frac{1}{2}$ inches at base, and 2 inches at the top on the broad portion front and rear, but at the sides it runs up into a point of less than half an inch. . . . The front face exhibits two grotesque winged serpents, standing erect, back to back, neck interlacing with neck, and with hands (or fins rather) grasping mutually. The forked tongue of each is protruberant and falls on the wing. Each supports itself on a broad fish-tail. . . . Light foliage bordering completes the decoration round these lively monsters. The back of the bell is divided into well-proportioned compartments or panels, over which a serpentine decoration is elaborately evolved in intricate coils, reminding one of the tomb decorations of Egypt. The two ends are taken up with a bold comprehensive panel, having in each instance a human head, and in one a body draped in diaper robing, and a beast of the leopard tribe, rampant, as though making a deadly spring towards the vital parts near the neck of the man. In the other case, though the head above is human and unornamented, an allegorical fiend, wearing a crown, like a Roman mural one, seems to have got its death blow, and to be in the attitude of collapse, head aside, wings drooped, and legs falling together." He then enters on the symbolism which he suggests to be "Sin militant but Grace triumphant"; which does not bear on the antiquarian aspect of the case.

The above account sufficiently describes the general appearance of the plates, but misses the two periods shown in the work, and consequently misunderstands some of the particulars. We have in the shrine an inner case of strong bronze plates, beaten out from the inside to form a cruciform arrangement of panels on the broader faces. These panels on the outer face exhibit a cross of the type so common in tombstones of the 9th-11th centuries, a circular socket in the centre from which the "jewel" has disappeared in the exposed face, and D-shaped sockets at the end of each arm, one of which retains a piece of green glass, for of the gold and "precious stones" mentioned above, no trace is apparent. A thin silver band is set into the bronze, forming the centre of the main lines of the cross. The panels, so far from being well proportioned are irregular and somewhat uncouth, but are decorated with quaint and delicate raised

¹ "Diocese of Killaloe," p. 501.

interlacings formed of serpents. These are of three types, one with short rather trefoil-shaped head such as occurs (besides at many other localities) in the beautiful doorway reset in the south wall of Killaloe Cathedral, and usually attributed to King Murchad O'Brien, *circa* 1080. The next type is of that long nosed species which occurs on the cross of Dysert O'Dea (and other places) during the 11th and 12th centuries. The third has large eyes and curving nose. The main part of the older ends are concealed under the later work, nearly the whole of the cap of the bell can be seen, owing to the looseness of the later plate. The lower part is semicircular with a D-shaped socket at the crown and three panels of interlaced work, the divisions marked both with thin silver bands and hollows for enamel; the corresponding part of the opposite face is open and resembles the first in general design; it had however no "jewel," and its lower middle panel was triangular. Above it the shoulders and ends of the older work are covered with simple interlacings, above this comes a "crest," with triangular panels. The exposed face exhibits a geometrical device, a lacertine animal; a snake knot (trefoil-headed variety); a snake and a nearly effaced knot. Bands of silver and cases for enamel again mark out the main lines. The opposite face can be seen by pulling out the silver cover, which is slightly movable; it is of similar pattern, and seems to have been worn down before the silver shrine covered it. The whole, though inferior in finish, recalls the work on the crosier of Dysert O'Dea. The later shrine has been attributed to the 13th century, and certainly resembles the carvings of that period.

The silver covers have been removed entirely from one face, and the central compartment from the other, leaving the older work visible. The main panel is well described by Canon Dwyer. I need only add that the monsters' bodies also sprout into several of those fleurs de lys, or pointed leaved trefoils, with which the silver cover of the shoulders and crest is also decorated along its salient faces. The arch which surrounded the lost plate is marked with small chevrons and dots. With regard to the end panels, we must differ from the above interpretation, for the human face in each case seems to have nothing to do with the rest of the design. The "leopard" panel is to the left of the main ("two monster") plate, and the "crowned fiend," or rather, monster, is to the right. The leopard is rampant in front of a conventional tree. A bishop's head in high relief, and of unusually rude design, projects, above it, but there is no trace of a human body or diaper robe, nor any evidence that the beast is making a deadly spring at its neck. The monster panel was evidently engraved so as to be seen on the side and not on end. From this position there are no signs of collapse or death blow about it. It has a female head, crowned with a mural crown, with a trefoil in the middle. The main lines are marked in some dark but shining metallic composition let into the silver. These end panels have ordinary waving tendrils to three of their sides, and



BELL SHRINE OF ST. SENAN.

(View of both ends. Full size.)

(to the right of the "leopard") a modified chevron pattern to the fourth. The shrine is $5\frac{3}{4}$ inches high, and the base $2\frac{1}{2}$ inches by 2 inches with 4 rude legs. It measures 3 inches to the shoulder and has rounded corner pieces, in one case with a slight notch ornament and a little indented border-piece on some of the edges. There is no trace of any substantial ornament other than the "jewels" and three silver plates, so the name Clog an oir must have been given on account of gilding, and cannot be taken as implying the existence of a shrine or even extensive usage of gold in the ornamentation.

The bell shrine was exhibited at a meeting of the Archæological Institute of Great Britain and Ireland, at Norwich, in July, 1847.

The Rev. H. T. Ellacombe, in his work, entitled "Bells of the Church," published in 1872, refers to it in the following manner. Mr. Keane, mentioned by him, was the late Marcus Keane, author of "The Towers and Temples of Ireland." In this account there is evident comparison between the Keanes of Kiltrush and the later settlers of the North.

"The chieftain of the Kean family was dignified in ancient times with the title of 'Carran Boro,' a term understood to mean arbiter of disputes, from his being the custodian of this venerated relic

"The ancient history of the 'Clog Oir' is involved in obscurity. According to one account it was brought from Dungiven, in the county of Derry, about four hundred years since, when a sanguinary contest among the sept of the O'Cahans for the chieftainship having taken place, the elder claimant was defeated, and to save his life he left with his followers and settled in West Clare, where he married the daughter of Mac Mahan . . . It is said that he brought with him the 'Clog Oir,' and that his descendants continued to make use of it in their new settlement. His residence was the castle of Inis Scattery."

"Mr. Keane, to whom I am indebted for this account, tells me that he remembers the occasion when last the 'Clog Oir' was brought into requisition. It was about the year 1834, a tenant farmer had his house broken into and robbed of £20. He applied for the bell, as he suspected the robbery to have been committed by persons in the neighbourhood. It was brought with much ceremony to his house, and after Mass, on the following Sunday, was the time appointed for the whole parish to assemble to clear themselves from suspicion upon the bell. On the Saturday night preceding this ordeal, the farmer was frightened by hearing a crash at the window, which was broken in. He apprehended that his days were numbered, but after waiting some time in great fear, all became quiet. On lighting a candle to see what had occurred, he found, to his great astonishment, that his £20—even the identical notes, tied with the same string—had been thrust in through the broken pane, and were on the floor."

INSCRIPTIONS AT ST. JOHN'S WELL, KILLONE ABBEY, COUNTY CLARE.

BY LORD WALTER FITZGERALD, M.R.I.A., FELLOW.

THE Abbey of Killone, which has recently come under the care of the Board of Works, is situated near Killone Lough, in the demesne of Newhall, the property of the Mac Donnell family. Between the abbey and the lough, picturesquely situated on the rocky shore, is the Blessed Well, called "Tobershawn," or St. John's Well, the Pattern at which takes place on the 24th of June.

The well itself is overshadowed by an ash-tree, to which is fixed an open cupboard, painted red, and full of statuettes in china, and plaster, of our Lord, and of the Blessed Virgin Mary, besides little religious pictures, sets of beads, etc. On the opposite side of the tree are fastened up a stick and a couple of crutches.

A dry wall encloses the well, which is closed overhead with slabs of stone; a semicircular passage formed by another bit of wall leads to the entrance to the well, and the water is reached, low down in its rocky bed, by a few rough steps. Pins and buttons lie about, and bits of worsted-thread are tied to pins stuck into the bark of the ash-tree, but the usual votive rags are not visible here.

Leaning against the loose stones round the well is a small (eighteenth century) slab, on which is carved in relief the Crucifixion with an I.N.R.I. above, and a chalice at the sides; below, in incised letters, is cut the following:—

ERECTED TO THE GLORY
OF GOD & IN HONOUR OF
ST. JOHN.

A short distance from the well, is a low square enclosure with a muddy bottom; it is about 6 feet square, sunk in the ground and built of dry walls, which in its present condition hardly rise above the ground level, and externally are banked up with clay; a paved track leads from the well to this enclosure. I was not able to find out what it was formerly used for.

A short distance from the well is a large altar of loose stones, a couple of steps ascend to it; inserted in front of it is a big slab on which is inscribed:—

THIS ALTER WAS
BUILT BY ANTHONY
ROCH MERCHANT
FROM ENNIS.
1731.



On the top of the altar were a score of round or flat oval stones from the lough, which, I was told, were used by persons to keep count of the prayers repeated when making rounds.¹

Among the loose rough stones of which the altar is built, I discovered two portions of a little inscribed slab; all that is now decipherable on it is:—

PATRICK SMI *
HAS BUILT THE
KEEVE OF THIS
HOLY WELL BY IT.
* MI * * * * A * * *

the remainder of the slab is broken off and lost.

Near the well are the remains of another very small building in ruins. Owing to this interesting group of religious buildings being in a private demesne, I was unable, during my visit in July 1899, to meet any old people who might have given me information about it.

Killone lies about four miles to the south of Ennis.

I hope the short account of this spot may elicit from some of our county Clare members a fuller description of the remains round the well, and bring to light any local tradition or legend in connexion with them.²

¹ See pp. 305, 306, *infra*, for a notice of round stones in the altars at Killeany, Kinallia, and Temple na neave, near Ross.

² For an account of the convent of Killone, and a note on the well, see pp. 126, 133, *ante*.

NOTES ON BOUNDARY CROSSES.

BY MICHAEL J. C. BUCKLEY.

[Submitted JULY 31, 1900.]

FROM the very earliest times it has been customary to mark the divisions of lands, fields, farms, parks, and warrens by means of fixed points, which were placed on the edges of the various boundaries. The records of Babylon and Assyria contain numerous instances of the erection of limit stones, which were definitely fixed by means of what might be called "surveys," such as are carried out at the present day, and are inscribed on the baked earthenware tiles and plâques,¹ which have been recently brought to light and deciphered through the untiring skill and research of Mr. Flinders Petrie, in his discoveries amongst the buildings of Nineveh and Babylon. In these ancient records we find many notices of the distribution of the land amongst civilized communities, as far back as B.C. 3000. Amongst the Romans and Greeks the "termini" or boundary marks of farms and villas, &c., were sacred objects under the protection of tutelary divinities whose forms were often carved on upright blocks of stone, which blocks became in the course of ages, highly ornamental adjuncts to Roman farms and vineyards.

Amongst the ancient Hebrews, in their definite settlement of Palestine, the boundary stones of each man's land were protected by sacred ordinances, so that the removal of such boundaries was regarded as a heinous crime. The same religious protection was afforded to all such delimitations of landed property, in the ancient empires of Mexico and Peru, and in fact in all countries which had advanced so far in the scale of civilization as to acknowledge the right of a man to the possession of portions of the soil.

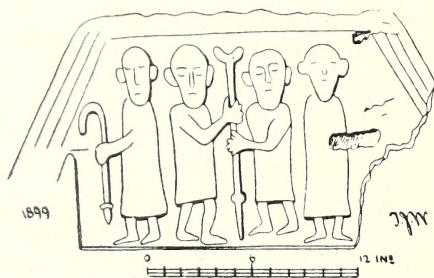
In our own island the divisions of land were fully recognized by the Brehon Laws, and there is no doubt that there existed certain boundary limits round the primitive forts or village *duns* scattered over the face of the country, even in the earliest dawn of history amongst us. That the invasion of such reservations and the overturning of boundary marks often led to serious inter-tribal wars and provincial feuds, our Irish Annals testify. It was therefore only natural, at the advent of Christianity, that such marks of the possession of land should have been taken under

¹ These tiles, cylinders, and "plâques," are now to be seen, in a special room, in the British Museum, London.

the ægis of the Church (as in the case of monastic and other ecclesiastical properties), and should be invested with a *quasi* sacred character.

In considering the details of the ancient stone cross of Ui-Fearmaic in the county Clare (concerning which such an interesting and valuable article has been recently contributed to this *Journal*¹ by Dr. Maenamara) we should, I think, turn our regards to "Comparative" archæology, which may serve to clear up many unexplained circumstances connected with these crosses.

In the first place, I notice that on the north side of the face of St. Tolas' cross at Dysert O'Dea a subject is carved in high relief, in which are seen the figures of four men in long tunics (entirely different from the short-kilted and belted figures of laics); the two central personages are holding a staff with a "Tau," or crutch head, with a boss and sharp point at its lower end. These two men seem to



St. Tola's Cross, Dysert O'Dea—North side of Base.

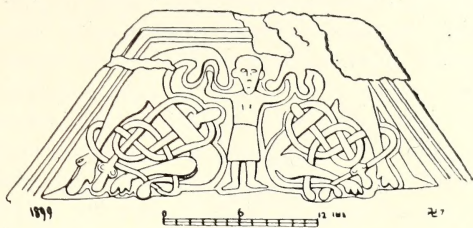
be prepared to fix this staff in the earth beneath, whilst two other figures, apparently those of bishops, having their pastoral staves turned outwards (a sure sign of episcopal jurisdiction) are seemingly spectators of the taking possession by two monks of the land allotted to them ("terres monastiques = *ter'-mon'*") in the territory of their "Dysert."

I find in the annals of the Abbey of Morimond, in the diocese of Langres, in France (the mother house of innumerable other monastic establishments all through Europe, founded *circa* A.D. 1115), that the monks took possession of forests and moorlands in the following manner: "The abbot, holding a wooden crutch or cross staff in his hand, went forward in front of the brothers, diggers, or wood-cutters, all reciting the Psalms. Having got to the place in the forest, or on the moorland, which had been given to them, the abbot planted his "cross" staff thereon, sprinkling the spot with holy water all around, and taking possession thereof, in the name of Christ. He then, accompanied by the brethren, went round the territory. If it were a forest, the abbot first cut down a tree; if it were uncultivated land, he dug the first spade of its soil; his brethren immediately followed his example, and thus commenced the first essays of agriculture on a regular system, not only in Ireland, but all through the countries of Europe, even to the confines of

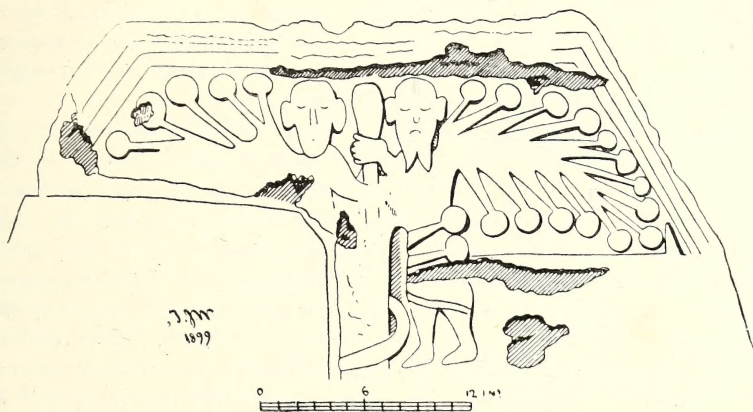
¹ See page 249, vol. 29, Consec. Series, 1899. Four of the illustrations in Dr. Macnamara's Paper are now reproduced for facility of reference.

Asia."¹ This is the very apposite description of the scene carved on the north face of St. Tola's cross.

On the occasion of the taking possession of these monastic lands in such a formal manner, the bishops of the adjoining territory were present as *witnesses* only, on the cession of such lands, as we find in several instances of the founding of various monasteries throughout France, Spain, and other countries. The bishops, therefore, which are figured on the base of St. Tola's cross are simply witnessing the cession of the "Dysert" O'Dea to the abbot of the early Irish monastic institute which was there established. So this carving, rude as may be its execution, is a most valuable historical document bearing on the "social" customs of that age, in regard to such monastic settlements.



St. Tola's Cross—South side of Base.



St. Tola's Cross—West side of Base.

I remarked that the right arm of one of the bishops was inserted as an "entaille" into the stone base whence it has been knocked out; and I notice an abrasion where the head of the "cambutta" or the Episcopal staff ("crook-headed stick") once stood.

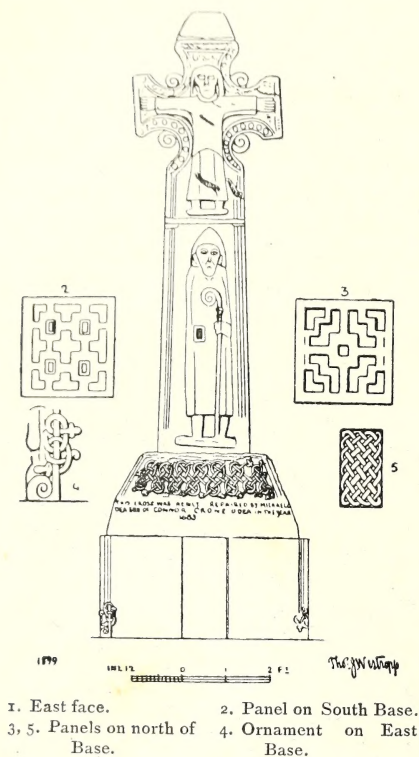
Before continuing my notes on these boundary crosses, I wish to make a few observations on the strange carvings of the southern and western sides of St. Tola's cross. The carving on the south side represents the scriptural type of Daniel in the lion's den, his hands

¹ "Histoire de l'Abbaye de Morimond, par l'Abbé Dubois." Dijon, 1852.

uplifted in prayer; the fervid imagination of the Celtic carver, and his evident ignorance of the natural lions, has prompted the extraordinary and quaintly convoluted serpentine forms of the two animals which seem to threaten the prophet. This subject is to be found upon other ancient crosses besides St. Tola's.¹ On the west side we see the rudely carved representation of the "Temptation in the Garden of Eden."

The bearded figure on the right side, is Adam, whose hand is extended to take the apple which Eve presents. Eve's figure is beardless, and stands on the "sinister" or left-hand side of the mysterious tree. The round bossed forms on this tree (which are erroneously described as "wings"), with the "banjo-shaped" members, are simply the apples or fruits of the tree of which a similar example is to be seen on one of the capitals of the Church of Atrona at Milan, of the eighth century.

The "sickle-shaped object," as it is called, is one of the folds of the serpent, coiled round the trunk of the tree, but now too much worn to be clearly distinguished.² Two "apples" of the same tree appear by the side of Adam. This curious sculpture is certainly one of the most archaic renderings of this subject which I can find on any of our Irish crosses.



1. East face. 2. Panel on South Base.
3, 5. Panels on north of Base. 4. Ornament on East Base.

ST. TOLA'S CROSS, DYSERT O'DEA.

On the east side of the face of this cross is the figure of the abbot, St. Tola bearing his "cambutta," with the crook turned inwards. He is habited in the early hooded "cappa" or monastic cloak, his right hand, most probably in the act of benediction, has been knocked out of the "entaille" in the stone shaft. The figure of Christ which

¹ The same subject is found carved on the basin of the early stone font (circa 1100) in East Haddon Church (Notts); also the same foliage as on the "Forbidden-tree" in the other subject.

² Precisely the same folds of the serpent are seen in the painting of the *Temptation*, by Raphael Sanzio, in the Vatican halls in Rome.

surmounts that of St. Tola is represented as vested in the "colobium" or long tunic which always clothed the figure of the Saviour from the sixth to the twelfth century, as on the cross at Cashel also. The treatment of this figure is exactly similar to that of a crucifixion of the year 586 in a Syriac MS., in the Laurentian Library at Florence. The arms of the Saviour are widely extended, his feet rest on a "sub-pedaneum" or foot stool, and *four* nails are used. It is remarkably like a small metal crucifix, found lately at Leuze, in Brabant, of the seventh century. I have no doubt that, judging from the various details of design and workmanship of this cross, that it dates from about the middle of the eighth century, and that it is one of those boundary crosses which we find marking the territories belonging to monastic possessions. (See illustration, p. 24, *ante*.)

Now, as regards the remarkable cross known as the Cross of Inniswee in the parish of Kilnaboy, I consider that it is simply a monastic "Termon" or boundary mark, of the property belonging to the nuns of the community in this district; most probably founded by St. Inniswee, whose name is still attached to it to-day. The form of this so called "cross" is certainly like that of a unique bronze "tau" crozier,¹ deposited in the Museum of the Society in Kilkenny. The two "crutch" ends of this bronze crozier (of Kilkenny) are terminated by two serpentine heads, whilst in the centre are the traces of rivets which upheld a small cross, just like the three bands in the centre of the Kilnaboy cross. The serpents of the Kilkenny "Tau" staff head, I need scarcely say, are an allusion to the text governing apostolic conduct, "Prudentes sicut serpentes," etc. The two heads on the Kilnaboy cross are certainly those of females, their head-dresses are "coifs" or tight fitting linen caps, worn over their cropped heads by religious women from the seventh century onwards. I have myself seen similar heads of nuns carved in limestone, of the eleventh century, at Bruges in Flanders. They evidently allude to "conventual" possession of the land on which this "bourne" stands, and from which the western portion of Ballycasheen takes its name of "Carrow-na-nuan," even to our day. It is well to remember in treating of all these monastic boundary marks which were often protected by the most tremendous imprecations invoked on the heads of any intruders (see Note B., p. 252), that they not only bounded the spiritual rights of such monastic communities, but they were also the legal limits of the division in which the rights of "High," "Middle," or "Low" Justice were carried out, in the "dominions" of the abbots and abbesses, as temporal Lords and "Barons," over which they ruled, and of which we have many examples in the history of this land. Besides these rights of Justiciary, there was also the privilege of "Sanctuary" for homicides, debtors, etc., which "Sanctuary" was

¹ See note C, on "Tau" cross staves, in *present* monastic use.

largely availed of, during the troubled times of the Middle Ages, as we find in numerous examples in our annals.

Many of these crosses, as in Brittany (where several still exist), had certain "tithes" attached to them, such as offerings of fowls, butter, milk, fruit, etc.; as in the case of the boundary cross at Mutchelney in Somersetshire, where such farm produce was offered on the steps of the cross, to the abbot of the monastery.

We may see, therefore, by these notes, that many interesting facts are disclosed in the story of these old and little known crosses, hoary monuments of long past social conditions, which exerted immense influence on the peoples in whose midst they were erected; milestones of Time's march in this ancient land of ours.

NOTES.

A.—In Brittany, Flanders, and elsewhere, such "boundary" crosses marked the confines of parishes and dioceses. During the processions on "Rogation" days these crosses were visited by the parochial clergy and their people, and, on such occasions, were decorated with flowers, green branches, and lights. I assisted at a "Rogation" procession, some years ago, in the mountain and moorland of Houmont, near the famous Monastery of St. Hubert, in the Ardennes, in Belgium (the "Sylva Arduennæ" of Cæsar, and "Arden wood" of Shakespere), during the progress of which procession, the parish boundary crosses, all decked with fir branches, and the yellow-flowered broom ("Plant-a-genet"), were visited by the Curé and his people, and prayers were said thereat for the good growth of the crops and of the fruits of the earth. I have no doubt that our Irish "bounds" crosses were visited in a similar manner, on such days, in olden times.

B.—A most striking instance of thus placing monastic territories under Heavenly protection is found in the will and testament of Duke William of Aquitaine, by which he conferred lands and all rights, emoluments, &c., thereto appertaining, for ever, on the community of the Abbey of Cluny; and thereby submits "jugo subjeciantur iidem Monachi ibidem congregati"; as expressed in the Latin deed, sealed, signed, delivered, and published in the city of Bourges, in the year 909.—See "Histoire de Cluny," par P. Lorrain (Paris, 1845), p. 16.

C.—I find a very remarkable instance of the use of the monastic "tau" cross staff, in *modern* times, in a recent work on the very early monasteries of the "Deserts" of Egypt, by the Rev. Father R. P. M. Jullien, S.J., of Cairo (published at Lille, 1889), in which he describes the monks of the Convent of Deir-el-Baramous, in the Nitrian Desert, assembling for "Vespers," or evening prayers, in the claustral enclosure, as leaning on "tau" staves (the "staves of prayer"), whilst praying and repeating the *Kyrie Eleison* together, hundreds of times. This Egyptian "Lana" is exactly similar to our earliest Irish monasteries, the cells, with their oratories, surrounded by stone walls, being built like the ancient monasteries and "Desarts" in Arran and Kerry. It is evident that the type of the Irish monastic settlements must have been brought from the East; from Egypt, the home of the first "Ascetics"—the "Fathers of the Desert" as they were called—some of whom came to Erin, and are commemorated on a slab at Clonmacnoise, and in the Litany of Ængus the Culdee.

Miscellanea.

Newly discovered Ogam-stones.—A newly discovered Ogam inscription is reported from North Wales. It was first observed by the Rev. Meredith J. Hughes, Vicar of Bryn-y-maen, near Colwyn Bay in June last. The stone is 2 feet 6 inches in length, 10 inches in width, and 4 inches thick; it bears two inscriptions in Ogam character.

The Rev. P. Power reports the discovery of two stones bearing Ogam inscriptions—one in Co. Tipperary, and one in Co. Waterford.

Crannog, Co. Longford.—Attached to a small farm, occupied by Mrs. Magan, Killashee, Longford, there is a piece of bog, in a part of which each year as the turf is cut portions of a rough wooden platform, about 5 or 6 feet below the surface, and covering a wide area, are exposed. The timber used in its construction is of various kinds—oak, hazel, red deal, yew, &c. In the centre of the platform the heavier beams are laid transversely, while over them thinner and smoother are placed, evidently with a view to combine strength with a smooth surface. The spaces between the planks seem to have been filled up with a sort of fine white sand. The timber was very roughly cut (some pieces burned), and a few have a square hole cut through them, always near one end. The mark of the cutting is as clear and distinct as if it had only been cut yesterday. Light stakes, sharply pointed, were driven downwards, probably to keep the heavy wood in position.

That the structure is very old is evident from the fact that the bog has grown five or six feet over it. Should any member of the Society care to examine it every facility will be provided for his doing so. The bog is situated in Co. Longford, parish of Killashee, townland of Clonfuigh, within four miles of Longford station.—MICHAEL MAGAN.

Find of Tenth Century Coins in Co. Meath.—Some years ago a labourer, working in a gravel pit some miles from Oldecastle, on raising a small flag discovered beneath it a little heap of silver coins. The greater part seem to have been in fragments or in such a fragmentary state that they soon went to pieces. So far as I have been able to ascertain, twelve in a tolerably perfect state have survived. Of these two have been lost: one is in the possession of a resident, who parted with another, which I have been unable to trace, and the remaining eight I

obtained from a relative of the finder's wife. The finder himself having left the neighbourhood, I cannot vouch for the accuracy of some of the above details, but send a list of the inscriptions on the coins I have seen.—E. CROFTON ROTHERAM.

Inscriptions on coins of Eadred, 946-956 :—

Obverse.—EADREDREX.

Reverse.—BOIEA

Reverse.—DEREN
CEMOT.

ESMOT

Reverse.—MANNE
ESMOT

Reverse.—HVN R
EDMO.

Reverse.—INGEL
°GARM°

On coin of Eadwig, 956-959 :—

Obverse.—EAD*(^P_V?)IGREX.

Reverse.—HERIGERMO.

On coin of Eadmund, 940-946 :—

Obverse.—EADMVNDREX.

Reverse.—CVDI

DIIOI.

On coins of Anlaf, 942-945 :

Obverse.—ANLAFCVNVNEU

Bird (? Raven) in field.

Reverse.—ADELFERDMINETRI

Obverse.—+EDR* + ANLA*(F)REX

Reverse.—Flowering plant above horizontal line which bisects
the field. Below it *(IN)GELGARMO

An Alleged County Kilkenny Centenarian.—In the *Journal* (p. 176, *ante*), Miss M. Harman gave an interesting account of Michael Melia, on whose behalf the claim was made, and with a view to testing the case, the Census Returns of 1821, in the Public Record Office, were searched, and before the names of Melia's parents were obtained, the entry, which was printed, was found.

The Rev. Canon Hewson, Rector of Gowran, ascertained the names of Melia's father and mother, and on his reporting that the old man himself declared them to be *Patrick* and *Anastatia* (or *Anty*), further search was made, which resulted in the finding of the following entry :—

Townland, Gowran.	Sub-division, <i>Earlsbog</i> .	Parish, Gowran.
Patrick Millea, aged 50,	labourer.
Anastatia „ „ 38,	wife.
Michael „ „ 10,	son.

Earlsbog is in the neighbourhood of Talbotshill, and as this is the

* Coin imperfect.

only Return of the family of a Patrick and Anastatia Millea in the parish of Gowran, it is most probable that their son is the Michael of Miss Harman's statement.¹

Alleged Centenarians in Ireland.—Within the last few years a number of cases have been put to the test of the Census Returns of 1821, and, in no single instance, in the experience of my colleagues and myself, has any claim to the honours of a centenarian been substantiated; the real ages of claimants have been found to vary from about 82 to 95. A very remarkable and instructive case of this kind came under my notice some little time ago, in the person of Mrs. Anne Armstrong, who resided near Milltown Malbay, county Clare, with regard to whom quite a crop of mythical stories had grown up, and whose portrait, as a centenarian, had appeared in several papers. She was commonly believed to have reached 118 years of age, though better informed people professed to know that she was, in reality, only 110! Her marriage was stated to have taken place soon after the *Rebellion*, and I have since satisfied myself that, in many instances, when this term has been used by old people, it referred to the troubled period about 1822-1825. Fortunately, Mrs. Armstrong's baptism as Anne, daughter of Cornelius Bracken, and Mary, his wife, is recorded on 20th April, 1806, in the Parish Register of Killesher (Florencecourt). As she declared herself to have been born there to the above-named parents, and the Census of 1851 states her to have been married in 1825, there can be no doubt whatever that, at the time of her death, which occurred early in 1898, the old woman was aged nearly 92!

It is to be hoped that the relation of such cases will cause readers of the *Journal* to hesitate before accepting similar claims on mere hearsay evidence, and that they will feel the necessity of having all such, coming under their notice, tested in the only possible way—by the independent documentary evidence afforded by Baptismal Registers and Census Returns.—HENRY F. BERRY, M.R.I.A. (*Fellow*).

The origin of the Forfeada.—The five peculiar symbols at the end of the Ogham alphabet are so diverse in character from the remainder, and upset the symmetry of the whole to such an extent, that it has often been said that they are probably of later origin than the remainder

¹ Since the above was written, Canon Hewson intimates the death of Michael Melia, whose name should be spelled "Melea," and pronounced like Malay, with the accent on the second syllable. He adds that the fact of Talbotshill appearing in the Census Return as the residence of the Michael Melea who was 23 in 1821, is evidence that he is not the subject of Miss Harman's notice. Canon Hewson further says:—"Melea told me he lived in his childhood at Clashwilliam, which could not possibly be confounded with Talbotshill. Earlsbog is a sub-division in the middle of that 'Clash,' and would be called by the people Clashwilliam."

of the alphabet. I do not remember having seen it suggested anywhere that they are simply modifications of the vowel-signs of the Roman alphabet. In the case of and (o and u) the resemblance is obvious. is simply an i, differentiated to avoid confusion with the single-stroke letters, B, M, or A: an ornamental **I** of this shape is not improbably the basis of the letter. The double lines I take to be a manuscript elaboration: on the one example of the use of this character in Ogham-stones (at Killeenadreena, where, however, it has the value p), it is engraved with single lines. , on this theory, would be **E**; the angle of the stick, or stone, taking the place of the central horizontal bar, and the two other horizontal bars being made oblique for convenience in cutting across the grain of wood—just as in Runes, the horizontals of such letters as F have been made oblique for the same purpose. The angling of the upright bar would be a final modification introduced by considerations of symmetry. The chain of modification is therefore—

$$E = * \cdots K \cdots = \cdots > < \cdots = \cdots X \cdots$$

the dotted lines denoting the arris, and the asterisk a theoretical form.

There remains the symbol , the origin of which is not so obvious.

But I think it is derived from an A, with a finial at the top—thus, —drawn with double lines, with the oblique lines made upright, and all made symmetrical. Except in florid MSS. (which not improbably existed at one time, and, if so, undoubtedly presented many strange caligraphic forms), this character can never have had more than a theoretical existence: the single vowel punch is so much more convenient.—
R. A. STEWART MACALISTER.

Inis Chlothrann, Lough Ree (TEAMPUL MOR).—In reply to Mr. Hewson's remarks on my Paper (page 167, *ante*), I beg to state that he does not read the paragraph, which he quotes, correctly. I refer to the *insertion* of the later window as causing the destruction of the double piscina. This *insertion* caused the removal of the earlier window to the south, thus bringing about the building over of portion of the beautiful piscina.

The matter is a small one, as, doubtless, the earlier window had to be rebuilt, when removed, to make space when the later one was added, or, to quote from my Paper, "this church . . . enjoyed only the one un moulded window to light it from the east, which in time was moved to one side [over piscina], and the later window added beside it."

Another example of a double east window, of a different character, however, is given in the *Journal* (p. 131, *ante*), by Mr. Westropp, in the

county Clare, and he assigns its erection to the year 1182. In August last I examined the old church of Aghowle, in the county Wicklow, which is undoubtedly pre-Norman, and it has two east windows of a remarkable type, apparently equal in age, although differing in detail.

In regard to the "penitential prison tradition," I was most desirous of pointing out the absurdity of such "traditions," and, in this case, I think I have succeeded.

TEAMPUL CLOGAS.—Mr. Hewson seems to doubt my reading of the time of erection of this building. If he had read my concluding paragraph, or even examined the drawings carefully, he must have seen that I was assisted by Mr. W. J. Fennell, Architect, and I doubt if I could get a better expert opinion on both masonry and architecture. Mr. Fennell examined the place with me at great length, and most carefully and thoroughly confirmed my conclusions. We had ample time for our examinations. I spent two whole days, "from early morn to dewy eve," on the island.

O'Donovan did not make a single correct architectural deduction in the whole of his notes on this island—this I proved conclusively when reading my Paper.

Of course Petrie backed up O'Donovan, and *vice versa*, but they had not then the resources which we now have, and even Petrie only assigned this tower to the twelfth century, whereas O'Donovan had it ante-dated several centuries.

Mr. H. T. Knox, in the *Journal*, page 164, gives an example of a somewhat similar square tower at Kinlough, which he states to be post-Norman.

I am quite satisfied that if I had the pleasure of the company of my friend, Mr. Hewson, on Iniscleraun, I could satisfy him that my deductions were correct, and that the "old masters" were a little *too* antiquated in their conclusions.—F. J. BIGGER, M.R.I.A. (*Fellow*).

Inis Chlothrann, Lough Ree.—Mr. Bigger having kindly communicated to me some remarks which he intends sending to the *Journal* on the subject of my notes on his Paper on "Inis Chlothrann," I wish to say a few words in rejoinder. With respect to Teampul Mor, Mr. Bigger says that I do not *read* the paragraph which I quote accurately. I do not exactly know what he means by this—I certainly quoted it accurately. He goes on to say, "to quote from my Paper 'this church enjoyed only the one unmoulded window to light it from the east, which in time was moved to one side (*over piscina*), and the later window added beside it.'" He had previously said, "this insertion (of the later window) caused the removal of the earlier window *to the south*." Those words which I have put in italics make the whole thing plain, and if

they had appeared in the original description, would have saved me a great deal of puzzling, and, in fact, I would not have written a word about Teampul Mor. I quite agree with Mr. Bigger that the matter is a small one. Double east windows are not very uncommon, but the two are generally contemporaneous; these are peculiar in having been changed from a single one.

Teampul Clogas is a much more important subject. I can assure Mr. Bigger that I have read every word of his description attentively more than once, and examined all the drawings and photographs most carefully, and can see nothing in either to enable me to form any opinion of the relative ages of the tower and the west gable, into which it is said to be bonded, which is the older; or if they are contemporaneous, as far as can be gathered from Mr. Bigger's Paper, it is entirely a matter of authority.

Now as to O'Donovan, I never knew of anyone, at any time, seriously setting him up as an authority on architectural subjects. He knew a great deal about ancient records, manuscripts, and traditions, and, like many men of his class, was most misleading on architecture. They know that a certain saint, who lived at such a time, founded a church at a certain place, and take it for granted that any ancient remains existing at that site, or, at least, some part of them, date back to the time of this patron saint. This was, undoubtedly, the case with O'Donovan and Teampul Clogas. It is exceedingly unfair to class Petrie with O'Donovan, as Mr. Bigger does. In his original Paper he says: "O'Donovan considered this a very old tower, as ancient as the round towers, referring to it as Diarmad's Clogas, and Petrie agrees with him"; and still more unfair to say, as he does in his second article: "Of course Petrie backed up O'Donovan, and *vice versa*." He then immediately contradicts both statements by saying that "Petrie only assigns this tower to the twelfth century, whereas O'Donovan had it ante-dated several centuries." The tower mentioned by Mr. H. T. Knox very likely is post-Norman; it may be so, and still not a generation later than the date assigned by Petrie to Teampul Clogas. The Normans had founded many ecclesiastical buildings before the end of the twelfth century. Petrie and O'Donovan may be classed together as "Old Masters," but some Old Masters "knew a thing or two," and should not be sneered at merely, because they are *Old Masters*, by men of a later generation, who seem to know so little of how much the study of Irish antiquities is indebted to Petrie and O'Donovan, as not to be aware of how different the departments were in which they chiefly distinguished themselves—Petrie in that of architecture, and O'Donovan in that of historical and literary research. They revolutionized the study of those subjects, and placed them on a firm and intelligible basis, each in his own special department. Antiquaries of a new generation have arisen who knew not Petrie and O'Donovan, but

who are, nevertheless, unwittingly working on the foundations laid by them, and doing good work, too, in their day and generation.

Mr. Bigger mentions that he and Mr. Fennell spent two whole days on Inis Chlothrann, and, considering the number of buildings they examined, and the quantity of measurements, plans, drawings, and photographs they made, they got through a great deal of good work, but they could not do everything in that time, and they did not give any detailed information either in the description, drawings, or photographs as published, from which an idea could be formed of the manner in which the junction between the tower and the west gable was made, which would enable one to form an opinion of their relative ages. I still hope that my previous remarks in "Miscellanea" may induce some competent person, who has the time and opportunity, to make a close examination of those portions of the building *with this object in view*, and send a detailed report to the *Journal*.—GEORGE J. HEWSON, M.A. (*Fellow*).

Royal Archæological Institute of Great Britain and Ireland.—The Annual Meeting was held in Dublin from July 18 to 25. The proceedings opened on the 18th with a reception at the Mansion House, when Alderman Flanagan, in the unavoidable absence of the Lord Mayor, welcomed the Institute, and Lord Rosse (the President) and Sir Henry Howorth addressed the gathering. Afterwards visits were paid to St. Patrick's Cathedral, where Sir Thomas Drew acted as guide; to the Castle, where Mr. Cochrane conducted the party through the State apartments and the Chapel Royal, and Mr. J. Ribton Garstin described the banners; at Trinity College Dr. Perceval Wright acted as guide, and the visitors were shown in the library the magnificent manuscripts, and in the dining-hall and chapel the college-plate, of which Mr. Garstin gave a detailed account. In the evening Sir Thomas Drew gave a very able address in the rooms of the Royal Irish Academy, entitled "Dublin for Archæologists," and Mr. G. Coffey, M.R.I.A., read a Paper on "Optical Illusions in Mediæval Architecture."

On the 19th the Members drove to Swords, where they inspected the fine round tower and the ruins of the Archbishop's Palace, both of which were described by the Rev. Canon Twigg, D.D. Resuming their seats in the carriages, they proceeded to Malahide. After luncheon they visited Malahide Castle, where they were received by Mr. Dillon, agent to Lord Talbot de Malahide, and by the Rev. Mr. Lindsay, Rector of Malahide. The fine collection of family and other pictures was inspected with much interest, as was also the ruined Abbey Church, which contains the tomb of Maud Plunket, "maid, wife, and widow," on the same day. Her husband was killed in one of the engagements of the time. The visitors then proceeded to St. Doulough's Church, an interesting vaulted building of two stories, with a stone roof of steep

pitch, and subsequently they had a look at St. Doulough's Well. In the evening a *conversazione*, held on the invitation of the Royal Irish Academy and the Royal Society of Antiquaries, in the Museum of Science and Art, brought together a large assembly, and an extremely pleasant evening was passed.

On the next day, July 20, the Members visited Trim, where, under the guidance of the Rev. Canon Healy, LL.D., they inspected the ruins of the Abbey of SS. Peter and Paul, of which the Canon gave a brief description. At the church the Rector, Mr. Goff, described some of the monuments, and Mr. Garstin also spoke. The archæologists then proceeded to that magnificent old ruin known as King John's Castle, which Canon Healy described. He also made reference to the "yellow tower," all that remained of a once stately building. He directed attention to the old house, formerly known as St. Mary's, the Castle of the Talbots, and which formed the Diocesan School of Meath. There the great Duke of Wellington obtained his early education. Sir William Rowan Hamilton, the eminent astronomer, also received his early education in that school.

After lunch the visitors drove to the Hill of Tara, passing, *en route*, the fine ruins of the once fortified Bective Abbey. Mr. R. Cochrane, F.S.A., in the course of an instructive discourse, referred to the excavations lately made in search of the Ark of the Covenant. Sir H. Howorth, in proposing a vote of thanks to Mr. Cochrane, protested strongly against the reckless and outrageous way in which the ground had been cut up, and so gross an "archæological crime" committed. In the evening a most successful and enjoyable *conversazione* was given at the Mansion House by the Lord Mayor.

In the morning of the next day, July 21, a visit was paid to Christ Church Cathedral, where Sir Thomas Drew spoke on the history of the building. After luncheon the party proceeded to the Royal Hospital, where they were received by Captain Fielding, who afforded them an opportunity of inspecting the Great Hall, with all its fine historic pictures, arms, armour, etc., and then conducted them to the chapel, in which, amongst other things, he pointed to the splendid stained glass presented by Her Majesty the Queen to commemorate her visit in 1849. The archæologists next drove to the Record Office, where they were received by Mr. H. F. Berry, who exhibited the fine old manuscripts and other objects of interest which are treasured there with the greatest care. Among them was an award in Irish, signed by a *brehon*, or judge, which was read aloud, first in the original, and then in translation. At the Custom House the visitors were received in the Board Room by the Chairman of the Board of Works, Mr. Robertson, Mr. R. O'Shaughnessy, and Mr. Robert Cochrane. The Chairman and Mr. Cochrane then exhibited some fine large volumes, containing splendid photographs of the national monuments in various parts of Ireland—the Rock of Cashel, ruins of abbeys, churches, monasteries, round towers,

and also photographs of the Science and Art Museum, built under the direction of the Board.

In the evening, at the Royal Irish Academy, Dr. P. W. Joyce delivered an instructive address on "The Truthfulness of Ancient Irish Records." He said he proposed to prove that the ancient Irish Records, from Christian times at least were absolutely trustworthy, with such cautions and limitations as were always necessary. Sir H. Howorth, Dr. Munro, of Edinburgh, Mr. Coffey, and Mr. O'Neill Russell complimented Dr. Joyce on his Paper, and bore testimony to the truth and accuracy of Irish annals.

On Monday, July 23, the Members visited Kells, where they examined the old Celtic crosses in the square and churchyard, and subsequently the early stone-roofed building known as St. Columkille's House and the round tower. The party then drove to Cairan, where they saw the Ogham-stone, the Termon crosses, and the holy well. The Rev. Canon Healy described the objects of interest visited during the day. In the evening a Meeting was held, at which Miss Margaret Stokes read a Paper on "The signs of the Zodiac on the Base of Muiredach's Cross at Monasterboice," and Mr. J. R. Garstin contributed an interesting Paper on "Some Antiquities at Drogheda."

The Excursion Programme for the next day, July 24, included visits to Monasterboice, Mellifont Abbey, Townley Hall, and Dowth, where the party explored the large tumulus. At the concluding Meeting in the evening the usual votes of thanks were passed. On the following morning a large party visited Rathdrum, Glendalough, with its round towers and seven churches, and St. Kevin's Kitchen. The success of the Meetings was greatly aided by the splendid weather which prevailed.
—*The Antiquary*, September, 1900.

Notices of Books.

[NOTE.—The works marked thus (*) are by Members of the Society.]

Horns of Honour, and other Studies in the By-Ways of Archaeology. By Frederick T. Elworthy, Author of "The Evil Eye," &c. With many Illustrations. Crown 8vo. 327 pp. Price 10s. 6d. (London: John Murray, Albemarle-street.)

THOSE who have read the "Evil Eye," by Mr. Elworthy will know what to expect from the painstaking author, and will not be disappointed in the present volume, which forms a most interesting contribution to the history of human customs and superstitions as regards symbol and ornament.

In it is traced the evolution of the "horn of honour" from the earliest periods of the Egyptian gods, and the tombs of Mycenæ, down to the spiked helmet of the modern soldier and the crown of the German Emperor; the latter shown to be a development of the ancient horns.

The early chapters discuss the origin of horned ornaments, which are shown to have been originally symbols of power and authority, and also that the "horn of salvation" and "horn of exaltation" referred to in Scripture are literal and not mere figurative expressions.

A learned and curious chapter is devoted to a consideration of the "Horns of the Devil," in which is discussed the personal appearance of the old enemy, as fixed in the popular mind in successive periods down to the present time. These views are dealt with at length, whether as the hideous monster, or "an angel of light," the crafty demon, or a simpleton to be tricked and cheated. The origin of the weathercock on churches is stated to have arisen from the belief that the cock was the only creature he dreaded, and the representation of the bird was therefore placed in the most conspicuous position, lest he should come prying around the churches, planning to destroy their towers and belfries with his lightning and tempests. In connection with the old notions that great noise will drive away the devil, it is stated that bells were placed in church towers for that purpose, and that they are the natural accompaniment of Gargoyles, which are demons in stone—the latter kind to terrify the eyes and the other the ears of evil spirits lurking about. The "old notion" that bells were first placed in church towers

to frighten the devil will probably be new to some, and as regards the survival of this idea the author says :—

“ At the two adjoining parishes (the churches of both can be seen from the place where this is written), called Langford Budville, and Thorne St. Margaret, the bells of the former are (or used to be) rang on Midsummer night to drive the devil over to Thorne, and at Thorne the bells were rung on St. Margaret’s Day to drive him back to Langford.”

Another interesting chapter is one in which the symbolism connected with the Hand in early times, and in ecclesiastical usage, is treated of, with a notice of the ancient origin of the attitude of benediction as followed in the Western Church.

The work opens up many new ideas to archæologists, and much light is thrown on subjects regarded as obscure. The author does not advocate any special theory of his own, but contents himself with bringing together a singularly interesting collection of evidence dealing with folk-lore tradition and custom in a manner which indicates great research and culture. Mr. Elworthy will find few of his readers to quarrel with the concluding paragraph of the volume, in which he says :—“ Lastly, we venture to submit that we have proved our only assumption, the one with which we started on page 1, that all ornament or decoration had originally some distinct signification; and that we have produced pictorial as well as literary facts, which throw light upon the life and manners of the obscure past.”

Proceedings.

MEETING FOR THE PROVINCE OF MUNSTER.

A GENERAL MEETING OF THE SOCIETY was held at Lisdoonvarna, County Clare, on Tuesday, 31st July, 1900, at 8 o’clock, p.m. ;

PROFESSOR E. PERCEVAL WRIGHT, M.A., M.D., *President*, in the Chair.

The following Officers, Fellows, and Members attended :—

Vice-Presidents for Munster.—The Rev. Canon French, M.R.I.A. ; James Frost, M.R.I.A., J.P.

Vice-Presidents for Connaught.—Edward Martyn ; William E. Kelly, J.P., D.L.

Vice-President for Ulster.—S. F. Milligan, M.R.I.A.

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Prov. Secretaries for Munster.—P. J. Lynch, M.R.I.A.I. ; the Rev. Canon Courtenay Moore, M.A.

Hon. Prov. Secretary for Leinster.—Thomas J. Westropp, M.A., M.R.I.A.

Hon. Local Secretaries, Clare.—Dr. G. U. Macnamara.

“ “ *Dublin.*—John Cooke, M.A.

“ “ *Fermanagh.*—Thomas Plunkett, M.R.I.A.

“ “ *Limerick.*—J. Grene Barry, J.P.

“ “ *Tyrone.*—Charles Mullin.

“ “ *Waterford.*—Richard J. Ussher, J.P.

“ “ *Wexford.*—Dr. G. E. J. Greene, M.A., M.R.I.A., J.P.

Fellows.—George Coffey, M.R.I.A.; James Mills, M.R.I.A.; George Norman, M.D.; James O’Ryan; J. J. Perceval; Joseph Smith, F.L.S., M.R.I.A.; William W. Wilson, M. INST. C.E., M.R.I.A.

Hon. Fellow.—Robert Munro, M.A., M.D.

Members.—Lieut.-Colonel Biddulph; John Carolan, J.P.; Dr. Costello; Major Otway Wheeler Cuffe; Dr. D’Arcy; the Rev. H. Davidson; Dr. D’Evelyn; Jeremiah Dowling, M.D.; William A. Fogerty, M.A., M.D.; J. M. Galwey-Foley, C.I., R.I.C.; Mrs. Greene; Mrs. Alfred Hamilton; James Hayes; Thomas Hayes, C.I., R.I.C.; Miss Helen Hughes; the Rev. Danby Jeffares, M.A.; Marcus Keane, J.P.; Miss K. Knox; Thomas Laffan, M.D.; Wm. Ross-Lewin Lowe; F. J. Lynam, C.E.; the Very Rev. Owen Mac Cartan, P.P., V.G.; the Very Rev. Alexander Mac Mullen, P.P., V.G.; the Rev. Daniel Monahan, P.P.; John Morton; M. L. Murphy; P. J. Newell, M.A.; the Rev. Lucius H. O’Brien, M.A.; Miss Edith Oldham; Miss Parkinson; Miss Richardson; Miss Redington; Mrs. Shackleton; Mrs. Sheridan; Mrs. Simpson; John F. Small; the Rev. Joseph Stewart, M.A.; William N. Strangeways; J. Tuite, M.P.; William Webster; Miss Westropp; W. Grove-White, LL.B.

The Minutes of last Meeting were read and confirmed.

The following were elected:—

FELLOW.

Tate-Stoate, the Rev. W. M., M.A. (Dubl.), Broadwell, Stow-on-the-Wold, Gloucestershire: proposed by Dr. Ed. Perceval Wright, M.A., *President*.

MEMBERS.

Carمودy, the Rev. James, P.P., Milltown, Co. Kerry: proposed by P. J. Lynch, M.R.I.A.I., *Hon. Provincial Secretary*.

Duncan, the Rev. George, B.A., The Manse, Ballycairn, Belfast: proposed by the Rev. James H. Maconachie, B.A.

Green, T. George H., M.R.I.A., Lisnegar, Temple Gardens, Palmerston Park, Dublin: proposed by Henry F. Berry, M.A., *Fellow*.

Gillespie, Edward Acheson, Mount Hulings, Claremount-road, Sandymount, Co. Dublin: proposed by S. K. Kirker, C.E., *Fellow*.

Hughes, William, C.E., Victoria Slate Company, Ahenny, Carrick-on-Suir: proposed by Dr. E. Perceval Wright, M.A., *President*.

Ledoux, the Rev. Llewellyn P. T., M.A., Rector of St. Peter’s, Drogheda: proposed by John Ribton Garstin, F.S.A., *Vice-President*.

Magill, the Rev. Robert, M.A., PH.D., The Manse, Maghera, Co. Down: proposed by the Rev. J. H. Maconachie, B.A.

Marmion, M. J. C., M.D., J.P., Scotch-street, Dungannon, Co. Tyrone: proposed by the Rev. W. T. Latimer, B.A., *Fellow*.

Miller, the Rev. Richard M., M.A., Monaincha, Roscrea, Co. Tipperary : proposed by the Rev. Canon Mac Larney, B.A.

Moffett, the Rev. Benjamin, M.A., The Rectory, Carrickmacross : proposed by John Ribton Garstin, F.S.A., *Vice-President*.

Ross, Mrs. William, Summerfield, Dalkey, Co. Dublin : proposed by the Rev. David Mullan.

Scott, George, Curraghgower, Limerick : proposed by P. J. Lynch, M.R.I.A.I., *Hon. Provincial Secretary*.

Yale-Jones-Parry, Miss, Plas-yn-Yale, Corwen, and Madryn Castle, Pwllheli : proposed by Professor Rhys, LL.D., *Hon. Fellow*.

The following Papers were read, and referred to the Council for publication :—

“Inchiquin Castle, County Clare,” by Dr. George U. Macnamara, *Hon. Local Secretary*.

“Prehistoric Remains near Ballyvaughan and Lisdoonvarna,” by T. J. Westropp, M.A., *Fellow*.

The following Papers were taken as read, and referred to the Council for publication :—

“Notes on Boundary Crosses,” by M. J. C. Buckley.

“An Account of Excavations of two Lake-Dwellings in the neighbourhood of Clones,” by Dr. S. A. D’Arcy.

“Notes on the Diary of David Thomas Powell, 14th Light Dragoons, Downpatrick, 1792,” by Richard Linn, *Fellow*.

The following objects were exhibited and described :—

The Bell-shrine of St. Senan of Iniscatha (Scattery Island), county Clare, by Mr. Marcus Keane. (For a description of this object, with illustrations, see the Paper by Mr. Westropp, p. 237, *ante*.)

Photographs of Antiquities in county Clare, by Mr. T. J. Westropp.

Dr. Macnamara exhibited a Bronze Socketed Celt found at Booltiaghadine, parish of Kilnaboy, lying *inside* the socket, of which were also found a small bronze chisel and a bronze razor.

The following were kindly lent to Dr. Macnamara for exhibition at same Meeting, by Marcus Paterson, Esq., of Clifden, Corofin, and are said to have been found in the neighbourhood of Inchiquin Lake at the time of the Fergus drainage :—

A Steel Spear-head, $8\frac{1}{2}$ inches long (late Celtic), with fenestrae, in which are inserted ornamentations of bronze.

A Bronze Snaffle-bit of fine workmanship (late Celtic).

A Bronze Leaf-shaped Skean. Blade, exclusive of haft, being $5\frac{1}{2}$ inches long.

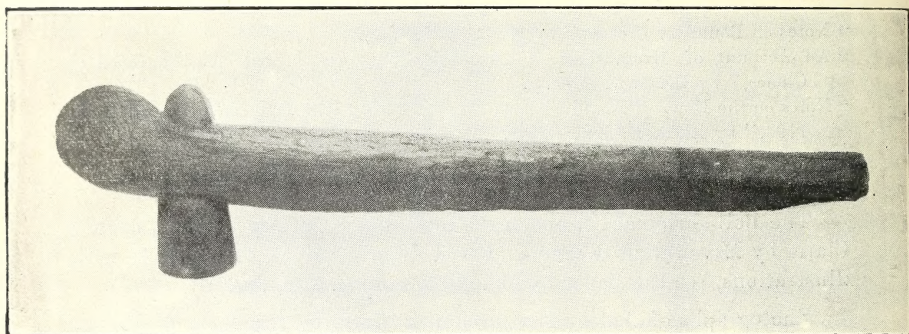
A Bronze Socketed Celt, 4 inches long ; good specimen. Attached to latter was, some time ago, a piece of paper with the following :—
“Found in the bed of the River Fergus, 80 feet down stream of Poplar Bridge, at a depth of near 3 feet of lime [stone] gravel, June, 1858.”

Bronze or Copper Perforated Hammer, found in a bog at Portglenone, by Mr. S. F. Milligan.

Large Silver Spanish Coin and small Stone Vessel, found in a bog in county Monaghan, by Dr. D'Arcy.

Stone Mould for Bronze Swords and Daggers, by Mr. R. Cochrane.

A Polished Stone Hammer; also a Stone Axe in the original handle, by Mr. Thomas Plunkett, M.R.I.A. This latter object (a photograph of which is here reproduced) is $15\frac{1}{2}$ inches in length, and was found in June last in a bog near Maguire's Bridge, county Fermanagh, by men who were digging turf, at a depth of 12 feet below the surface. Both handle and axe are perfect. Mr. Plunkett sent it to Mr. Coffey, Science and Art Museum, Dublin, who treated it by boiling in a solution of alum, and afterwards with other solutions, which proved effective in preserving its original shape without shrinkage.



Stone Axe in Wooden Handle, $15\frac{1}{2}$ inches long.

The Meeting then adjourned.

EXCURSIONS IN CONNEXION WITH THE MEETING.

MONDAY, *July 30th*, 1900.

LEFT Dublin by train from Kingsbridge, 9.45 a.m., *via* Limerick, Ennis, and Ennistymon; thence by cars to Lisdoonvarna, arriving at 5.30 p.m.

TUESDAY, *July 31st*, 1900.

The excursion this day lay in Corcomroe Barony (the shale district). We drove (9.30 a.m.) to the very perfect fifteenth-century peel tower of Ballinalacken, and thence past the churches of Killilagh and Toomullen, the alleged Ogam-stone of Knockastoolery hill fort, and the very perfect circular castle of Doonagore, commanding a fine view to Aran and Connemara. We next reached O'Brien's Tower, whence the noblest views of the cliffs of Moher can be obtained from a lofty headland. Thence past the O'Brien mausoleum and St. Bridget's well, and the castle and village of Liscannor, along the bay of Liscannor, to the interesting late church of Kilmacreehy, and the castle of Dough. On our return we saw the great cairn of Cairnconnaughtagh, probably the scene of a battle in 1088, and the church of Kilshanny.

WEDNESDAY, *August 1st*, 1900.

The excursion lay in Burren Barony. We drove (9.30 a.m.) by the Corkscrew hill, with fine views of the valley and terraced mountains.

Leaving Ballyvaughan, we passed the mediæval church of Drom-creehy, the two castles of Muckinish, but were unable to visit the

forts and souterrains of Parkmore and Mortyclough,¹ on the well-known oyster creek of Pouldoody.

We reached Corcomroe Abbey ("De petra fertili"), founded by King Donald O'Brien about 1180, with beautiful early Gothic details in chancel and chapels, and the tomb of King Conor na Siudaine O'Brien, slain 1268. The ridge to west of the abbey was the scene of the fierce battle fought, in 1317, between the rival princes of the O'Briens, which established the Clan Torlough on the throne.²

The early churches of Oughtmama, and the castle of Gragans, were also visited.

THURSDAY, *August 2nd*, 1900.

The excursion this day ran through the more eastern districts of Corcomroe Barony into the heart of Inchiquin. We drove (9.30 a.m.) to the venerable cathedral (twelfth, fourteenth, and fifteenth centuries) of Kilfenora, examined its curious monuments and high cross (richly carved, and of the twelfth century). Thence to the noble stone fort of Ballykinvarga, with terraced rampart, massive gateway, and *chevaux-de-frise*, one of the most remarkable cahers in Ireland.³ Round it lie more than eighteen forts and ten cromlechs. Time did not permit us to visit the ancient parish church, crosses, holy tree, and stone forts of Noughaval and Ballyganner;⁴ but the largest cromlech at the latter place was seen from the road, as well as the fine rath of Tullagh.

The castle of Lemaneagh was then reached, with its enclosures, garden, and fish-pond. It was long the seat of the O'Briens (afterwards Baronets and Barons of Inchiquin). The tower dates from the later fifteenth century, many of the other buildings from the seventeenth century. We next visited the unique tau-shaped termon cross of Kilnaboy, and the stone fort of Cahermore, on Roughan Hill.

Kilnaboy church and round tower lie some distance down the road to the south. The church has been adapted out of an early structure, possibly of the tenth century; a perfect "sheela" appears over its doorway, and there are some interesting monuments of the seventeenth century.

¹ *Journal*, vol. i., 1848.

³ *Ibid.*, 1897, p. 121.

² *Ibid.*, 1891, p. 466; 1895, p. 279.

⁴ *Ibid.*, p. 116.

Below it lies "De Clare's Court," on the bank of the Fergus; it is supposed to have been the residence of the Deans of Kilfenora. The castle of Inchiquin stands on a rocky headland, which projects into the beautiful lake of that name, and is seen to great advantage from the road behind its ivied ruins. Not far away is the small "town" of Corofin, on the Fergus.

Dysert O'Dea¹ lies a few miles to the south of Corofin; we pass the brook at which commenced this decisive battle May, 1318, between Sir Richard De Clare and the O'Deas, who were successively reinforced by the O'Conors, the O'Hehirs, and the O'Briens and Macnamaras, the combat ending in the annihilation of the Normans, and the flight of their Irish allies. The place is more easily reached from Ennis.

The church of Dysert O'Dea was founded by St. Tola, who died 735; it is an interesting early building, to which a richly carved doorway was added in the twelfth century, and an east window in the later thirteenth or early fourteenth century. The curious round tower (formerly one of the largest in Ireland, and built in contracting stages like Ardmore) stands close to the north-west corner, and the beautiful high cross remains in the field to the east.

The O'Dea's Castle is in fair preservation, and still inhabited.

About two miles to the north-west of Kilnaboy a road, with a beautiful view over Inchiquin Lake, ascends the hill of Glasgeivnagh, where are the cromlechs at Parknabinnia and Creevagh, the rock fortress of Cashlaun Gar, and the great triple stone fort of Cahercommaun, built upon the cliff overhanging the valley of Glencurraun.²

FRIDAY, *August 3rd*, 1900.

We drove to Black Head through the Caher valley, and examined the interesting church of Killeany, with its graveyard, altar, and "cursing" stones, and the large stone fort of Cahercloggaun, containing the foundations of a later castle of the O'Loughlins. We then drove round the bluff of Slieve Elva, seeing the forts of Cahermoyle, Lislarheen, and Caherbullog, the picturesque Khyber Pass, and Black Head. We made a lengthened stay at the last, enabling our members to examine the sandhills at the Murroughs for flint implements, to

¹ *Journal*, 1894, p. 150; 1899, p. 244.

² *Ibid.*, 1896, p. 151.

ascend the steep hill to the fine fort of Caherdooneerish, and to collect maiden-hair ferns and other plants. Then returning by Ballyvaughan, we visited Gleninagh and Newtown Castles, and Rathborney Church, reaching Lisdoonvarna later than usual, the afternoon and evening having been beautifully fine.

Alternative Excursion.—Some of our members drove to Ennistymon, took train to Ennis, and drove to Quin Franciscan Friary. The latter is built on and embodies portions of the great castle built by Sir Thomas De Clare in 1280. The monastery was probably founded between 1320 and 1350; it was largely rebuilt in 1402, and the beautiful cloister dates from that period; the transept and belfry probably were added in 1433, when the monastery was reformed to the strict observance. The place was a college of some note (1641–1651), and the monastic historian, “Bruodinus,” studied there. Several battles were fought near the village—one in 1278, in which Sioda Mac Namara, chief of Clancuilean, fell, one in 1601, and another in 1652, in which Bishop O’Molony was captured by the Cromwellians.

The church of St. Finghin was very probably extant in 1112, when Quin was taken as marking the bounds of the Sees of Killaloe and Limerick. It was probably rebuilt by De Clare, it having been burned over his soldiers by the Irish in 1278.

Magh Adhair, the place of inauguration of the Dalcassian princes, lies two miles to the north-east of Quin, but time did not allow us to visit it on this occasion. It still retains a fine tumulus (traditionally the tomb of the Firbolg Adar, first century B.C.), a cairn, enclosures, basin-stone, and pillar. The triple-walled fort of Cahercalla is not far away.

Leaving Quin, we drove through Clare Castle, seeing the old tower, probably founded by Robert de Musegros about 1250, but which has made no great figure in history.

Driving up the steep “Rockmount-road,” which commands a fine view across the plain of eastern Clare, or round a more gradual ascent past Barntick, we visited the convent of Killone, in Newhall, and the picturesque lake and wooded glen of Edenvale. The former is a ruin of considerable beauty, and is finely situated on the hill-side above a lake. It is one of the numerous foundations of King Donaldmore about 1180. It has a fine Romanesque east window, and the unusual feature of a

crypt. The holy well of St. John, near the convent, was the centre of great patterns till the first quarter of the present century.

We visited the Franciscan Friary at Ennis.¹ The church and chapter-house are in good preservation, and fragments remain of the cloister arcade, and the rich canopy of the "Mac Mahon tomb," made, about 1460, for Morina ni Brien, wife of Mac Mahon, chief of Corco-vaskin. The fine east window of five Gothic lights, with airy shafts, and the flamboyant screen under the belfry, are very noteworthy; also the fine carvings representing our Lord and His Apostles, scenes from the Passion and the Resurrection (these belonged to the Mac Mahon tomb, which dates from 1460, and are now inserted in the monument of Creagh of Dangan). The Friary was built by Donchad Cairbreach O'Brien, King of Thomond, about 1240; his greatgrandson, King Torlough, made extensive restorations between 1287 and 1306. The cloister dates about 1400, and the transept about 1450, though their building is unrecorded in our Annals.

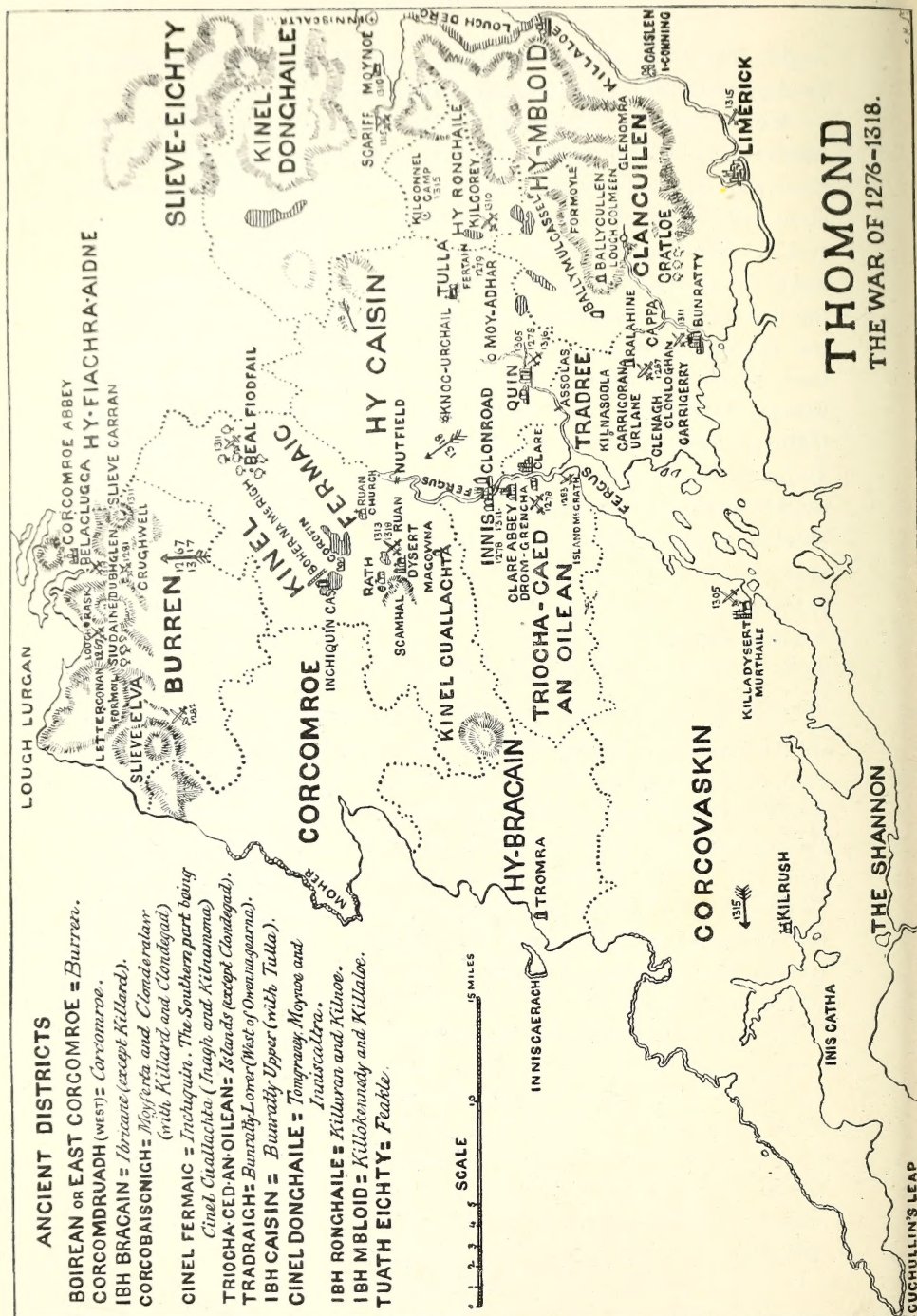
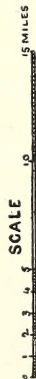
SATURDAY, *August 4th*, 1900.

Leaving Lisdoonvarna, some of our members stopped in Ennis to see the Franciscan Friary, and the Augustinian Abbey of SS. Peter and Paul, of the Fergus (Clare Abbey), founded by Donaldmore in 1189, which possesses some features of interest. The venerable church of Doorra, much of which dates from the eleventh century, lies not far from the railway station; others visited the Churches and Round Towers of Dysert O'Dea and Dromeliff; and others again remained in the Lisdoonvarna district for the afternoon, visiting the forts of Glasha, the churches of Killilagh and Kilshanny, or the sandhills at Lehinch.

We left Ennis on the mail train for Dublin at 2.40 p.m.

¹ *Journal*, 1895, p. 135.

BOIREAN or EAST CORCOMROE = *Burren*.
 CORCOMDRUADH (WEST) = *Corcomroe*.
 IBH BRAGAIN = *Ibraine* (except Killard).
 CORCOBAISONIGH = *Moyleta* and *Clondardar*
 (with Killard and Clondagad).
 CINEL FERMAIC = *Inchiquin*. The Southern part being
Cinel Cuallachta (Inagh and Kilnamona).
 TRIOCHA-CED-AN-OILEAN = *Islands* (except Clondagad).
 TRADRAIGH = *Bunratty Lower* (West of Owenagarna).
 IBH CAISIN = *Bunratty Upper* (with Tulla).
 CINEL DONGHAILE = *Tomgarvey Moyroe and*
Inascatra.
 IBH RONGHAILE = *Kiluran and Kilroe*.
 IBH MBLOID = *Killo Kennedy and Killalee*.
 UATH EIGHTY = *Feakle*.



THOMOND
THE WAR OF 1276-1318.

THE SHANNON

CUCHULLIN'S LEAP

EXCURSIONS OF THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND, SUMMER MEETING, 1900.

DESCRIPTION OF THE PLACES VISITED.¹

INTRODUCTORY.

THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND has already visited districts bordering on county Clare, and has at least on three occasions examined places within its confines. In 1889 it visited Killaloe and Holy Island; in 1890, Bunratty and Quin; in 1895, Corcomroe Abbey; and in 1897, Scattery Island; but it had never, up to the present time, held an actual meeting in the ancient kingdom of Thomond.

This has certainly not arisen from any lack of objects of antiquarian interest; for the county possesses the remains or sites of at least 2300 forts, 130 cromlechs, 190 castles, 150 churches, 3 cathedrals, 8 monasteries, 5 round towers, 10 stone crosses,² besides cairns and lesser antiquities unnumbered. Before describing the remains on the lines of our intended excursions, it may be well to give a very brief sketch of the topography and history of a region that proudly calls itself "historic Clare."

It is a curious wedge-shaped district between the Shannon and the sea, and is again split up by the island-studded lake which is regarded as the estuary of the Fergus. The county falls naturally into three divisions—1, the eastern, consisting of the four baronies of Tulla and Bunratty. It may be roughly called the Macnamara's country, or the old Firbolg state of Magh Adhair. We pass through this between Limerick and Ennis, and see not a few of its remains from the train; 2, the south-western, being the baronies of Clonderlaw, Moyarta, and Ibricane, with which our present tour does not deal; and 3, the north-western, the baronies of Islands, Inchiquin, Corcomroe, and Burren, the scene of our intended excursion.

Thomond does not hold a very prominent place in ancient Irish heroic legend. It lay, a sort of debatable land (well called "the corner of contention" in later days) on the border of Connaught. As such it was apparently held by the prehistoric tribes of Gann, Genann, and Sengan,

¹ Note by T. J. Westropp, M.A., M.R.I.A.

² Kilfenora, 3; Kilnaboy; Noughaval; Termon; Skeaghavannoe; Dysert; Killaloe (removed from Kilfenora); Kilvodyane.

whom Ptolemy, in the first century of our era, marked on his map, near the mouth of the Shannon, under the name Ganganoi. Legend then asserts that the great mythic Queen Maeve, the heroine of the cattle foray of Cuailgne, granted the land to an outcast tribe of Firbolgs, the clan or sons of Huamore, whose names are not yet obliterated from the map of Clare,¹ for Doon Eerish, on Black Head, possibly commemorates Irgus, who settled on Rinn Boirne; Finvarra (and Kinvarra, just over the present border), the chief Bearra; the river Daelach recalls the name of Dael; and Moyers² Park, near Quin (Magh Adhair), the plain of Adar. This clan was traditionally reduced to servitude by Cuchullain and other great mythic heroes. The clan of Rory (descendants of Fergus, son of Roi and of Queen Maeve) obtained Burren and Corcomroe; and the race of Cairbre Bhascoin ousted the Martini from Corcovaskin, along the Shannon. Finally (so close to the introduction of Christianity and writing as to be practically history) the Dalcassians, under their prince, Lughad Mean (350), his son, Connall Eachluath of the fleet steeds, and grandson Enna (378–410), reduced Clare from Limerick to the hills of Burren. From them originated the O'Briens, Macnamaras, O'Deas, O'Quins, Mac Mahons, and many a lesser tribe, paying no tribute to the kings of Cashel, and resting content with tribute from Clan Rory who, entrenched behind the great hills of the Burren, preserved all but absolute independence, and became the O'Conors and O'Loughlins of later days. By 440 the chiefs of the Dalcassians had received baptism, and by the end of the century Brecan (480–520), son of King Eochy Bailldearg, had founded the mission churches of Kilbrean, Doora (which we see from Ennis Station), and Clooney, in the heart of the county; while he and Enda of Arran, followed by a host of saintly men—including Senan, Maccreehy, Luchtighern, and Colman Mac Duach—converted the heathen remnant, till the tribes became known as “the Dalcassians of the Churches.” Then learning and religion all but perished in the Danish wars. From 800 to Brian's reign (nearly two centuries) the fierce Norseman from Limerick wrought their evil will. The brief sunshine under the hero of Sulloghod and Clontarf ended with his life in 1014. Then followed 150 years of civil war and misery. Donald More was the last king who reigned in Limerick; his son, Donchad Cairbrech, the founder of Ennis friary, gave up the title of king,³ and removed to Clonroad. His successors, from 1248 to 1333, were engaged in a fierce struggle of varying fortune with successive English colonies, especially those under Sir Thomas de Clare, 1276–1287, and his son, Sir Richard, 1310–1318. The

¹ See manuscript quoted, “Manners and Customs,” Introduction, p. xxviii; “The seed of the slaves of the sons of Miledh”; “Tuatha Maca nUmoir in Dalcais and Aidne; Tuatha Ua Cathbar in Corea Muichi; Corea Bascainn in Kilmacduach and Corcovaskin; Tuath Ferrudi in Coremodhruadh, from Corranroe to Roadford (Ath an roide), and Tuath Ferninais in the Eoganacht of Ros Argait and Arainn.”

² Moyri, 1584 and 1839, or Moyross, in 1839; Moyars, or Moyers, 1891.

³ Wars of Turlough. The English Government, however, continued to call him and his successors Conor and Turlough, “King” in its State Papers.

O'Brien princes remained independent of the English, taking tribute from Limerick, to the time of Henry VIII., and, transformed into Earls of Thomond, were little less powerful till the civil war of 1641-1652. The transplantation (1653-55), confiscations (1653-1703), and the war of James II. were less destructive in Clare than in many other places; and many of the older families subsist in all classes of life; while the ancient buildings, beliefs, and traditions have been preserved in unusual vigour to our own time—the threshold of the twentieth century.

It must be understood that the following pages frequently record the chief antiquities along our various routes more fully than time could possibly allow us to visit them; but it is hoped that this may lead our readers, whether after this excursion or when staying in the neighbourhood on other occasions, to examine, at greater leisure, the remains in this part of that beautiful fringe of our Island—

“Whose dwelling is the light of the setting sun.”

THE JOURNEY THROUGH CLARE.

Leaving Limerick, we see first, on a rising ground, the high gabled tower of Newcastle, where William III. is said to have resided during the siege of 1690, next, on a rising ground between us and the city, a graveyard is said to mark the site of Singland Church and of the palace of Cairthin Fionn, that early king of the Dalcassians, whom St. Patrick converted and baptized along with his new-born son, Eochy Bailldearg, about 440; while on the low green island we overlook “Cromwell’s Camp.” We cross the Shannon, getting a fine view (L)¹ of the picturesque old town, with Thomond Bridge, whose predecessor was built by John, afterwards king of England, and which played so tragic a part in the siege of 1691. Behind rise the bulky towers of the Norman Castle, the turretted belfry of St. Mary’s Cathedral, the graceful spire of St. John’s Cathedral, and, on the other side (R), the many coloured hills of Killaloe and Ara, with Thountinna, where Fintan (the alleged recorder of our legendary history) is said to have slept safely under the waters of the Deluge. Farther on we see the Shannon (L), with the turret-crowned rock of Carrigogunnell,² a stronghold of the O’Briens, and the long ridge and round dome of Knockfierna (Cnoc firinn), the residence of the puissant fairy king, Donn Firinn. We pass (L) the strong old tower of Cratloe and the turret of Cratloekeale, important seats of the Macnamaras, and reach CRATLOE station.

¹ L = left, and R = right, facing the engine.

² An Inquisition, 13th February, 1542, taken at Limerick, states that Mahone O’Bryen, of Carrigogunnell, imposed a tax of 1*d.* for each barrel of wine, and 2*d.* for other barrels from the merchants of Limerick. O’Kahane of Keilruish, in the country of Corcovaskin, imposed 6*s.* 6*d.* on every ship. Fineen and Teig Mac Namara 2*d.* on every barrel, cow, or horse, and 6*s.* 8*d.* on every man wearing a cap. O’Brien took the same imposts except the cap tax. Donough O’Brien took 20*d.* on every pack from Limerick to Waterford, and 5*d.* on a horse load from Waterford to Limerick.

Beneath a steep embankment (L) we note Croaghane church¹ and cromlech, and from the opposite window (R) the broken vaults of Ballintlea Castle on the hill-side (Baile an tsiabh, Hilltown). In the distance (L) we see the ivied tower of Rossmanagher, and the large Castle of Bunnratty,



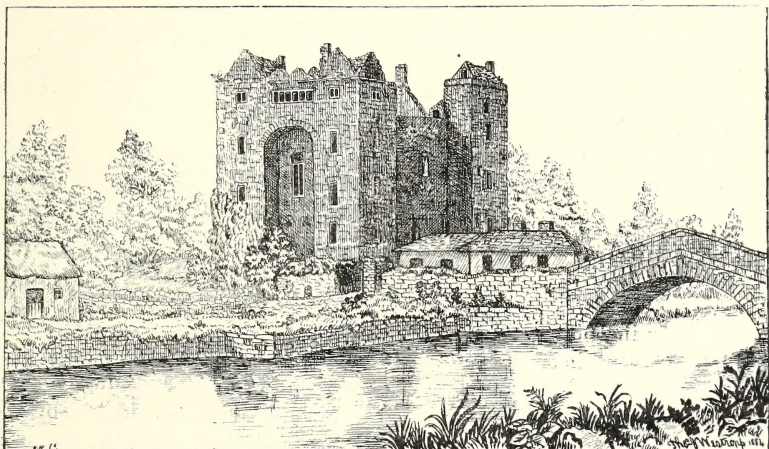
Diagram of Antiquities in South-Eastern County Clare.

founded by De Musegros 1249, and long held by the De Clares (1276–1318), a seat of the earls of Thomond till 1642. We cross the Owen-na-

¹ The inscriptions of several monuments in Croaghane church are published by Colonel Vigors in the "Journal of the Association for the Preservation of the Memorials of the Dead in Ireland," vol. ii., page 447. The abbreviation P. M. D. will be used here for this *Journal*.

Garna stream, and see (R) the prettily situated SIXMILEBRIDGE, once famous for cider and oil mills; behind it rise the picturesque hills of Slieve Bernagh.

Between it and Ballycar (L) we pass the ivied church of Fenagh, the distant peel tower of Dromline, and, near the line, among the trees (L), the castle of Ralahine (Rath Laithin), where Prince Dermot O'Brien, in 1317, held his muster before the battle of Corcomroe,¹ and where Dyneley stayed in 1680 with the Vandeleurs, and made his sketches of Clare. We are passing through the old De Clare territory of Tradree, called after the Druid Trad, the mensal land of the O'Briens, possibly won before 380. To the other side (R) we see, across the marshes and lakes of Tomfinlough, the woods of Fenloe (Major Hickman's house). Near it, but not visible, are the churches founded by St. Luchtighern mac Cutrito about 540. To the right of Fenloe is the massive ivied tower of Rosroe.



Bunratty Castle.

Leaving BALLYCAR (Baile Ui Carthaig) station, the old ruined house of the Colpoys family of Ballycar stands (L) near a lake. A little later we get a glimpse (L) of the walls of the huge stone fort of Moghane,² probably the ancient Cathairkine (1500 ft. by 1100 ft. across), on a wooded hill. The walls, "the labour of an age in piled stones," are in parts 21 ft. thick, and enclose an area larger than Trinity College, with its park and the adjoining streets. In cutting the railway below it was made "the great Clare gold find" of prehistoric ornaments in a small cist.³ Many of these torques, gorgets, and fibulae were fortunately secured for our museums.

¹ A view of Ralahine is given in "The Story of an Irish Sept," p. 138-139.

² Plan on page 35.

³ A similar case occurs in our ancient literature:—"In an adjoining grave was a deep mass of rings and bracelets."—"Silva Gadelica," ii., p. 128.

The curious and interesting stone fort of Langough is not visible from the train. We cross the Rine or Gissagh on a high bridge, with a pretty valley and woods, and the towers of Dromoland—the beautiful seat of the Barons of Inchiquin—to L, and the tower of Quin Friary, seen to R, and reach ARDSOLLAS station.¹

We pass close to Ballyhenon or Castle Fergus tower (L) and get a more distant view of the venerable church of Killoe (R), probably founded by Lugad or Molua of Killaloe in the seventh century. Next we reach CLARE CASTLE, a small town and port with a strong castle embedded in the modern barrack. It was probably built by Robert de Musegros, a Norman knight, about 1250, and was taken by Prince Teige Caoluisge O'Brien in 1270. A view of it in 1681 appears in Dyneley's "Tour."

We cross the Fergus, getting an interesting view (R) of Clare Abbey with the town of Ennis behind it, and in the distance the ivied church of Doora, founded by Rikin or Breacan about 480.

The abbey of Clare is very well seen (R), as the line curves round it so as to show three sides and the interior of the church. We reach ENNIS in a few minutes, and change into the carriages of the West Clare Railway.

The line curves round Ennis, crossing the Fergus again. We note near the bridge the modern house of Clonroad, on the site of the O'Briens' palace, and (R) the nearly levelled but remarkable castle of the O'Briens at Knockanoura. Clonroad was founded in the time of Donchad Cairbrech O'Brien before 1240. Conor Roe ("na Siudaine") O'Brien and his grandson Torlough enlarged it, the latter having built a tower, of which a sketch by Dyneley in 1680 is alone extant. It was levelled by the Gores early in the last century. After passing the asylum we see the church and round tower of Dromeliff (R), and the castles of Shallee and Magowna on the more distant hills to the left. We cross the shallow old bed of the Fergus and pass close to the very perfect castle of Ballygriffy (R) guarding the old ford. Farther on can be seen (L) the little road-bridge near which commenced the battle of Dysert O'Dea in 1318. The castle of Dysert appears beyond the lake of Ballycullinan (L), but the church and round tower are hidden by the trees. We pass the tall fragment of Cragmoher (Cahermoher) Castle (L) and see to the right beyond the village of Corofin, Ballyportry Castle and the bare rock terraces of Glaseivnagh and Mullach, the outposts of the Burren.

The journey from COROFIN is of comparatively little interest. Some pretty water runnels and wooded scenery occur as we run round the end of Inchiquin Hill (Keentlae). From the brow next the railway sprang Finn's brave hound Bran with a deer into the Lake of Tirmiebrain; this lake and that of Inchiquin are hidden by rising ground. The rest of the journey is through an uninteresting boggy country, the only objects

¹ Recte Ath solais, the "Ford of the Light."

of interest being Mount Callan (L) and the shattered castle of Glen¹ (R). Tradition says that a wizard flew away from his wife, with half of his castle, to Glen, the other half being at Shallee. Directly after passing its crumbling walls we reach Ennistymon.

ENNISTYMON.

Ennistymon (Inisdiomain) only figures in history² from 1588 as a castle of the O'Briens, of whom the present owner, Henry V. Macnamara, D.L., is a lineal descendant. In 1582 various members of the O'Conor family made over their rights to Turlough O'Brien of Inishdyman. Among the places so granted figure Innistymon, Dough Iconor, Liscannor, and Dunnagoar.³ The purport of this deed is not clear; for we find the O'Briens in full possession at least three years earlier. Donogh O'Brien of Inyshtymon died 1599, holding castles at Innyshtymon and Lyskannor, with the stone fort of Drommore, or Dromfinglas (Cragmoher, Corofin), his son, Sir Terence O'Brien, succeeded. His son, Murrough, was aged 8 in 1593.⁴ We will, in a note on Dough, enumerate the various owners of it and Ennistymon during the 17th century. The O'Briens were under the frown of the Government in 1699, "Pursuant to the warrant of Captain Purdon and Captain Stammers for searching the house and castle of Innisdi-man for arms, I hereby certify to have found . . . 1 fowling piece, 1 brass blunderbuss, all which I engage to deliver to Captain Purdon."⁵ In the gable of the present house, on the north side, may be seen the end wall of this castle, with plain, three-light windows, having rectangular hoods and oblong lights, clearly of the Elizabethan period. In the house are a fine set of portraits, many of persons who helped to make history in Clare in the seventeenth century.⁶

An old featureless church of the reign of George III.⁷ stands on the hilltop, and has no monuments of general interest. The interest of the place centres in the beautiful wooded glen and picturesque waterfalls

¹ Daniel O'Conor, of Glan o Conor, died 1585, holding in that castle "the cellar chamber, middle rooms, and half the porter's lodging and the lands" (Inquisition taken at Kilfinowrege in 1606).

² It is mentioned, however, in the mediæval life of St. Macreehy.

³ "Diocese of Killaloe," p. 555.

⁴ Inquisitions, 1588 and 1593.

⁵ "Diocese of Killaloe," p. 418.

⁶ Through the kindness of Mr. H. V. Macnamara I am able to note the principal:— 1. Honora, wife of Donogh O'Brien of Dough, 1738; 2. Christopher, her son; 3. Edward, his son; 6. Judge Finucane (by Hamilton); 7. Daniel, third Viscount Clare, 1691; 8. Lord Mountcashel, 1691; 11. Sir Donat O'Brien, Bart., 1691, from original at Dromoland; 12. Sir Edward O'Brien, Bart., 1765; 13. Catherine Keightly, mother of the last, granddaughter of Lord Clarendon; 14. Marshal Thomond, sixth Viscount Clare, succeeded as (titular) Earl of Thomond, 1741; 15. Barnabas, sixth Earl of Thomond, dispossessed of Bunratty in 1641; 16. Henry, 7th Earl of Thomond, 1690; 17. Henry, eighth Earl, 1701; 18. Mary, widow of Conor O'Brien, 1641, the notorious "Mhaire Rhuadh"; 28. Patrick Sarsfield, Earl of Lucan, 1690. I may here note that when using the colloquial name Maureen Rhue I do not forget that the better version is "Mhaire Ruadh," but this is less familiar to general readers.

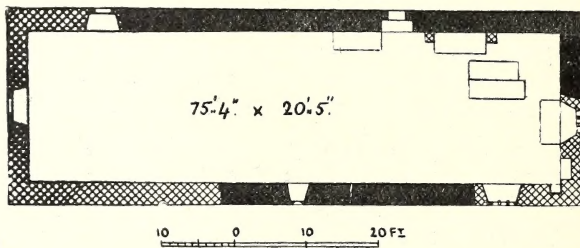
⁷ Order to change the site of the parish church of Kilmanahan to the town of Ennistymon, 2 Feb., 1776. Patent Rolls.

falling from ledge to ledge from the bridge in the village to the depth of the glen.

“ A mountain stream, which o’er a bed
Of level rock its waters shed
In one broad sheet below.
Careering swift by crag and stone,
Amid its torrent, random thrown,
With eddies deep and belts of foam,
Its bounding waters go.
Till in the distance, far away,
It glides into Liscannor Bay.”

CAIRNCONNAUGHTAGH.

Cairnconnaughtach lies a little over two miles north of Ennistymon: it is a large cairn in a low, swampy tract, near a stream. O’Donovan and O’Curry, on no quoted authority, consider that it was Carn mic Tail, the place whereon the chiefs of the Corcomroes were inaugurated, and the tomb of their tribal ancestor. Legend says it was the tomb of a Connaician army exterminated (except three chiefs) by the men of Corcomroe. The Annals¹ mention an invasion of this district by Ruadri O’Conor, king of Connaught, and the loss of three of his chiefs in 1088. If it be really Carn mic Tail we might connect it with the raid of King Aed, of Connaught, in the Life of Maccrehy. Another legend makes the Connaught men pursue, kill, and bury under the cairn a huge serpent. The only certain fact remaining is the great heap of stones said to be 25 feet high, and 100 paces in girth.²



Kilshanny Church—Plan.

KILSHANNY.

Kilshanny church is up the stream to the east of the road, not far from the cairn. It is traditionally said to have been founded by St. Cuana, possibly Mochonna of Feakle and Kilquane, and believed to have died about 650. The saint’s bell is at present preserved in the British

¹ “Annals of the Four Masters,” 1088.

² “Ordnance Survey Letters,” R.I.A., Clare, 14 B. 23, page 309. Borlase’s “Dolmens of Ireland,” p. 909, alludes to it.

Museum.¹ The well has been rededicated to St. Augustine; its name suggests that the founder was Seanach, perhaps St. Senan's brother.

The Monasticon assigns its foundation to Donaldmore O'Brien before 1194. It was an abbey in 1273, and its abbot, Florence, was advanced to the see of Kilfenora, but it was used as a parish church in 1302.² It was held by Torlough O'Brien, of Ballingown (Smithstown), at his death, 1584,³ and by Turlough, son of Teige O'Brien, in 1611. It was eventually granted, with its mill, to Robert Kinsman, April 7th, 1579.⁴

It is, as usual, oblong and undivided (75½ feet by 18 feet 10 inches). The west gable has a pointed door; it is otherwise blank; and the storms from the Atlantic long kept the ivy from covering its nakedness, though elsewhere on the walls the plant was destructively abundant. Remains of the older church are found in portions of both side walls; the northern containing a neatly made doorway, with a semicircular head, and the southern a narrow window of similar design, possibly of the 11th century. The remainder is mostly late 15th century; but the east window seems still later, having two clumsy shafts interlacing, and with semicircular heading pieces. The altar (8 feet 8 inches by 3 feet 3 inches) remains; also a rude tomb recess to the north, and monuments of the Thynnes—1717 and 1752. The graveyard is full of shafts, portions of window-heads, &c., apparently more numerous than would be needed to complete the windows of the church.

Near Kilshanny dwelt, in the second quarter of the last century, the well-known antiquary, Andrew Mac Curtin. He was descended from a line of annalists (of whom we may note Ceallach Mac Curtin, or Mac Criutin, ollamh of Thomond, who died 1376. Giolladubh Mac Curtin, a famous harper, who died 1404, Seanchan, a historian, poet, and musician, died 1435, and Gennan, ollav elect of Thomond, who was drowned 1436. "There was not in Leth Mogha in his time a better materies of a historian than he." Andrew was hereditary historian to the O'Briens of Corcomroe, and kept a school where English and Latin were taught, though he hated the former language, and expressed his feelings in a poem, "Sweet is the Irish tongue." When, as sometimes happened, the school was empty, Mac Curtin used to travel through Clare, especially to the hospitable houses of O'Brien of Ennistymon, and Macdonnell of Kilkee. He has left us a valuable series of copies of ancient manuscripts, the most notable perhaps being "Three shafts of death," "The wars of Torlough," and "The Life of St. Senan."

CAHERREAGH, Caherkinallia, or Cahereunella, is a much gapped dry stone ring-wall in a marshy hollow, seen to the east of the road near Lough Goller, soon after leaving which we see the houses of Lisdoonvarna under the dark bluff of Slieve Elva.

¹ Our *Journal*, vol. ii., p. 62. O'Hanlon's "Lives of the Irish Saints," ii., p. 285-287, for legend of St. Cuanna and a bell.

² Papal Taxation.

³ Inquisition, Nos. 8 and 41. MSS. 14. C. 2. R.I.A.

⁴ MSS. F. 4. 25. T.C.D., not "Hickman," as in Archdall.

LISDOONVARNA.

Lisdoonvarna (earth fort of the gap) probably takes its name from the green earthen fort of Lissafeeaun, near the old castle site, and the gap (barna) in the slope on which it stands; indeed higher up we find a Caherbarnagh (stone fort of the gap). The curious double name Lis-doon is not an uncommon phenomenon in Clare and elsewhere, as shown by local names, Caher-lis, Caher-doon (Catherton in Scotland, Caermarthen, *i.e.*, Caer-mari-dun in Wales) and Lis-doon. The present village does not stand in the old townland that gave it the name, but in Rathbaun and



PLACES INDICATED BY NUMBERS.

- | | | |
|----------------------|----------------------|------------------------|
| 1. Caherdoonfergus. | 7. Knocknacrogghera. | 13. Caheranardurrish. |
| 2. Caherismacsheedy. | 8. Knockastoolery. | 14. Cahermacrole. |
| 3. Caherbullog. | 9. Cahernaturreesha. | 15. Cahercommane. |
| 4. Cahercloggaun. | 10. Ballykinvarga. | 16. Cahermore Roughan. |
| 5. Cahermacnaughten. | 11. Ballyganner. | |
| 6. Lissafeeaun. | 12. Caherconnell. | |

Ballyinshen. The ash trees which gave their name to the latter place have long disappeared. South from it lie the low ridges called after the "dog" and the "wolf," Knockaunawaddra and Knockaunvickteeragh.¹ The place has no history. It was confirmed to Bœtius Clanchy (not the

¹ The name of the wolf appears in not a few place-names in the county, as at Caher mic Tire (Cahermacateer), Breaghva (several townlands), on the border of Clondagad and Kilmaley, near Miltown, near Kilkee, and near Kilmurry Mac Mahon.

sheriff of 1588) in 1621;¹ its castle, an old residence of the O'Davorens,² is scarcely named, and till the spa got into repute Lisdoonvarna was not even a village. Only eight hearths paid tax in 1748,³ and evidently most if not all of these were in the house of Mr. Edmond Hogan, from whom the place passed to the Staepooles. The deep gorges of the streams have curious concretions of clay slate and various minerals so highly suggestive of the backs of tortoises that we can scarcely blame the author of the "Handbook for Lisdoonvarna"⁴ for enriching science with the statement (eruditely supported by citations from Buckland in the "Bridge-water Treatise") that they are "fossils of the class reptilia, order chelonia, or tortoise; of those seen some are broken, . . . and the yellow fat and green flesh are plainly indicated." The sulphur and iron springs are easily found; lithium has been found in the one and manganese in the other. The only modern building of note is the curious "Spectacle Bridge" with a circular ope above its arch, a most picturesque object, especially as seen from the pretty glen at the late Dr. Westropp's garden.

¹ Patent Roll, 19 Jas. I., pars 3 f.

² The name of O'Davoren appears in the weir Coradh mic Dabhoirenn, north of Corofin, in "The Wars of Torlough," 1317, and in the "Annals of the Four Masters" from 1364, when Giolla na naemh O'Davoren, chief Brehon of Corcomroe, died.

³ Handbook to Lisdoonvarna," p. 30.

⁴ *Ibid.*, page 32.

SECTION I.

FIRST EXCURSION.

BALLINALACKEN.

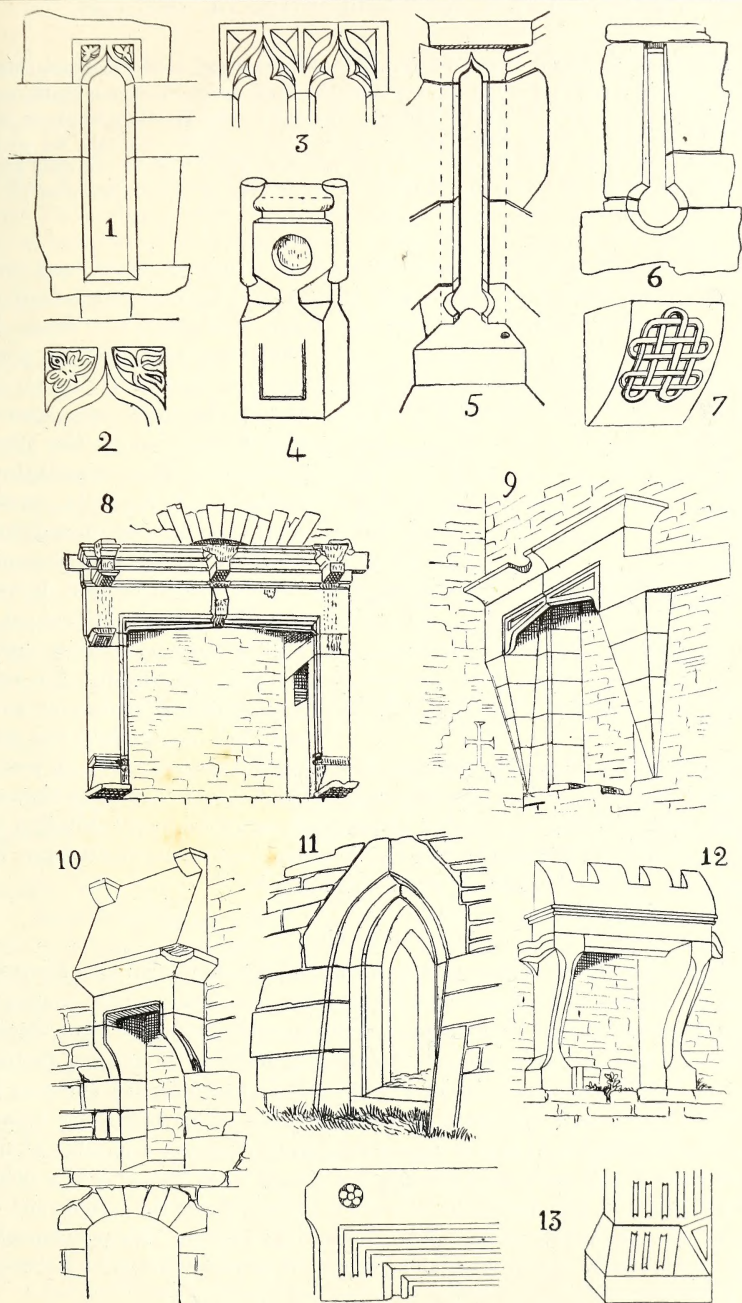
THE district between Ballinalacken and the cliffs of Moher formed the ancient district of Tuath Glac, and was chiefly held by the Clancies or Mac Flanchada, the hereditary brehons of Thomond.¹ As we leave Lisdoonvarna, the most remarkable natural features are the deep glens cut in the shale; the road loops round a green hill, and a beautiful view opens before us. Beyond lies the open sea, and to the north and west the low Isles of Aran and "the distant mountains that uprear their giant bastions to the skies" in Connemara. The great limestone plateau of the Burren falls in abrupt terraces to the north, near the graveyard, and church fragment of Oughtdarra; and in the centre, rising from the valley, is a table-like rock, at one angle of which is a dark old peel tower. Ballinalacken Castle is a fifteenth-century building, to which period the great majority of the towers owe their origin; and it is a very perfect and typical example of the class.²

These peel towers are nearly always oblong buildings, built in two sections, that next the door being narrower than the main wing, and as a rule not built in one piece with it, but bonded into the latter. The "door-section" has usually got a spiral staircase to the left hand side,³ the steps are very well cut and laid, having often a circular newel forming a hand "rail," and lit by small slit windows which were unglazed, and often have little drains in the sill to let out any rain that might blow through. At the opposite side of the door was a small guard room, or rather porter's lodge, and the door was defended by a "murder hole" over the passage, a corbelled gallery at the battlements, and sometimes a loop hole in the door jamb. The remainder of the "door section" consists of several stories of small bedrooms with one or more vaulted floors, and it sometimes, as at Ballinalacken, Ballyportrea, &c., rises a story higher than the main wing, though sometimes only the part above the staircase rises into a corner turret. In the main section we usually find a gloomy vaulted

¹ We also find them building the castles at Urlan, near Bunratty, about 1460.—"Castle Founders' List."

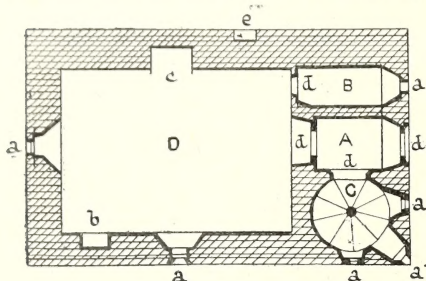
² In the appended illustration the reference numbers indicate—1 and 2. Windows, Newtown, Clonlara. 3. Window, Moghane. 4. Finial, Cleenagh. 5. Arrow-slit, Coolistiegue. 6. Ditto, Ballyportrea. 7. Corbel, Lemeneagh. 8. Fireplace, Ballinalacken. 9. Ditto, Moyree. 10. Ditto, Lemeneagh. 11. Doorway, Moghane. 12. Fireplace, Tierovannan. 13. Ditto, Ballyportrea. (The block is kindly lent by the Royal Irish Academy.)

³ The staircase is to the right hand of the door in Ballinalacken.



"store" or kitchen on the ground floor, and then three or four stories each consisting of a single large room; the top room was usually roofed with shingles or thatch and rests on a vaulting over the other stories. The vaults usually retain marks of the wicker hurdles over which they were turned, and the fireplaces, as a rule, are much later than the castles, as in the present tower, where we find a well-cut example with the date 1642; nor do we see any fireplace in Clare with an earlier date than 1576, as at Castlefergus.

The top of the rock at Ballinalacken formed a bawn, and was defended by a wall, pierced by a late pointed arch under a machicolation. The castle was held, with others, by Teige M'Murrough O'Brien in



Typical Plan of a Peel Tower.

A. Porch. B. Porter's Room (often opens into A).
C. Staircase. D. Store. a. Windows. b. Ambry.
c. Fireplace. d. Doors. e. Garderobe.

1584,¹ and at the earnest petition of Daniel O'Brien of Dough in 1654 was spared from destruction by the Commissioners for dismantling castles: — "A little castle which is already demolished by the Irish, by name Ballinalacken, which hath no bawne or barbican that stands as yet."

"But, however, your petitioner is afraid that the said masons out of malice or gain will fall doune (*sic*) the said stearecase of Dough or the ruinous Castle of Ballinalacken." It seems evident from his petition that the "demolition" was only of its timber-work, though I find no evidence of its repair or subsequent habitation by the said Daniel O'Brien.² The lands were confirmed to Captain W. Hamilton under the Act of Settlement in 1667.³

KILLILAGH.

Driving southward we pass few remains of much interest. To the east, up a cross-road, is a mound, called KNOCKAUNACROGHERA, where, tradition says, "Bœothius Mac Clanchy hanged the Spanisk grandee." The legend refers to the merciless sheriff of Clare in 1588. We reserve further notice of him to our account of Liscannor. It lies near the entrance to St. Catherine's, and is a heap of earth and stones, covered with coarse grass. Tradition says it is a "Spaniards' grave," where a number of the dead from the Armada were buried, and among them the scion of a noble Castilian house, which sent in later years emissaries on the vain errand of striving to recover the youth's bones for burial in Spain. We pass Knockfinn cross roads, where Clanchy's manor is commemorated.⁴ Between

¹ MSS. T.C.D. (Castle List), "Diocese of Killaloe," p. 570.

² "Diocese of Killaloe," p. 219.

³ Roll 19. and 20. Car. II., pt. 5.

⁴ See Inquisitions of Hugh Clancy of Tomolyn, 1579 (taken 1588). His son, Boetius or Boetagh Clancy, died 1580, and was succeeded by his nephew, Boetius,

the road and the sea are several defaced forts. GLASHA, CAHERMACLANCY (evidently the early residence of this family of brehons) and others, and the fallen cromlech of CAHERMACRUSHEEN. "S. F.," for some unknown reason, identifies Doolin¹ with the site of the battle of Corcomroe in 1317, *i.e.* only some fifteen miles astray. KILLILAGH Church, a long, late 15th century ruin, lies to the right. It is oblong in plan (57 feet 6 inches by 19 feet); the west gable had a square-oped belfry and window; the south door is broken, but had a pointed arch. There are a flat-headed window and an arch in the south wall, beautifully chisel-dressed; the latter leads into a small chapel, 17 feet by 22 feet, with three ogree-headed opes. The east window of the church has a neat splay, and a tall round-headed light.

TOOMULLIN Church lies to the left of the road, near a stream which falls over a low shelf of rock near the ruin. It was a parish church in 1302; but the present building belongs to the same period as Killilagh. It is oblong, 33 feet 4 inches by 17 feet 6 inches. The west gable has a ruined belfry, once square-topped; a defaced door remains in each side wall, and a later addition, or priest's room, 10 feet long, was built outside the old west gable, and communicates with the church by a pointed door. There is a round-headed south window and a trefoil-headed east window slit, with triquetras in the spandrels of the outer face under a hood-moulding.

DOONMACFELIM Castle is a mere fragment, quite defaced, and with a vaulted lower room.

KNOCKASTOOLERY fort contains a stone on which Sir Samuel Ferguson states that he found a defaced ogam inscription, which, however, only appears to be weathering. On the beach opposite these remains "P. D."² states that cocoa-nuts and other tropical fruits have often been found.

DOONAGORE Castle stands on the hillside above Bealaghaline Bay at the northern end of the mighty cliffs of Moher. It is a very perfect specimen of the round turret, and derives its name from a dry stone fort lying eastward, and quite levelled since before 1839. The name is understood to mean "fort of the goats"; but the Gore family, its owners, claim it as bearing their own name. In fact the place was called Doonagore in the reign of Elizabeth, while the Gores came to Clare about 1653. Probably the use of the name long preceded "the spacious times of great Elizabeth," when it was held by Sir Turlough O'Brien in 1584.³ The castle belongs to a class represented in Clare

son of Hugh (MSS. 14. C. 2. R.I.A., No. 9). A short account of Boethius Clancy, 1588, appears in our *Journal* for 1890, p. 70.

¹ *Dublin University Magazine*, vol. xli., p. 89. Perhaps mistaking it for Dubhglén, *i.e.* Deelin and Glennamanagh, past which the army marched.

² "Handbook to Lisdoonvarna," p. 83.

³ Perrot's Deed with the Clare Gentry.

only by Newtown, Faunaroosca, and itself; the lower story has a vaulted dome, and a staircase leads round the thickness of the wall to an upper room. The present doorway is on the ground; but some have supposed that an upper ope represents the older door: this is oblong, 15 feet up, 3 feet high, and 6 feet wide. It has to each side a stone holdfast, possibly to let down a cover from above. Immediately over its lintel is another ope of equal length, but only 1 foot high.¹ The tower is about 24 feet through and 50 feet high, and has the remains of a surrounding enclosure, or bawn, now in a very fragmentary condition, and built, like the turret, of thin flagstones.

MOHER.

The cliffs of Moher have been frequently described and illustrated, from 1778, not only in tourist's guides, but in works by our French neighbours, Mme. de Bovet and M. Martel,² which admirably describe "les falaises de Moher" and "Le cap de la Sorcière." They also appear in our ballad poetry in "The Monks of Kilcrea":—

"Oh, Moher's cliffs are steep and bare,
The wild gull builds her rude nest there,
The green sea foams below,
And rising sternly o'er the wave
Its rude assault they meet and brave,
As warriors front a foe.
While breaking surge and sheeted foam
Roar round some shattered craglet lone."

We need, in an antiquarian guide, only note that the most prominent points are Slievenageeragh, 668 feet high, Ailnasharragh, "the foals cliff," down which a break-neck path leads to a talus of fallen rocks and the sea-shore, 603 feet below, O'Brien's Tower (named from a modern tea-house, 587 feet high, and "Hag's Head," called "Kan Kalye" (Ceann Cailliach) in the 1560 map of Munster, 407 feet high. From these heights we enjoy a glorious view of sheer and dark ramparts, and foam-girt pinnacles, and an extensive coast-line.³ Connemara, with its peaks; Aran, the middle isle crowned by the walls of Dun Conor, distinctly visible; Liscannor Bay, the spire of Miltown Malbay behind Spanish Point, Caherrush, Mutton Island, the bold head of Baltard, Loop Head, and, if the day be clear, the vast mountains of Corcaguiney beyond the Shannon. Inland we note Burren, Elva, Callan, and the distant peak of the Telegraph Hill (1746 feet high) at the farther end of

¹ *Dublin University Magazine*, vol. xli., p. 89.

² "Trois mois en Irlande," p. 280; "Irlande et les Cavernes Anglaises," pages 125, 126.

³ The "Battle of Magh Leana," p. 99, classes together "a fight with a shadow, a cast of a spear against a cliff, an eye measurement of the ocean, or an idea of eternity."

Clare. There are remains of a fort on the edge of the cliff not far south from O'Brien's Tower.

HAG'S HEAD is the only spot of any actual archæological interest on these cliffs. One legend says the "Hag" was named "Mal," and pursued Cuchullin to Loop Head, springing after him to Dermot and Grania's rock, and being dashed to pieces in attempting to spring back again. Her blood reddened the sea to Moher, and gave Malbay its name. Her shape formed by a natural arch the slope of the cliff, and a great pinnacle, resembling a grotesque head, can be traced to this day. On the headland stood the ancient fort called Mothair ui ruís, which gave its name to these precipices. It was a cliff fort, of the type so common round our coast, in Cornwall, and even in the Vosges and Switzerland, consisting of a dry stone wall across a neck of land, and was entirely demolished to build the telegraph tower early in the present century. John Lloyd, in 1778,¹ thus describes this "famous old fort":—"This Moher is on the summit of a very stupendous cliff, surrounded by a stone wall, part of which is up; inside of it is a green plain . . . This wonderful promontory, almost encompassed by devouring seas, and the opposite wild coast, affords a horrible, tremendous aspect, vastly more to be dreaded than accounted for." The bridge near Hag's Head is called Cahermohér, probably from the fort. On the lower terrace the flagstones are often found marked by curious tracks of worms and annelids, and ought to be examined by geologists. In other parts fossil plants and true coal are found.

"KILSTAPHEEN," OR "KILSTEPHEN."

Tradition says that a submerged reef off Moher, at the mouth of Liscannor Bay, marks the site of the lost city and church of Kilstapheen, the key of which lies buried with the hero, Conan, under his ogam scribed slab on the side of Mount Callan. In Hall's "Ireland"² this city is said to lie at the mouth of the Shannon; and although one tale may have been transferred to a second place, I am inclined to think both legends are genuine folk lore, the belief in submerged cities and islands being very common; and indeed the inroads of the sea in historic times, and even in human memory, go far to justify it. The peasantry believe, or believed, at Moher, that whoever saw the domes and pinnacles of the lost town—over the waves, or dimly visible under the heaving waters—was doomed to die within a week.

"And point where high the billows roll
Above lost Kilsafeen.
Its palaces and towers of pride
All buried in the rushing tide,
And deep sea-waters green."

We drive down the long slopes, and passing the fort of Cahernafurreesha,

¹ "Impartial Tour in Clare."

² Vol. ii., p. 436.

a horse-shoe on the cliff edge, reach Liscannor, noting the house of Birchfield, where resided the locally famous "Corny" O'Brien, "who built everything in the place except the cliffs and Liscannor Castle." The holy well of St. Brigid and the O'Brien's burial place, though a tourist resort, are of no antiquarian interest.

LISCANNOR AND THE ARMADA.

Liscannor is a little fishing village, with a tiny harbour on the site of an ancient fort. The castle is a gloomy old tower, 32 feet by 13 feet 8 inches, and 65 feet high, with a residence to the west, 30 feet 7 inches by 28 feet. It is all built of thin flagstones, and fairly perfect, though a long patch of wall has fallen. It stands on a bold, though low cliff, deeply undercut by the sea. It was held by Sir Turlough O'Brien in 1588, and here a great levy of the natives lay encamped to prevent any landing from the ships of the Armada.

Boetius Clanchy, of Knockfin, was then sheriff of Clare, and seems to have been an energetic and merciless man, but, in any case, the lust for plunder so prevailed along the coast that little encouragement was needed to secure a bad reception for the ill-fated fleet. At last, on September 5th, 1588, at the close of a dark and stormy day, the watchers on the towering cliffs of Moher fancied that sails were visible beyond Aran, and next day a huge galliass, the "Sumiga," lay in the bay before Liscannor. The crew sent out a boat, but the boiling sea prevented it landing, and only some wreckage and an oil jar lay on the beach. Next the *patrone* and purser came in a second boat to beg for water, but their piteous request was refused and they were driven off, and the purser arrested, and next day the Spanish ship was gone. Two ships, one being possibly the "Sumiga," drifted down the coast. The one at high water passed between Mutton Island and the mainland and was wrecked and the crew of 2000 men massacred at Dunbeg. The second ship struck on a reef near Tromroe Castle, and met the same fearful fate. O'Brien, Clanchy, and Nicholas Cahane, the coroner, took care not to encumber the county with prisoners. The government only secured a few guns, and the rest of the plunder was so eagerly sought for that Cahane had no little difficulty in persuading a boy to leave the wrecks and take a letter to the Mayor of Limerick, for there were then no English settlers or soldiers in Western Clare.¹

KILMACREEHY.

Kilmacreehy church² lies east of Liscannor, near the shore. It is a melancholy little place, a long storm-lashed ruin of thin flagstones, the mortar washed out of their crevices. It consists of a nave (39 feet 7 inches by 22 feet 5 inches) and a chancel (35 feet by 17 feet), with a southern porch. There was a bell chamber on the western gable, as is usual in this district, and, indeed, as far as I know, over all Clare; for true bell towers are almost unknown in its churches.³ The chancel arch is pointed, and 13 feet 9 inches wide, and a plain stoup projects from the southern

¹ See our *Journal*, 1889, pp. 131, 132.

² There is a short description under the name "Kilcready" in our *Journal*, vol. ii., 4th Series, 1872-1873, p. 13. Mr. Frost also notices it, "History," p. 107.

³ One occurs at Kildysert and one at St. Finghin's, Quin.



KILMACREEHY, CO. CLARE.

(From a Photograph by Richard J. Stacpoole, D.L.)

wall. The interest centres in the chancel. A sedile or tomb recess lay on each side; that to the north is entire, and is of very late and clumsy decorated gothic, two cinquefoil arches, with a quatrefoil overhead, and a heavy hood capped by a mitred head. There is a tombstone near it (bearing a Latin inscription) of O'Heo, 1642. The east window has a neatly made splay, with a semicircular arch and a double light with pointed heads, dating from about 1490 at the earliest. The south sedile had also two arches; but unfortunately it has collapsed, and the sketch in the Ordnance Survey Letters is too rude to give us any idea of its appearance. It was surmounted by a head in a close cap, which (with a curious serpent's head, with a roll held in the mouth, belonging to the same sedile) lies in the window.

The graveyard is overgrown and overcrowded, heaped with large wormtracked and ripped flagstones. The Macdonough tomb (1745) has a curious epitaph:—

“Here resteth Nick, whose fame no age can blot,
The chief Macdonagh of old Heber's lot,
Who, while on earth, revived the ancient fame
Of his own line, and y^t of all his name.
His fixt religion was his actions guide,
And as he lived beloved, lamented died.”

The place is called Kilmaccrik in 1302,¹ but little trace of the older church remains. St. Maccreiche, or Maccreehy, is stated in a late mediæval “Life” to have been a friend of St. Ailbe, of Emly, with whom he was living (*circa* 540) when Aed, son of Eochy Tirmcharna, king of Connaught, plundered Corcomroe. The natives accordingly sent to Emly to ask the saint's advice and help. Ailbe advised him to hold a meeting at Cairn mic Tail, the place of inauguration of the chiefs of Corcomroe, and, escorted by his favourite disciple Mainchin, Maccreehy came to Tomfinlough, and persuaded St. Luchtighern mac Cutrito and another monk to join him and go as envoys to King Aed at Rathcroghan. Aed at first refused to see him; but suffering from fever and thirst the same night, which he attributed to the saint's prayer, he got alarmed, and restored the spoil, swearing that he would never again plunder Corcomroe. The saint (it is said in his 80th year) built Kilmaccreehy and two other churches at Inagh (*circa* 560–580); one of the latter, “Teampul na glas aigne,” left some trace to the present century. He also (probably aiding Mainchin) founded Kilmanaheen, near the *dun*, where resided Baoth Bronach, king of Corcomroe, who had given the site to the church. Maccreehy left a bell, which he had brought from Rome, to his own church, where for ages it was preserved and venerated.²

¹ Papal Taxation Exchequer Rolls—“Calendar of State Papers, Ireland.”

² Vita Sancti Macrecii, quoted in notes to new edition of Archdall's “Monasticon” (1873), p. 83. The “Annals of the Four Masters” date the death of King Aed in 574, which seems to throw doubt on the relations of Maccreehy and Ailbe, as the latter died thirty years earlier.

His "bed" lies far out on the strand, to the south of the church, and there can be no doubt but that the sea has made great inroads on this stormy coast. Beside the legend of Kilstapheen, we have the record of the great tidal wave that split Mutton Island into three parts in 902, and swept away 2000 people. The same story lies with the submerged bogs and tree stems at Killard, and with the bare little rock of Mattle (Inismatail) which was worth granting to the Archbishop of Cashel in 1215 :—

"No legend needs to tell,
For story's pen must fail to write
What ruin paints so well."

For many acres of land and many miles of coast must the "white toothed waves" have swallowed, even since the dawn of history, as the centuries passed by.

LEHINCH.

We pass two bridges over the Daelach river, which preserves the name of one of the many brothers of the builder of Dun Aenghus, and note the lofty side wall of Dough¹ (Dumhach or sandhill) castle, pierced with plain windows. Much of this tower fell in one piece about sixteen years ago, and lies in masses on the shore. It belonged to Daniel O'Brien, whom we noted at Ballinalacken, and who so hospitably and humanely sheltered many English settlers in 1641, for which even the Cromwellians spared his "strand hasse" when he "feared the masons would *fall down* the staircase." It stands among the sandhills, long the reputed haunt of the fairy king, Donn of the sandhills, one of which, "Crughaneer," is still supposed to be haunted, which does not prevent the tract from being one of the best golf links in the kingdom. The rising bathing place of LEHINCH has a good hotel on the railway. We may note of the name that the ancient form, Leathinnsi, 'half island,' was used even in 1809 as Lehinsi, but most unfortunately, during the latter half of this century, the tourists, the railway, and the golfers are setting up the crude form "Lahinch,"² which every conscientious antiquary and student of Irish ought to avoid and discourage, "abhor, renounce, and abjure."

¹ Dough. As we meet not a few of the O'Briens of this castle and Ennistymon, we may note their origin at this place :—1. Daniel, brother of Donough, second Earl of Thomond, died 1579; 2. Sir Turlagh, died 1585; 3. Donal; 4. Teige; 5. Donogh, also resided at Inistymon, married Honora, daughter of Conor O'Brien of Lemeneagh; 6. Christopher; 7. Edward; 8. Christopher; 9. Edward, his brother Christopher is said to have survived to 1856. Edward's daughter Anne married Hon. M. Finucane, Justice of Common Pleas, and their daughter and co-heiress Susanna married Wm. Nugent M'Namara, of Doolin, 1798, bringing the estates to her descendant, the present owner.

² It probably owes its diffusion, if not its origin, to that fertile field of strange spelling, Lewis' "Topographical Dictionary," which gives "Lahinch or Lahenzy."

SECTION II.

SECOND EXCURSION.

BURREN.

BURREN BARONY, with "the ancient hills and the deep that coucheth beneath," forms one of the most weirdly fascinating and curious districts of our western coast. It has, it is true, none of the richly-coloured mountain domes which glorify the scenery of Kerry and Connaught; its coast is not walled in by shere precipices like Moher and Kilkee, nor has it the loveliness of lake and forest scenery, but its beauties grow upon the mind and ever freshen and increase as we explore its valleys and lonely uplands.

" Upon the left was Corcomroe and, next, nor far away
Was Kilfenora's holy shrine and towers of Lemaneagh,
While full in front spread bleak and wild
Grey Burren's rocks all shattered-piled,
Rugged and rough and drear and lone
A weary waste of barren stone."¹

The terraced and white hills shining with strange lights, relieved by blue or violet shadows at high noon, glowing red and orange in the sunset, or turning grey and corpse-like as the dusk settles on the rocky yet grassy fields and barren crags awful with a sense of age—long loneliness and desolation. Barren crags they seem to the distant view, but we find them sheeted with ivy, with the dryad mountain aven, and, as the season changes, with wild violets and snowy drifts of anemones, with the deep blue gentian and the cranesbill, and many varieties of the fern. The rock slopes with filagree of waterfalls and runnels, the rock domes capped with the crumbling walls of some caher, the cromlech shining on the hillside—white at noon and red at sunset—and round two sides the "ever complaining sea," beyond which, as the ancient dwellers in these hills fabled, lay isles of wonder; all these are felt with a freshness and fascination unfelt in more favoured places, and "we who labour by the cromlech on the shore, by the grey cairn on the hill, where the day sinks drowned in dew," might wander long in the more picturesque tourist routes and find less of interest than we can glean in a few days from the rich harvest of Burren.²

¹ "Monks of Kilcrea."

² CHIEFS OF CORCOMROE.—704. Celechar. 711. Ailechdai m^cThalamnaic (r.). 737. Flan Fearna. 756. Torptha (r.). 760. Rechtabhra (r.). 840. Dubhriop, son of last. 871. Flaherty, son of last. 892. Celsus, son of last. 899. Bruaiteach. 902. Flan. 916. Ceat, son of Flaherty. 926. Amrothan (Anrudain), son of Malmorm. Argar. Maolechlain; his son, and chief elect, Lochlan, slain 965, in Brian Boru's army in Connaught, and his son, Conor, was mortally wounded 985 (r.). 983. Lochlan (whence O'Loughlin). The Corcomroes divided as at present. 1002. Conor, son

CROMLECHS AND CAHERS.

As the districts, which we purpose to examine, are noteworthy for the great number of their forts and cromlechs, a few general notes on these structures may prove useful to some of our readers. Neither term is satisfactory, for the "forts" are not so much fortresses as courtyards, and the word cromlech simply meant a sloping natural rock, and is applied to leaning pillar stones and even stone circles; but as in this country it has an unequivocal meaning, and is more familiar than dolmen (which can also mean a holed stone) we prefer to use it. The natives call cromlechs "Lobba yermudh' augus Granya'" (Dermot and Grania's beds) or simply "lobbas" or "granny's beds," in allusion to the legend which made them the couches or shelters of those famous fugitives, and they tell how Dermot put seaweed on the top slab of one, when Finn bit his prophetic thumb; and, finding the seaweed was over the lovers, believed they were drowned, and gave up the pursuit. The wider spread tradition regards them as graves, and in the few instances where they are called "altars," it is in the Christian sense with legends of the Mass having been celebrated on them in penal times. The Clare ones are as a rule boxes of five stone slabs, the breadth tapering, and the top sloping eastward; the tops of the sides frequently have been hammered dressed to the required slope; they have usually been covered by mounds or cairns, and some contained human skeletons; while I only know of one find (of a gold fibula) near the cist on Knockalappa. Though cists are mentioned in Irish Literature, there is no case, so far as I know, recorded of the erection of an actual cromlech.¹

The forts in plan, construction, and even in name ("dun" in Ireland, "duna" in Bohemia, "dounon" in the Greek geographers) are identical with others of a series extending across Europe from Bosnia, Bohemia, Thessaly, and Esthonia to Scandinavia, and our islands. Had our antiquaries taken this broader view, we would have been saved from such narrow theories as attributed our cahers to the sons of Huamore (who dwelt in *nine* raths before coming to Clare, and were nearly exterminated soon afterwards) to sea rovers (who would never have built them on inaccessible cliffs several miles from a bay, or on inland crags), to the Danes or the monks; these theories were made by persons who only thought of a few of the finest, and therefore most exceptional, out of hundreds of our forts. These enclosures probably date over a space of two thousand years from the Bronze Period to the eleventh century of our era, and show traces of rebuilding and repair. Macgrath shows that they were passing out of use in 1317-1318.² Our oldest records bristle with statements as to their founders and features, and treat as commonplace present day facts the walls built in sections, the stone gate-posts, the chipping of the blocks, scaffolds, souterrains, and excluded water supply, stone huts, triple ramparts, and pillar stones near the wall.³

of Maolechlain; he died 1010 (i.) (whence O'Connor). 1026. Maolechlain O'Connor. 1165. Conor. 1113. Lochlain. 1135. Aed. 1158. — O'Connor slain. 1277. Donall Mantagh (w. r.). 1283. Donall, or Donchad. 1317 till after 1350. Felim the Hospitable. 1422. Rory, slain at Dough. 1431. Mortough slain. 1471. Conor, son of Brian oge O'Connor, slain at Leithinnsi (Lehinch). 1490. Conor, son of Donall.

CHIEFS OF BURREN.—1028. Congalach O'Loughlin (i.). 1060. Annadh. 1105. (?) Donnall. 1150. — O'Loughlin drowned. 1168. Conor Leathdearg O'Loughlin slain. 1200. Congalach. 1267. Conor Carrach (w. r.). 1281. Congalach (w. r.). 1396. Irial slain. 1389. Maolechlain. 1448. — O'Loughlin died. 1503. Conor, son of Rory.

(i.) Older Annals of Inisfallen. (w. r.) Wars of Turlough.

¹ *Proc. R.I.A.*, 1897, vol. iv., Ser. III., p. 542.

² "Ruan of the grass-grown hollow cahers." "Even a man in a caher's 'cave.'" — "Wars of Turlough."

³ Pillar near fort, "Book of Fenagh" and "Tain bo Cuailgne." Triple fort (Todd Lecture Series, R.I.A., vol. iii., No. 830), "Book of Lecan"; "Poem of

Though none of the Clare cahers¹ equal Dun Aenghus, Dun Conor, or Dunbeg in grandeur, we must remember that those fine structures have been so much rebuilt and tampered with as to be of little evidential value to antiquaries, while the Clare cahers are untouched by the restorer. The vast majority of the seven hundred forts of Burren and the adjoining baronies are simple ring walls about 100 feet across, often without terraces or steps. The walls have two faces and loose filling, they are 6 to 10 feet thick, and about the same height. The gateways usually face the south or east, and are about 4 feet wide, and 4 to 6 feet high, with long stone lintels, and sometimes side posts; while in the larger forts walls from 17 to 21 feet thick, sometimes in two or three layers are not unknown; owing to the supply of timber being abundant, traces of stone huts are rare, and I do not know a perfect example in any Clare fort. The largest cahers in Clare are the triple walled forts of Moghane, 1500 by 1100, Langough, Cahercalla, near Quin, and Cahercommane on the Glaseivnagh plateau; the double-walled Cahershaughnessy and Glenquin, and the caher of Ballykinvarga, with its *chevaux-de-frise*.²

BALLYVAUGHAN.

We drive up the plateau to the north of Lisdoonvarna, and getting distant glimpses of the sea and the churches of Kilmoon and Killeany, drive down the winding road at the Corkscrew Hill, with a fine view of a long valley reaching to Galway Bay. We note the O'Loughlin Castles at Gragan and Newtown (the latter a round turret), and the church of Rathborney, an interesting late building.

We soon reach Ballyvaughan village, a quiet little place with hotels, and occasional steamboat service to Galway, making it a very good centre for botanists and geologists. Three small forts and the much levelled ring of a great caher lie near the quay. It takes its name from the family of O'Beachain, and passed into possession of the O'Briens about 1540, in consequence of a small act of lawlessness told at some length in an ancient deed. "The son of the Madra dun" (dun dog) stole a cow and brought her to Laois O'Lochlain, and the townland became forfeited and subject to a fine of fourteen cows. The successors of O'Lochlain endeavoured to alienate the "town" to the O'Briens, a number of whom came to witness the giving of possession. As might be expected in those rough times and hostile clans, great lawlessness ensued. The wife and servants of a certain Mahon Ballagh got killed, other people wounded, and the value of five suits of clothes plundered by the followers of Teige O'Brien. The aggrieved survivors "set up three crosses of interdiction" at Ballyvaughan, and got heavy fines of cows, sheep, goats, eighteen litters of swine, a woman's gown, a shirt and barread, and three groats for "a

Seanchan." Chipping blocks; scaffolds used in the building of Grianan Aileach, "Leabar Breac." Walls built by separate gangs, "Seanchas Mor," vol. iv., p. 123. Souterrains ("Battle of Magh Leana," p. 7). Wells near forts, Adamnan's "Life of St. Columba"; "Colloquy of the Ancients" ("Silva Gadelica," p. 195).

¹ In drawing this distinction we must, however, remember that the Aran Isles belonged to "Clare" in early times.—"Book of Rights."

² Moghan and Langough (*Journal R.S.A.I.*, 1893, p. 281); Cahercalla (*Ibid.*, 1896, p. 150); Cahershaughnessy (*Ibid.*, 1893, p. 287); Cahercommane (*Ibid.*, 1896, p. 154); Glenquin (*Ibid.*, p. 365); Ballykinvarga (*Ibid.*, 1897, p. 121).

milch cow carried off by Teige O'Brien and left dead on the way." But it would appear all the same that the O'Briens kept the townland.

LOUGH RASK.

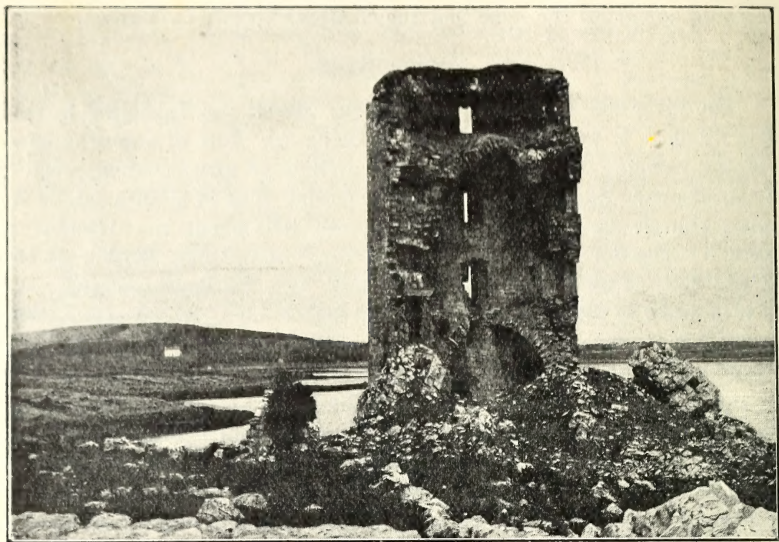
The little lake of Lough Rask (Rasga) lies on our right after leaving the village. It is only noteworthy as being the scene of a most circumstantial banshee story, written in the lifetime of many contemporaries.¹ It is curious to find in a history authenticated even in minute details by other records such wild tales as Macgrath tells about the "Genius of Erin." "The Sorrowful Baddh of Burren," and "The Washer at the Ford," but, as we pointed out on a former visit, the Banshee is still very real to many in Clare, and we know, and have known, several persons who assert the reality of such apparitions on their personal knowledge, and have heard many more such tales at second hand. Macgrath² revels in a group of some ninety adjectives and epithets in his endeavour to depict the loathsome and hideous "apish fool," with every attribute of malignity and unblessed old age. The loathsome creature was "thatched with elf locks, foxy grey and rough as heather, long as sea weed, closely matted," a bossy, wrinkled forehead, every hair of her eyebrows like a strong fish hook. As for the other details they scarcely bear translation. We can almost see her crouching on the bank of Rasga, with "cairns" of blood-stained heads, limbs and weapons, washing them till the lake was stained with blood, and brains, and hair, as she foretold to Prince Donchad O'Brien, before the dawn of an August morning in 1317, his impending doom and that of his army. "I am Bronach and all your heads are in this slaughter heap." Then the angry soldiers tried to seize and throw her into the lake, but she rose on the wind and flew away. "Heed her not, she is a friendly 'baddh' to Clan Turlough, and wishes to save them," said the ill-fated prince, and he marched on to Corcomroe to rest under the abbey pavement ere another day had dawned.

DROMCREEHY AND MUCKINISH.

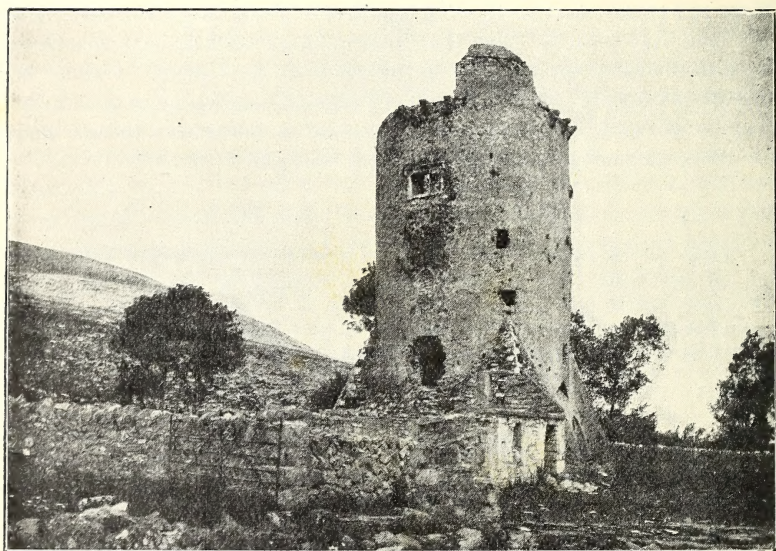
With better auspices we follow the route of the army round the foot of the hills and pass DROMCREEHY church, a heavily ivied and

¹ "The Wars of Torlough," by John, son of Rory Mac Craith (Magrath). It can scarcely be too often impressed on our readers that O'Curry's statement that this work was written in the fifteenth century is absolutely wrong. It only rests on a statement of Andrew Mac Curtin, in the late (1721) manuscript in Trinity College, Dublin, which very probably refers to the old manuscript from which he made his copy. John Mac Grath expressly states that Mortough O'Brien was dead, and Dermot O'Brien was reigning in prosperity, and that Felim O'Connor, of Corcomroe, still lived. Now Dermot was deposed in 1360. Felim O'Connor died 1365; of his repute in Thomond, it is stated that it "has had no ebb, but he daily and widely increases it." The "Story of an Irish Sept," p. 143, alleges that Magrath died in 1425, "a prosperous and wealthy man," but if we verify this, we find that it refers to the son of Flann Magrath, not John, son of Rory. So we see that the work is by a contemporary, and dates between 1343 and 1360.

² "Wars of Torlough," 1317.



Muckinish Castle.



Newtown Castle.

half-fallen ruin. It has a neat eleventh-century south window, and a late north door, similar to the west doorways of Quin Friary and Abbeydorney. The building had a nave 45 feet by 21 feet, and a chancel 36 feet by 18 feet. The name, I know not on what ancient authority, is rendered ridge of Criothmhaille or Crughwill, but the townland of that name lies far to the south, and the 1302 Taxation calls the parish Drumcruth. We pass the village of CAHERLOUGHLIN; its great fort is now overthrown and partly levelled, being divided into fields. The plain old tower of SHANMUCKINISH stands on the neck of the peninsula of Muckinish (Pig Island).¹ The tower is said to have been named in jest as being three years older than the second Castle of Muckinish, but it seems later than its neighbour. Uaithne More O'Loughlin lived there till 1740. It measures 28 feet 6 inches by 25 feet 6 inches, and is about 74 feet high, with good limestone chimney-pieces. The half next the creek slipped down unexpectedly about sixteen years ago. From the road above it we get a pleasing view of the tower, seeming to be almost perfect, with the wooded hill of Finnevarra for a background, and the sea and Pouldoody to either side, for it overlooks the latter famous oyster bed. About half of the second castle remains, a picturesque and very characteristic ruin. We soon see the little turret of Corcomroe Abbey across the creek, and pass round by the village called Bealaclogga, "the ford of the skulls," from some forgotten combat.

MORTYCLOUGH FORTS.

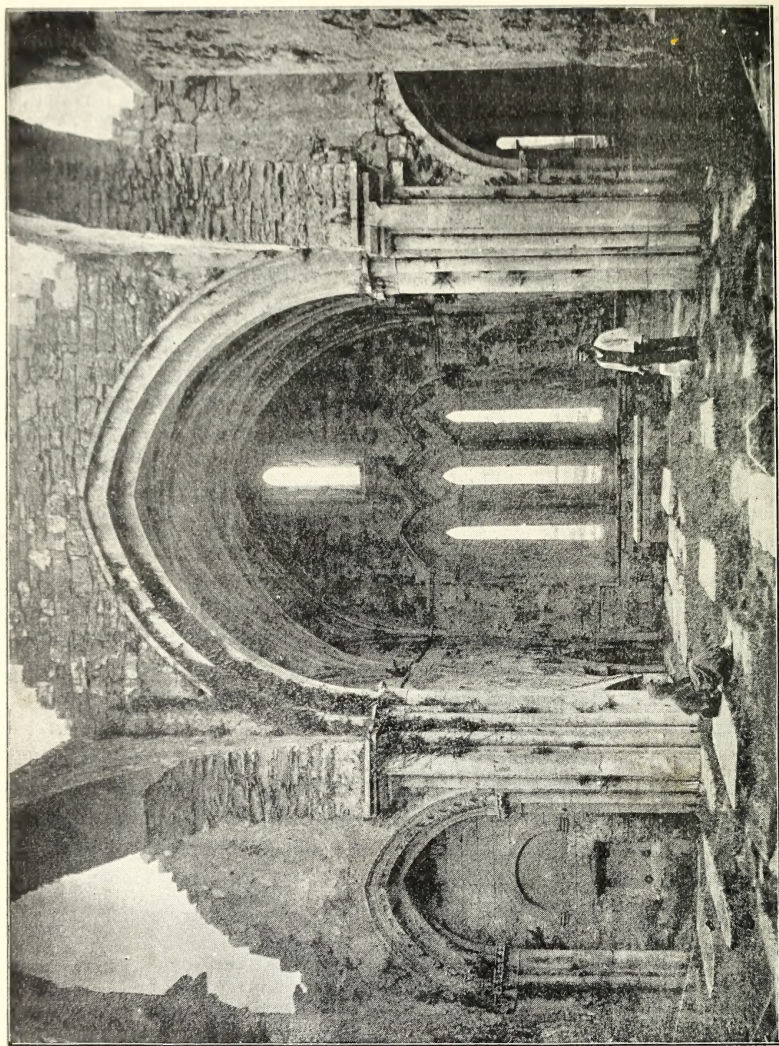
Parkmore rath lies down the creek on the eastern side. It is a double ringed fort 214 feet in diameter, with a most curious double souterrain 26 feet long. At the inner end you creep through an ope in the roof into an upper chamber, whence you descend into a sloping passage which leads into a lower gallery 14 feet long, and at right angles to the first passage. Mortyclough has a rath and ruined caher, each with a souterrain.² The name has been supposed to be derived from the grave of Mortough Garbh O'Brien, 1317, who fell, however, on the ridge to the west of the monastery, and was buried in the chancel, so probably O'Curry was right in preferring to derive it from "Mothair tighe cloice," the enclosure of the stone house, which well describes the fort.

CORCOMROE ABBEY.

"The Abbey of St. Mary of the Fertile Rock" (de petrâ fertili) or "of the green rock" (de viridi saxo) has been fully described in our *Journal* and Guide for 1895, so we need only study the salient points of its history and architecture. It was founded about 1182 by Donald More O'Brien, King of Munster, and was a daughter of Suir Abbey. In

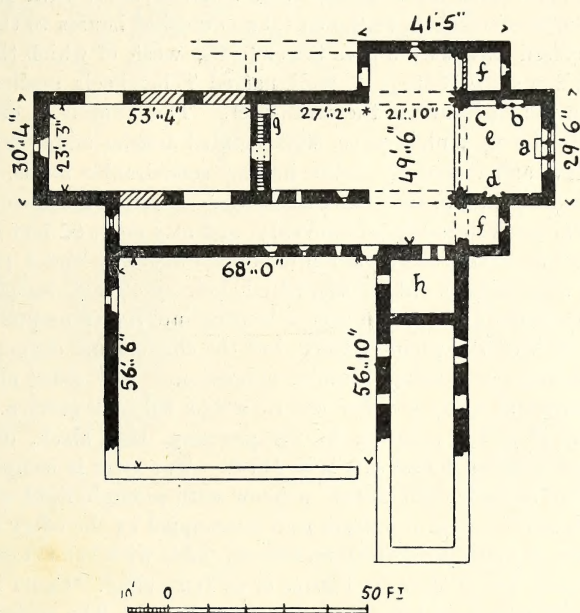
¹ The views of Muckinish and Newtown were kindly lent by the Royal Irish Academy.

² *Journal* of the Society, vol. i., 1849-51, p. 294.



Corcomroe Abbey, Chancel, and Chapels.

1249, however, it was placed under the rule of Furness Abbey, in Lancashire, and probably received monks from that place. Conor na Siudaine O'Brien, grandson of Donald, seems to have been a benefactor, and passed for the founder in one local legend, while a second version said that it was built over the spot where he fell at the camp of Sindaine in 1267 or 1268. Although there seems no evidence to locate Siudaine near Newtown Castle, as in the Ordnance Survey maps, it must have lain some distance from the abbey towards Drumcreehy. However, the dead prince was brought back to the monastery and laid in the place of honour at the north side of the chancel, "honorably" interred, and "over his place of rest" the monks "set up his tomb."¹



Plan of Corcomroe Abbey.

a. Altar.
b. Sedilia.
c. Tomb of King Conor.

d. Recess and Yew-wood Cross.
e. O'Loughlin Slab.

f. Chapels.
g. Staircase.
h. Sacristy.

The abbey was used as a barrack by Dermot O'Brien and his forces, in August, 1317, the night before the fierce battle of Drom Lurgan or Corcomroe was fought on the ridge to the west of the monastery. We read of the "arable land," "stone enclosure, polished stones, whitewashed walls, and smooth grave-flagged sanctuary," and in its aisles next evening were buried heaps of the slain, each clan in its grave,

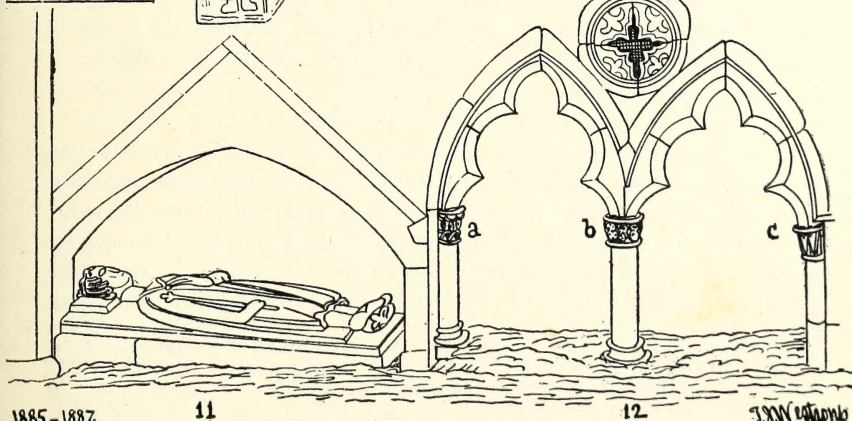
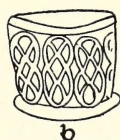
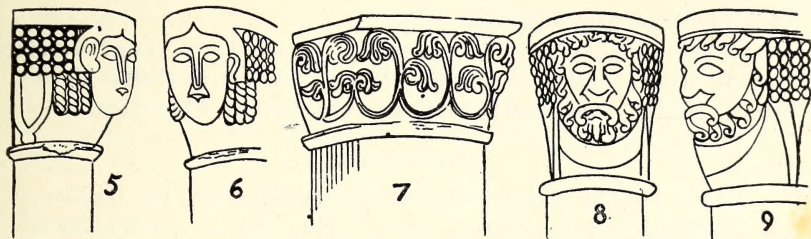
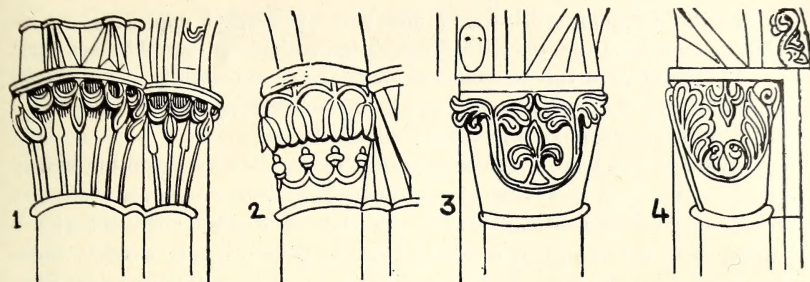
¹ "Wars of Turlough."

while the chiefs of the defeated faction, Prince Donchad and his kinsmen, Mortough Garbh and Brien Bearra O'Brien, were laid under stones cut with distinctive marks, but now "their memorial has perished with them."¹ A learned poet, Teige, son of Donough O'Daly, was buried here in 1514. At the dissolution it was granted to Murrogh, Earl of Thomond, 1544, and twenty years later to Donnell O'Brien, the last native prince, as a bribe to forego the chieftainry. Donough, brother of Dermot, Baron Inchiquin, obtained it, 1584, and a certain Richard Harding in 1611. Yet the monks subsisted in 1628, when Friar John O'Dea, an Irish monk of Salamanca, was appointed abbot. It now belongs to William Molony, Esq., of Kiltanon.²

The ruins consist of a church and small cloister, with ranges of defaced domestic buildings to the east, two detached houses to the south, and an enclosed park with a gate tower to the west, of which the upper part has fallen since 1839. A well named Töbersheela gushes out of the crag in the enclosure to the south-east. The church is cruciform, and consists of a very plain nave, with pointed arcades and doorway, the west window and clerestory lights having semicircular heads, as is so common in our religious edifices of that date. Much of the arcade is now closed. The arches are spaced unevenly, and at a point 52 feet from the west a plain massive wall with a low pointed doorway and a plain bell turret has been built to enlarge the ritual choir by 49 feet, including the space between the great round arches leading into the transepts. Up to this point all is of the plainest work, but the chancel and chapels are of rich and deeply interesting Norman transition. The older chancel is nearly square and richly groined, one rib with a fishbone pattern. There were traces of fresco painting in the groining, red, black, drab, and perhaps green, when I first saw it in 1878. The altar is complete, and stands before a triple light Gothic window with a single light overhead. The plain tomb recess in the north wall is occupied by the effigy of Conor na Siudaine, a most interesting monument, and, with the O'Conor tomb in Roscommon, one of the only figures of an Irish chief. Conor is clean-shaven, with long hair falling in elaborate locks. The features have been described by a well-known antiquary as "noble and full of repose," but are crudely conventional. The crown is greatly defaced, but was decorated either with fleur de lys or trefoils. The left hand holds a sceptre of similar design, the right some object, probably a reliquary, suspended round the neck of the figure. The robe falls in long pleats to below the knee, and the figure seems to lie upon a cloak. The feet are shod with pointed shoes open on the instep (not, as so often stated, in "pampooties,"

¹ They lay across the church from north to south in this order:—1. Prince Donough. 2. Brian Bearra. 3. Mortough Garbh. 4. Teige Luimneach. 5. Torlough mac Teige ("Wars of Torlough," Mr. S. H. O'Grady's translation, p. 107).

² *Journal R.S.A.I.*, 1895, pp. 280-283; "Triumphalia Chronica S. Crucis," pages 95, 101, 143, 145, &c. Frost, "History and Topography of Clare," p. 22.



1885-1887.

11

12

J. J. M. Watson

DETAILS IN CORCOMROE ABBEY.

1-9. Capitals of Chancel and Side Chapels. 3, 4, 10. South Sedile. 11. Tombs of King
Conor O'Brien, 1268, and a Bishop. 12. North Sedilia.

such as the islanders still wear) and rest upon what appears to be an elaborate cushion, covered with *fleurs-de-lys*, which some assert to be a dog.¹

The capitals of the chapels and chancel are elaborately carved with floral and other designs, except two in the south chapel, which are decorated with most archaic and curious human faces.

Over Conor's tomb a somewhat crude figure of a very smiling bishop is set in the wall, and there is a double sedile; in the opposite wall is a recess of good transitional work. A slab or wooden coffin lid with a raised cross is laid in this recess and is said to be of yew wood.² Some late tombs with Calvary crosses and the later slab of "O'Loughlin, King of Burren," lie in the chancel.

East of the Abbey the "corker road," the ancient Carcair na gCleireach (clerics' prison), over which Hugh O'Donnell twice retired after his successful raids into Thomond in 1599 and 1600, runs over the ridge.

OUGHTMĀMA.

Up the hillside to the south-east of the abbey are the three very ancient churches of Oughtmāma, which, having been described by Brash, Dunraven, and in our previous guide,³ need only be noted as being (1) a large early church with a nave and chancel, a choir arch with a semi-circular head, a west door with inclined jambs, and a curious font, carved with two struggling animals.⁴ (2) Close to the east end is a small oblong oratory with an arched door, little later than the first church; (3) while to the N.E. remain the foundations and east gable of another oratory. The well is dedicated to Colman, an unknown saint, perhaps MacDuagh or one of the *three* Colmans of this place in our martyrologies. The name Oughtmāma means "breast of the pass," and the site is utterly lonely and deserted, though once occupied by a considerable village.

BALLYVAUGHAN VALLEY.

We return from Corcomroe Abbey by the same road through Ballyvaughan, and then, keeping along the valley, pass the round castle of Ballynua or Newtown, where the O'Loughlin, "King of Burren," resided till the beginning of this century.⁵ It differs from Doonagore and Faunaroosca in being later, and more elaborate, with spiral stairs and a square base. RATHBORNEY Church lies to our right, an interesting

¹ "Journal P. M. D.," vol. ii., pp. 274-278, gives a careful description of King Conor's tomb by Lord Walter Fitz Gerald. See also *Gentleman's Magazine*, 1864, Part i., "Notes on the Architecture of Ireland," pp. 283, 284.

² Bishop Pococke, in his "Tour," p. 107 (edition 1891), notes of Corcomroe, that "On the graves are laid tombs of wood, many of them being of yew, with some remains of inscriptions on it."

³ *Journal*, 1895, p. 283. Frost, "History of Clare," p. 25.

⁴ The head of the east window, scooped out of a solid block, lies near the west door, and is reputed to cure headache, if the patient lies down and places his head in the opening.

⁵ Edward, the present "King," resides nearer to Ballyvaughan.

church (56 feet 6 inches by 21 feet), with door and windows of about the year 1500. A double oped holy water stoup¹ occurs in the door jamb. The rath, which gives it its name, remains in the graveyard.

In the valley behind it occur a cromlech, the ruined cahers of Lis-macteige and Feenagh, and the fine half-moon rampart of massive masonry on the edge of a low cliff and called Caherlismaesheedy, of which I hope soon to give plans and descriptions in our pages.

At the end of the valley, among thick trees, is GRAGAN Castle, the chief seat of the O'Loughlin's in late mediæval times. It consists of a low oblong tower with three vaulted rooms below. A straight staircase leads up to a large room with a grey marble chimney piece. A baun surrounds the tower. There is a nearly levelled caher with two concentric rings near which the CORKSCREW HILL is ascended by a boldly-designed road, from the summit of which we see the whole valley to the sea, with both ranges of terraced hills, and return again to the uplands near Lisdoonvarna.

KILLEANY AND THE CAHER VALLEY.

If time allows, the ancient church of Killeany and the forts of Cahercloggaun and Cahermoyle ought to be visited. Killeany is dedicated to and was probably founded by the evangeliser of Aran, St. Enda or Eany, living in the late 5th century. It mainly dates from the earlier 15th century, but the east gable is probably four centuries older, and possesses a well-built round-headed window adorned with a snake knot on the outside. The chancel arch is pointed, and the west end was walled off, probably for a priest's residence. The church consists of a chancel 35 feet by 20 feet, and a nave 19 feet long and 19 feet 9 inches wide. The only tombstones of note are those of Honora Neylan, 1725, and Father Moriargh Flanagan, priest of the parish, 1772.² There is an altar in the graveyard, with numerous round stones laid upon it.

CAHERCLOGGAUN was till recently a fine fort on a knoll to the west of the church. Its wall abounds in unbroken joints. The grass-grown masonry of the O'Loughlin's Castle is heaped to the west end, but even some years ago it and the fort were being destroyed to mend the roads, and no one was willing to take steps to stop this disgrace (so wanton an injury in a land of far too abundant stones), so another object of interest may probably be lost to Lisdoonvarna by the apathy of its inhabitants.

The steep bluff of SLIEVE ELVA rises boldly above its strip of trees at this point; if we pass round it we go down through a desolate region of crags and brushwood into the Caher valley, which is traversed by a stream, and attains considerable grandeur and rugged beauty at the so-called "Khyber Pass."

¹ Similar stoups occur at Kiltinanlea, Canon's Island, Clonlea, Carran, and Kilfarboy, in this county.

² "Journal P. M. D.," vol. iii., p. 228. Frost, "History and Topography of Clare," p. 31. O'Hanlon's "Lives of the Saints," iii., p. 915.

Near the bluff of Slieve Elva we find a remarkable pit in the limestone which leads to an underground river, a mysterious place like that in the poet's dream:—

“ Where Alph, the sacred river, ran
Through caverns, measureless to man,
Down to a sunless sea.”

The late Dr. William Stacpoole Westropp and several friends once explored these extensive caverns with no little risk and difficulty. The stream falls over a high shelf of rock into a pearly natural dome, whence runs a long low passage, which eventually communicates with a lateral gallery, up which exists a still finer but similar dome, a waterfall bursting through a cranny high up its flank. The caverns down stream lead towards Killeany church.

The defaced forts of Cahermoyle, built of huge blocks, and Lisheenagh, the two ring walls called Caherbullog, the cromlech of Cooleamore, and many other lesser forts remain near the southern end of the valley. Slieve Elva was the traditional scene of seven battles fought in the third century by the great king, Cormac Mac Airt.

A short distance to the west of Cahereloggaun we notice the very old side wall and crowded tombstones of KILMOON. The ruin is of little interest save for a mitred head on a corbel. A lofty pillar stone called “the Cross” stands at some distance to the east. The founder of the church has been asserted to be St. Muadan, but as the place was Kilmugoun in 1302 and the well was dedicated to Mogua, it was probably founded by the patron of Noughaval.¹

There is, or was, a “cursing stone” at Kilmoon; whoever wished to invoke misfortune on an enemy fasted and “did” certain turns “against the (course of the) sun,” and turning the rounded stone with appropriate curses you twisted awry the mouth of your victim. Not many years since a certain farmer appeared at Petty Sessions accused of beating a beggar woman, and he urged in his defence that “she had threatened to go and turn the stones of Kilmoon against him.”² After passing Kilmoon we very soon reach Lisdoonvarna.

(*To be continued.*)

¹ The name Mogua could, however, scarcely evolve into “Moon” by any system of corruption.

² Rounded stones lie on the altars of Kinallia, Killone, and Temple na neave, near Ross, but I have never heard of anyone having “turned the maledictive stones” at these places.

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THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1900.

PAPERS AND PROCEEDINGS—PART IV. FOURTH QUARTER, 1900.

Papers.

THE ANTIQUITIES FROM BLACKROCK TO DUBLIN.

BY FRANCIS ELRINGTON BALL, M.R.I.A., FELLOW.

[Read MARCH 29, 1900.]

IT was the late Dr. Stokes's intention, as he indicated in concluding the Second Part of his Paper on "The Antiquities from Kingstown to Dublin,"¹ to describe in a further contribution to the proceedings of the Society, the objects of antiquarian interest between Blackrock and the metropolis. This, owing to other demands on his time, and failure of health, he was unfortunately not able to do, but he had collected some material for his purpose, which, kindly placed at my disposal by Mrs. Stokes, forms the basis of this Paper.

The road from Blackrock to Dublin, familiarly known as the Rock-road, follows the same line as a highway St. Patrick not improbably trod, namely, the Slighe Cualann, or great road of the Cualanni, which led from Tara, the seat of supreme royalty, into the territory of that tribe, now forming the southern portion of the county Dublin, and the eastern portion of the county Wicklow.² At the time of the Anglo-Norman

¹ The *Journal* for 1893, Vol. 23, Consec. Series, pp. 343-356; and for 1895, Vol. 25, Consec. Series, pp. 5-15.

² See Haliday's "Scandinavian Kingdom of Dublin," p. li; and Stokes's "Ireland and the Celtic Church," p. 52.

conquest, in the twelfth century, the country through which the Rock-road passes, was divided under three denominations, Thornecastle, Merriion, and Donnybrook. Thornecastle, a place of which no trace remains, was the more important of the three, and the others were described as its appurtenances.

These lands, excepting the portion of Donnybrook, now known as Simmonscourt, which belonged to the Priory of the Holy Trinity, came immediately after the conquest into the possession of Walter de Rideleford, Lord of Bray, whose praises are sung in "The Song of Dermot and the Earl." His successor, probably his son, who bore the same name, is frequently mentioned in Mr. Sweetman's "Calendar of Documents relating to Ireland," and we read there of his great park and castle with its dungeon. He died about 1243, leaving two daughters. One of these was twice married, first to Hugh, Earl of Ulster, and secondly to a judge called Stephen de Longspec. The other married Robert de Mariscis.¹

Both Robert de Mariscis and his wife predeceased de Rideleford, leaving an infant daughter Christiana, who ultimately became the sole owner of her grandfather's estates near Dublin. As an heiress she became a ward of the Crown, and the king, as was then customary, gave the custody of her lands and marriage to one Fulk of Newcastle, declaring, though she was then but two years old, that it was his intention she should become the wife of her guardian. The royal decree was, however, not infallible. Five years later we find her under the guardianship of Ebulo de Geneve, and described as his wife. Again man proposed, but Providence disposed, and she escaped from Ebulo's care to retain her maiden name through life. She resided in England, and probably joined some religious community, as we find her going abroad with Eleanor of Provence, who took the veil on the death of Henry III. She was possessed of much wealth, and rendered great services to Edward I. as well as to his mother.²

During her lifetime an arrangement was effected with the Crown, under which she exchanged her Irish estates for others in England, and Thornecastle and its appurtenances were then leased by the king to William le Deveneis, a judge of the Common Pleas, of whom Mr. Le Fanu has told us in his Paper on "The Royal Forest of Glencree."³ In 1297, on the recommendation of a jury, on which inhabitants of Roebuck and Crumlin served, the fee of these lands was granted to le Deveneis, by which arrangement the Crown secured the advantage of the wardship of his heir, and of greater security for the rent in event of war. The fishery rights were valuable, and le Deveneis sought also to

¹ See Sweetman's "Calendar of Documents relating to Ireland" for 1171-1251, Nos. 1641, 2139.

² See *Ibid.* for 1171-1251, 1252-1284, and 1293-1301, *passim*.

³ The *Journal*, Vol. 23, Consec. Series, for 1893, p. 274.

obtain the ownership of the shore from a rivulet called Glaslower, at the boundary of the lands of Carrickbrennan or Monkstown, to the river Dodder, but it was proved that Christiana de Mariscis had only owned the shore from the rivulet of Glaslower to one called Clarade, and that as she had not parted with her rights, the ownership of that portion of the shore could not be granted to another without her leave.¹

From le Deveneis, Thornecastle and its appurtenances passed to Sir John Cruise, the distinguished soldier and diplomatist, to whom Stillorgan at that time belonged. They were then subject, like the lands of Monkstown, to incursions from the mountain tribes, and were so frequently laid waste and burnt, that Cruise was exonerated from paying rent during his life.²

At the beginning of the fifteenth century, probably on the death of Cruise, Thornecastle and its appurtenances came into the possession of the Fitzwilliams, afterwards ennobled under the title of Viscount Fitzwilliam of Merrion, from whom, as I have shown in my Paper on Mount Merrion,³ their present owner, the Earl of Pembroke and Montgomery, inherits them in the female line. The title of the Fitzwilliams of Merrion became extinct in the beginning of this, the nineteenth century, and although they claimed descent from common ancestors, care must be taken not to confound them with the Earls of Fitzwilliam, to whom they were only remotely related. The first Fitzwilliam known to have been in possession of Thornecastle was James Fitzwilliam, and although not mentioned by Lodge, he was no doubt a descendent of the Fitzwilliam who came over with King John, and one of whose descendents was Constable of the Castle of Wicklow, which he is said to have built, and another was Sheriff of the county Dublin, and Chancellor of the Irish Exchequer. At least one daughter of the house married into the Cruise family, and this fact may account for their succession to Thornecastle and its appurtenances.⁴

Starting for a ramble along the Rock-road, we leave Blackrock by a narrow and winding road, and pass by Frescati, which belonged at the end of the eighteenth century to the Duke of Leinster. There Lord Edward Fitz Gerald spent a portion of his short married life, occupying himself in horticultural pursuits, of which he was passionately fond.⁵ Merrion-avenue, greatly admired for its noble proportion and fine timber, next meets the view. It was doubtless made, and planted with a line of elms, on either side, as an approach to Mount Merrion House,

¹ See Sweetman's "Calendar of Documents relating to Ireland" for 1285-1292, Nos. 422, 618, and 683; for 1302-1307, No. 547.

² See the *Journal* for 1898, vol. 28, Consec. Series, p. 22; and Blacker's "Sketches of Booterstown," p. 62.

³ The *Journal* for 1898, Vol. 28, Consec. Series, pp. 329-344.

⁴ Blacker's "Sketches of Booterstown," p. 398; and Lodge's "Peerage of Ireland," edited by Archdall, vol. iv., pp. 306-321.

⁵ Moore's "Life of Lord Edward Fitz Gerald," vol. i., pp. 226-239.

the gates of which stand opposite its termination on the Stillorgan-road. On the other side of the Rock-road from Merrion-avenue is Lisaniskea, which was, at one time, the residence of Lady Arabella Denny, the foundress of the Magdalen Asylum, described as being a most extraordinary and agreeable old woman. A little further, on the left hand side, is Willow Park, which was built by Viscount Carleton, Chief Justice of the Common Pleas at the time of the Union.¹

Boosterstown is next reached. Its great antiquity is established by no less an authority than that eminent Irish scholar, the late Rev. Dr. Todd, who, in a learned note contributed to *Notes and Queries*, and reprinted by Mr. Blacker in his charming "Sketches of Boosterstown,"² has shown that its name is derived from the Irish words, Bally bothair, the town of the road, a name which it acquired from its situation on the Slighe Cualann. In the beginning of the fifteenth century, the town was utterly destroyed, and the inhabitants taken prisoners and killed by the mountain tribes, and Philip Fitzwilliam, the son and heir of James Fitzwilliam, who had died about 1420, petitioned the Crown to grant him assistance towards rebuilding the town and erecting a castle for its protection. He describes the town as being parcel of the lands of Thornecastle, and points out that until it was rebuilt, there would be a loss, not only to himself, of the profits of the lands, but also to the Crown, of the services of the tenants for military purposes. The aid which he sought was given to him, and the castle was built.³ Its site is indicated on the Ordnance Map, and vaults belonging to it are said to be incorporated in the modern house which has taken its place.

In the early part of the seventeenth century, Boosterstown and its castle came into the possession of Sir William Ryves, who was successively Attorney-General and a Justice of the King's Bench in Ireland, through a mortgage which he had from the Fitzwilliams upon the lands.

¹ See Blacker's "Sketches of Boosterstown," pp. 84, 171, 231.

² *Notes and Queries*, 2nd Ser., vol. ix., p. 462; and Blacker's "Sketches of Boostertown," p. 217.

³ The following is a translation of the entry in the Patent Roll, 13 Hen. VI. :—

"Philip Fitz William petitioned that whereas he held of the King 174 acres of land in Thornecastell by the service of 108 shillings and 4 pence, to be paid yearly at the feasts of Easter and S. Michael, by equal portions, which lands the tenants at will, whom said Philip has in Balibothir, hold and occupy, and that parcel of said town of Balibothir is assessed upon parcel of the said lands in Thornecastell, which town of Balibothir was now of late destroyed, burned, and devastated by our Irish enemies, and the said tenants of said Philip of said town were taken and destroyed, as well in perpetual loss of our said services, as of said Philip of his said lands unless the said town be very quickly rebuilt and relieved with a castle or fortalice in defence of said town, and of the whole country around. The king with assent of his council, considering the circumstances, grants to Philip 20 mares as his gift to be retained out of the arrears of the said rent of 108s. 4d. of Thornecastell, and the accruing rent to build a fortalice in said town upon parcel of the lands of Thornecastell in relief of the said lands and town and of all the surrounding country. Provided that the fortalice be built within four years next after the date of these presents, and that it be placed under the supervision of the Treasurer of Ireland for the time being. Dated at Drogheda 18 January [1435]."

He was a relative of the well-known Sir John Davis, and, with his brother, Thomas Ryves, an ecclesiastical lawyer of some note, had come to Ireland under Davis's protection. On Davis's resignation of the Attorney-Generalship in 1619, he made it a condition that William Ryves should succeed him, and Ryves, who was returned in 1634 as Member for Belturbet, held that office until 1636, when he was promoted to the Bench.¹ Booterstown Castle, which is described in his time as being in good repair, and as being surrounded by "a garden plot and a grove of ash trees set for ornament," was, no doubt, a handsome country seat of that day.² It was probably there that his neighbour, Mr. Wolverston of Stillorgan, was brought in 1642 for examination before him, concerning the murder of Mrs. Smithson, the wife of the curate of Kill of the Grange, when, according to a deposition made by the Judge's servant, Mr. Wolverston used threatening words, and said he would be "quitt tanto" with Mr. Smithson.³ The Judge died in 1648, and a curious memorandum which is attached to his will—a nuncupative one—and which has been printed in a pedigree of the family from the pen of Mr. Burtchaell, gives an extraordinary picture of his death-bed from which, addressing his family and friends as gentlemen and gentlewomen, he declared his last wishes in a forensic speech.⁴ His legal talents were inherited by his grandson, Richard Ryves, who was successively a serjeant-at-law, Recorder of Dublin, and a Baron of the Exchequer.

After the Restoration the castle was occupied by a family called Reyly. They paid their taxes in goods as did other members of the same family who settled in Newtown Park, then called Newtown Little. Dr. Stokes thought they were military colonists who had opened shops in these places during the Commonwealth, and mentions, in a note which he left, that the name is to be found in lists of residents in Athlone at the same period. Besides the Reylys, who paid tax on three hearths, there were eight other inhabitants in Booterstown; one of them was a smith who paid tax on his forge as well as on his hearth; the rest only paid tax on one hearth each.⁵

About 1740 Booterstown was the home of a mighty farmer called Isaac Yeates, who grew wheat of such superlative excellence, that in two successive years a premium for the best wheat given by the Dublin Society was paid "down on the nail" to him.⁶ The lands then began to be let out in building sites by the Lord Fitzwilliam of that time,⁷ and

¹ See Smyth's "Law Officers of Ireland"; Return of Members of Parliament; and "Dictionary of National Biography," under Davis, John, and Ryves, Thomas.

² Lodge's "Desiderata Curiosa Hibernica," vol. ii., p. 541.

³ "Depositions of 1641 for the County Dublin," in Trinity College Library.

⁴ See *Irish Builder* for 1888, p. 139.

⁵ "Subsidy and Hearth-Money Rolls," in Irish Public Record Office.

⁶ Blacker's "Sketches of Booterstown," p. 410.

⁷ Pococke's "Tour in Ireland," edited by G. T. Stokes, p. 163.

amongst the houses erected was Sans Souci, which was built by the Earl of Lanesborough. It was originally approached through the handsome gateway which now forms the entrance to St. Helen's, the residence of Mr. J. G. Nutting, and its gardens, which were laid out by a landscape gardener called Gabriel Griffin, contained a wonderful fire-wall for fruit trees and roses.¹ Amongst the residents of Booterstown during the latter half of the eighteenth century were the Venerable Edward Wright, Archdeacon of Limerick, the Countess of Brandon, a peeress in her own right, much admired for her wit, taste, dignity of manners, and superior understanding, Sir Samuel Bradstreet, a judge of the King's Bench, who entertained the Viceroy of his time at his villa, Thomas Cooley, M.P. for Duleek, and Lady Anne Doyle.²

The Rock-road at this point was in the eighteenth century in a most dangerous state, owing to the absence of a protecting wall on the sea side, and here Mr. Heany, the curate of Monkstown, narrowly escaped meeting his death when his horse fell over what was then a precipice on the edge of the road.³ It had also an unenviable reputation for highwaymen and footpads, and horse races which were held near Booterstown were a source of great annoyance to the inhabitants, and were stopped, on at any rate one occasion by the Lord Mayor, who sent the sheriffs "with a proper guard" to take down the tents, and to prevent the horses running.⁴

At the corner of the lane, beside Dornden, lies the old graveyard, mentioned by Dr. Stokes,⁵ where are buried a number of the soldiers who were wrecked in the winter of 1807, on the coast. This graveyard was doubtless the site of the church of Merrion, to which, in the sixteenth century, one of the Fitzwilliams bequeathed a gown of chamlet and a doublet of satin to make vestments.⁶ It probably was not used as a place of worship after the Reformation, and the graveyard has been used as a place of interment during the last two centuries only by the very poorest people.⁷

At Merrion, on the site of the Asylum for the Blind, stood the Castle of Merrion, the ancestral home of the Fitzwilliams, and during the Middle Ages one of the most important of the fortified dwellings of the county

¹ See *Pue's Occurrences*, July 25-29, 1769, in which there is an advertisement from Griffin, who says that he lived with the Earl of Lanesborough for two years, and laid out part of the shrubbery "with a new inverted fire-wall, which draws the heat at three returns upwards of 74 yards."

² See Blacker's "Sketches of Booterstown," pp. 178, 181, 414; and *Pue's Occurrences*, March 25-29, 1766, and July 13-16, 1771.

³ The *Journal* for 1899, Vol. 29, Consec. Series, p. 235.

⁴ See *Freeman's Journal*, November 25, 1766, and a cutting from a newspaper dated July 5, 1781, in a collection of newspaper cuttings relating to Ireland, preserved in the British Museum.

⁵ The *Journal* for 1895, Vol. 29, Consec. Series, p. 12.

⁶ Blacker's "Sketches of Booterstown," p. 400.

⁷ See for inscriptions on tombstones, *ibid.*, pp. 52, 470; and the "Journal of the Association for the Preservation of the Memorials of the Dead" for 1898, pp. 38-40.

Dublin. It was probably built by Sir John Cruise, who is sometimes described as of Merrion, and enlarged by Thomas Fitzwilliam, the fourth in descent from Philip Fitzwilliam, who was sheriff of the county Dublin in the reign of Henry VIII., and who married a lady possessed of large estates. In a curious note, Lodge relates that deeds under which she inherited her estates, and of which she had no knowledge, were discovered by her step-sisters, who only for their existence had the right of sharing the property with her, and it was proposed that the step-sisters should burn them. To this, one of their husbands, Sir Walter de la Hyde, in whose chamber in the Grey Friars they then were, would not agree, but, on the chapel bell beginning to ring, he went off, being a pious man, to Mass, and during his absence the deeds were consigned to the flames, of which his wife told him on his return much "to his sorrow and discontent." The next Lent, "being sore moved in their conscience," de la Hyde and his wife disclosed what had been done to the Fitzwilliams, who proved their title to the estates, and rewarded the de la Hydcs by giving them a portion of the lands.¹

Thomas Fitzwilliam was succeeded, successively, by his eldest son, Richard, who was a gentleman of the bedchamber to Henry VIII., by his grandson, Thomas, who was knighted, represented the county Dublin in Parliament for a quarter of a century, and was for some years Vice-Treasurer of Ireland, and during whose residence at Merrion Castle Sir Henry Sidney, the father of Sir Philip Sidney, made from there his solemn entry as Lord Deputy into Dublin, and by his great grandson Richard, who was also knighted.

On Sir Richard's death, in 1595, the estates and castle came into the possession of his eldest son, Thomas Fitzwilliam, who in 1629 was created Baron Fitzwilliam of Thornecastle, and Viscount Fitzwilliam of Merrion. The patent of his peerage mentions his descent from the noble English house of Fitzwilliam, the services to the Crown rendered by his ancestors, both at home and abroad, in peace as well as in war, and his own merits and high position. He was one of the most prominent of the Lords of the Pale who tendered their services, during the rebellion of 1641, to the Lords Justices, and, although his assistance was not then accepted, he afterwards went into England, and there rendered such service to Charles I. as to obtain for him from that monarch a grant of an earldom of that kingdom—the patent for which was never perfected. He married a daughter of Oliver Plunkett, the fourth Baron of Louth, and portraits of him and of his wife, which are attributed to a fashionable artist of the period, called Cornelius Janssen van Ceulen,² are preserved in the Museum at Cambridge, founded by his descendant, the seventh Viscount Fitzwilliam.

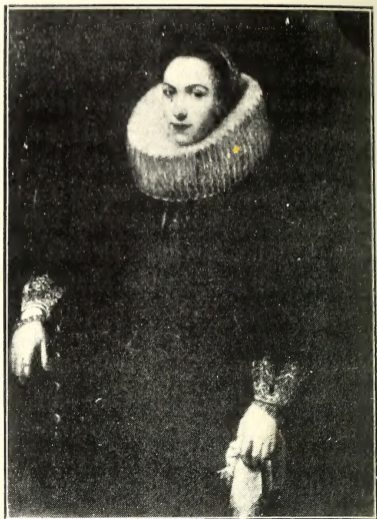
His death took place soon after the Commonwealth was established,

¹ Lodge's "Peerage of Ireland," edited by Archdall, vol. iv., p. 309.

² See notice in "Dictionary of National Biography."



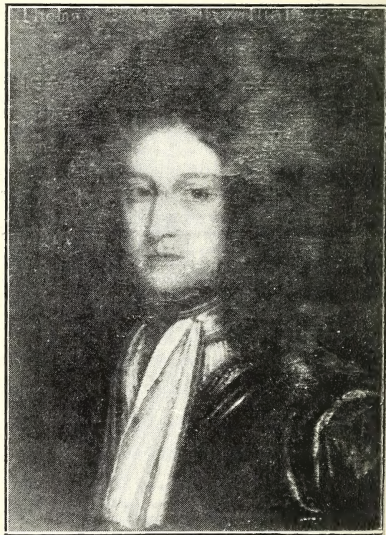
FIRST VISCOUNT FITZWILLIAM.
(By C. Janssen van Ceulen.)



FIRST VISCONTRESS FITZWILLIAM.
(By C. Janssen van Ceulen.)



FOURTH VISCONTRESS FITZWILLIAM.
(Artist unknown; dated 1679.)



FOURTH VISCOUNT FITZWILLIAM.
(Artist unknown; dated 1700.)

and he was succeeded by his son Oliver. When his father went to England Oliver Fitzwilliam, who united bravery with courtier-like qualities, went to the assistance of the King of France with, it is said, 3000 men, and while abroad became acquainted with Queen Henrietta Maria, who arranged with him to raise a large force of soldiers in Ireland on behalf of Charles I. He then came to England and waited upon the King, who sent him over to Ireland with a cautious letter of recommendation to the Marquis of Ormond, which left Ormond to determine Fitzwilliam's capacity and influence. In negotiations which were carried on by him with the confederate Irish, he is said to have encouraged them to ask unreasonable terms, but Carte does not think that this was the case.¹ He fought subsequently for the King at Naseby, and served with success in Ormond's campaigns in Ireland. In spite of his prominence in the Royal cause, he ingratiated himself with Cromwell, and was described in 1655, when a grant of his estates was given him, as the only man of the Irish nation in request in London. He then came to Ireland with the approval of Cromwell, and on his return journey saw Edmund Ludlow at Beaumaris, where Ludlow was at that time under arrest, and much to Ludlow's mortification offered to intercede for him with the Lord Protector.² Immediately after the Restoration Charles II. conferred on him the honour of an earldom, under the title of Earl of Tyrconnell, and his estates, although the Commissioners under the Act of Settlement did not find him entirely free from blame in his negotiations with the Irish, were confirmed to him. The Castle of Merrion was rebuilt by him; it had been occupied during the Civil War by a garrison of the King's forces, whose occupation did not tend to its preservation, and in 1654 it is described as being in a decayed condition.³ It was no doubt handsomely furnished, and the walls were hung with tapestry belonging to the Countess of Kildare who, in her will made in 1666, leaves it to her Aunt Tyrconnell as a token of her love.⁴ The Earl did not live long to enjoy his possessions and honours, and died in 1667 at the castle. He was twice married, but left no issue. Of his second wife, a daughter of John Holles, 1st Earl of Clare, a picture by Sir Peter Lely, whose works Pepys so greatly admired, is in the Fitzwilliam Museum at Cambridge.

The Earl of Tyrconnell was succeeded in the Viscounty of Fitzwilliam and in the estates by his brother William, who had served under him in France, and had taken part in the Civil War in England. He

¹ Carte's "Life of Ormond" (Clarendon edition), vol. iii., p. 197, and vol. v., p. 14.

² Ludlow's "Memoirs," edited by Frith, vol. i., p. 487, and vol. ii., p. 544; and Thurloe's "State Papers," vol. iii., p. 548.

³ In 1648 forty-seven soldiers were stationed at Merrion: see "Historical MSS. Commission" Report 8, App., p. 591; and Lodge's "Desiderata Curiosa Hibernica," vol. ii., p. 541.

⁴ See Earl of Orrery's "State Letters," vol. ii., p. 79, for copy of the Countess Kildare's will.

died in December, 1675, in Dublin, in the parish of St. Nicholas Within the Walls, and was buried in Donnybrook churchyard, as his brother had been.¹ He occupied, doubtless, Merrion Castle as his country residence, and was followed there by his son Thomas, the fourth viscount, who, however, owing to the part he took in favour of James II., for whom he fought with much bravery, was forced to retire from this country. The latter was twice married, first to a daughter of Sir Philip Stapleton, who, curiously enough, was a well known Cromwellian, and secondly to a sister of the first Lord Rivers. Portraits of him and of his first wife are preserved in the Fitzwilliam Museum.

The castle then fell into complete disrepair, and the fourth Viscount's son Richard, soon after his succession to the titles and estates, built Mount Merrion House instead of it, as has been related in my Paper on that residence. The ruins of the castle were visited by Austin Cooper, that painstaking antiquary, of whose researches so little is known, in May, 1780, when the ground floor was used as a cow-house, and part of the outlying buildings as a stable. He describes the castle as having been a piece of patchwork, part of it very old, and part of it more modern, with windows ornamented with limestone casements. Two surly mastiffs prevented his making then a sketch of the ruins, and on returning some months later, he found to his great surprise that the castle was thrown down, and was a mass of ruined pieces, the size of which plainly evinced, he remarks, the excellence of old Irish masonry.²

On the opposite side of the road from the castle, where part of Sandymount stands, lay in the eighteenth century what were known as Lord Merrion's brickfields. There the bricks were made with which the houses in Merrion-square, and the adjoining streets on the Fitzwilliam estate, were built.³

The next place of importance on the Rock-road, in past ages, was the Castle of Simmonscourt, which derives its name from a former owner. The lands of Simmonscourt belonged, as has been mentioned, to the Priory of the Holy Trinity, and after its conversion into the Cathedral of Christ Church, they were leased by the Dean and Chapter, together with a castle which stood upon them, to one Gerald Long, who undertook to build a pigeon-house, of which the cathedral authorities were to have a key, and agreed that they should have the use of the "syller room," or room with a ceiling next the gate of the castle.⁴ In the seventeenth century the lands were leased to the Fitzwilliams, and after the Restoration, William, the fourth Viscount, before his succession to the

¹ Blacker's "Sketches of Booterstown," p. 314.

² "Sketch-Book" of Austin Cooper, F.S.A., in possession of the late Mr. Austin Damer Cooper, J.P.

³ Rocque's Map of the County Dublin.

⁴ "Calendar of Christ Church Deeds," No. 1309.

title, resided in the castle, which was provided with four chimneys. There were only three other householders on the lands, a poor woman, a carman and another man.¹ At the close of that century the castle was in ruin, and in the beginning of the eighteenth century, was replaced by a modern house, which was first occupied by Mr. Samuel Adams, who in 1720 was made a Justice of the Peace for the county, and afterwards by the second Earl of Granard, who died there in August 1734, after a long illness, during which his death had been announced a month before it took place.² In Grose's "Antiquities of Ireland," there is an engraving of the ruins of the castle, described by Austin Cooper as consisting of an arched basement story, with a staircase of thirty-eight steps.³

When a bridge was first constructed over the Dodder where we now cross it by Ball's Bridge, is uncertain. Dr. Stokes, in the ingenious theory which he has put before the Society⁴ of the former existence of a road from the old graveyard at Merrion to Donnybrook, suggests that the river was usually crossed at Donnybrook, but the only bridges existing in the seventeenth century were one at Clonskeagh and another at Ringsend.⁵ The latter was built about 1650, and Ludlow mentions that he crossed it in 1659, when coming from Monkstown to Dublin. The present Ball's Bridge was built in 1835 to replace one of three arches, which was built in 1791, and which succeeded an earlier one, erected prior to 1750.⁶

Proceeding on by Pembroke-road to Upper Baggot-street, we pass the site of the ancient castle of Baggotrath,⁷ which originally belonged to the Bagots, and passed from them to the Fitzwilliams, in the person of James Fitzwilliam, about the same time as Thorncastle came into his possession. During the minority of his son Philip, the custody of the castle was entrusted to the Chief Baron of the Exchequer, James Cornewalsh, who retained possession of it after his ward came of age, until William Fitzwilliam, of Dundrum, came there with a force of armed men, and most wickedly slew him.⁸ From that time to the seventeenth century it was occupied by the Fitzwilliams as one of their residences. Round it the final conflict between the Royalist and Parliamentary forces raged, and it was afterwards demolished, only such remains being left as are depicted in Grose's "Antiquities of Ireland."

¹ "Hearth-Money Returns," in Public Record Office.

² "Warrants of Magistrates," in Public Record Office; and *Dublin Weekly Journal* for 1734, pp. 112, 116, 140.

³ See also description of the ruins, by Mr. E. R. M'C. Dix, in *Irish Builder* for 1887, p. 65.

⁴ The *Journal* for 1895, Vol. 25, Consec. Series, p. 13.

⁵ Map of the Down Survey, in Public Record Office.

⁶ See Blacker's "Sketches of Booterstown," pages 67, 82, 95; and Dr. M'Cready's "Street Names of Dublin."

⁷ On which No. 44, Upper Baggot-street, and the adjoining houses, are built. See "Old Dublin," by Mr. W. F. Wakeman, p. 31 (in *Evening Telegraph* Reprints).

⁸ Blacker's "Sketches of Booterstown," p. 399.

Austin Cooper, who visited the ruins in 1778, thought the castle had been of large extent. The ruins consisted of an arched lower story, some 14 feet high, and of an upper story. One end of the lower story had been built up with a large window in it, some 12 feet high, but there were no traces of the other end ever being similarly enclosed, and Cooper came to the conclusion that the castle had extended out on either side.

Then proceeding on by Lower Baggot-street, the site of Gallow's-hill is passed, and we find ourselves on the Beaux Walk in St. Stephen's-green, where the fashion and beauty of Dublin in the eighteenth century were wont to display themselves.



COUNTESS OF TYRCONNEL,
SECOND VISCOUNTESS FITZWILLIAM.

(By Sir Peter Lely.)

THE ORIGIN OF THE GRACE FAMILY OF COURTSTOWN, COUNTY OF KILKENNY, AND OF THEIR TITLE TO THE TULLAROAN ESTATE.

BY RICHARD LANGRISHE, J.P., F.R.I.A.I., VICE-PRESIDENT.

[Read OCTOBER 2, 1900.]

THE "Memoirs of the Family of Grace," by the late Sheffield Grace, F.S.A., have been so long before the public without exception having been taken to the statements contained therein as to the origin of that family, that it may cause some surprise that this should now be done, but it is never too late to correct historical mistakes; and though the author of those memoirs is deserving of all praise for his efforts to prevent the early history of his family from being lost in oblivion, it is no slur on his memory to draw attention to the new light which the various calendars of the State Papers which have been published since his time, and the greater facilities which now exist for research, have thrown on the origin of the Grace family.

It is very probable that in the course of the very long period during which the Tullaroan estate, or Grace's country, remained in possession of that family, the traditions which must have formerly existed of its origin, and the sources from which its lands had been obtained, became gradually confused and corrupted, and the total extinction of the senior line, together with the confiscation of the estates, and the utter destruction of all their muniments, left no source of correct information available in the place where the family had so long flourished.

The entire demolition of the long-accepted theory that Raymond Fitz William (always referred to by modern writers as Raymond le Gros) was the progenitor of the Fitz Maurices, Lords of Kerry, and of the Graces, Barons Palatine of Courtstown, by the facts brought to light in the very valuable historical papers on "Ardfert Friary and the Fitz Maurices, Lords of Kerry," contributed to our *Journal* during the years 1895-97, by the late Miss Mary Agnes Hickson, has made it incumbent on us to endeavour to restore the family of Le Gras, as they called themselves in the thirteenth century, to their proper position as members of a great aristocratic house.

Miss Hickson has placed very clearly before her readers the following facts:—

1. That Raymond Fitz William left no issue whatsoever.
2. That all his estates, which lay in Carlow and West Munster, were inherited by William de Carriou, the eldest son of Raymond's eldest

brother Odo de Carriou. It is therefore established beyond doubt that the Le Gras family was not of Geraldine origin, and inherited no lands from Raymond, who had none in the county of Kilkenny. Whence then came the family of Le Gras, and how did this family acquire lands in the county of Kilkenny?

We cannot find any mention of the name in connexion with Richard Fitz Gilbert, Earl of Pembroke, latterly known as "Strongbow," but immediately after the marriage of his daughter and heiress, Isabel de Clare, to William the Earl Mareschal in 1189, William Le Gras, as his relation and follower, appears upon the scene, and grants a charter of commonage to his burgesses of Sodbury in Gloucestershire, before 1190, to which William Mareschal was a witness. Now William le Gras must have been of full age to be in possession of lands, and to grant charters; if he was not of age, the grant must have been made by the person to whom his wardship had been granted by the king; but as no reference is made to such wardship, it must be assumed that he was in full possession. If we refer to the pedigree of the Grace family in the "Memoirs," we shall find this recorded, but the date of the marriage of his supposed parents, Raymond and Basilia, is omitted. This, it is well known, took place at Wexford in 1173, so had that date been inserted, the descent would clearly appear to have been impossible, as in fact it was. The close connexion between William Le Gras and William Mareschal is referred to in the "Memoirs," and a number of deeds mentioned to which both of their names are appended, and also the enfeofment of Anselm le Gras with the lands of Aynesford, in Suffolk, by William Lord Mareschal. We will now turn to the family which had previously adopted the name of Le Gros or Le Gras. Odo, Earl of Champagne, descended from the Counts of Blois, married secondly, Adeliza, sister of William the Conqueror, from whom he obtained large grants of land in England, and became Earl of Albemarle in Normandy; he died in 1096, leaving a son Stephen, who succeeded as Earl of Albemarle, and married Hawise, daughter of Ralph de Mortimer, by whom he had issue three sons, William, Stephen, and Ingelram; William, surnamed le Gros, became third Earl of Albemarle; he married Cecily, daughter of William Fitz Duncan of the Royal family of Scotland, by whom he had two daughters, his co-heirs. Hawise, the elder, married successively, William de Mandeville, Earl of Essex, William de Fortibus, and Baldwin de Betune, Earl of the Isle of Wight, each of whom in succession became Earl of Albemarle in right of his wife. William de Mandeville died *s.p.* in 1190, when the earldom reverted to his widow, and on her marriage with William de Fortibus, the earldom was enjoyed by him during his life, and eventually descended to his only son William on the death of the latter's mother, so that the earldom of Albemarle passed away entirely from the heirs male of the first earl, in accordance with the custom which then prevailed.

We find in Dugdale's "Baronage" that Stephen le Gros married his cousin, the eldest daughter of Roger de Mortimer, his mother's nephew, and it was in all probability from this marriage that William le Gras, the kinsman and follower of the elder William Marshal, Earl of Pembroke, sprung, and Anselm le Gras, referred to above, was most probably his brother, or he may have been a son of Stephen's brother Ingelram, of whom we have no further account.

When the partition of the estates of the Marshal family was made in 1247 between the five sisters and co-heirs of Walter and Anselm, the two last Earls of Pembroke, William le Gras, a grandson or grandnephew of the first William, was returned as holding half a knight's fee in Offerkelan (in Irish Ui Foircheallain—Joyce), now Offerlane in the Queen's County, but then said to be in Kilkenny (as the Queen's County did not become a shire till three hundred years later), and a quarter knight's fee in Tulachrothan. The original of this deed of partition is stated by Sheffield Grace to be amongst the Ormonde muniments; it is copied in "Sweetman's Calendar of Documents relating to Ireland," all of which relating to Kilkenny were published by Mr. G. D. Burtchaell some years since in the *Kilkenny Moderator*, and it is also to be found in "Gilbert's Chartulary of St. Mary's Abbey, Dublin."

The lands in Offerlane were most probably granted to the first William le Gras by William Marshal the elder, how his successors had become possessed of Tullaroan, Mr. Burtchaell's extracts from Sweetman's *Calendar* most clearly show, as follows:—

1283. Final concord made in the King's Court at Westminster in the quinzaine of St. Martin, anno regis 12, before John de Lovetot, Roger of Leicester, and William de Burnton, justices, between Thomas Welond, Margery his wife, Richard their son, complainants; and William le Gras, deforciant, whereby a plea of agreement was made between them, to wit, that the said William acknowledged the manor of Sobbir (Sodbury) to be the right of the said Richard, to hold to the said Thomas, Margery, and Richard, and the heirs of the body of Richard, of the lords of the fee, for ever; with reversion in fee to John, son of Thomas Welond, after Thomas and Margery's death, if Richard should have no heirs of his body. Warranty by William; and for this acknowledgment, warranty, fine, and concord, the said Thomas granted in exchange to the said William all the lands, &c., which William previously had of the gift of William Welond, Thomas's brother, in Tullachrothan, Rathbolgan, Gortneleen, and Ballydine, Ireland, to hold to the said William le Gras in fee; paying 1*d.* at Easter, and rendering to the chief lords of the fee all other services belonging to the said tenements in Ireland. Warranty of the tenements in Ireland by Thomas and his heirs to the said William le Gras. Gloucester—Ireland. [Feet of Fines, divers Counties—Edw. I., No. 1337.]

Dugdale further states that Sodbury was a manor belonging to the

Mortimer family, and records its descent to a younger son who died *s.p.*, when it reverted to the head of the house, and was probably conveyed afterwards to Stephen le Gros as his wife's dower.

Their descendants in Ireland having attached themselves so closely to the Marshal family there, doubtless found it irksome to look after their property in Gloucester, and therefore exchanged it with the Welonds for their Irish lands, which were most probably still more difficult of management by them.

In the meantime a further connexion had taken place with the Marshal family by the marriage of William Marshal the younger to Alice, daughter of Baldwin de Betune, by Hawise, Countess of Albemarle, which took place about 1220.

This Earl's youngest sister Eva was married to William de Braose, Lord of Brecknock, and she was one of the five sisters, who divided the inheritance of the earldom between them.

Roger de Mortimer, Earl of March, grandson of the Roger de Mortimer whose daughter married Stephen le Gros, married Maud, daughter and co-heir of William de Braose; and Sheffield Grace relates that William le Gras was entrusted with the custody of Roger de Mortimer's lands and castles on the marches of Wales, when the latter was imprisoned in the Tower of London for his rebellious conduct.

It was most natural that Roger de Mortimer should employ his cousin to guard his estates, when he could not do so himself, but it would have been highly improbable that he would have entrusted them to a Geraldine, a family with which he had no connexion, had this William Le Gras sprung from that family as Sheffield Grace supposed.

The fact of the Grace family having borne arms similar to those borne by the Marshals, Earls of Pembroke, is also touched upon in the "Memoirs," and as it was a common thing for the knightly tenants and followers of a great house to adopt arms modelled on those of their over-lord, it was most probable that they did so. Furthermore, having been cut off altogether from succession to the earldom of Albemarle, they may have considered it as more becoming not to use the coat attributed to Odo, Earl of Champagne in York's Heraldry, temp. Chas. I., viz. Gules, a cross patée vaire, they changed the charge on their shield to "a lion rampant, per fesse, argent and or"; the coat of Marshal, Earl of Pembroke, being, "Party per pale, or and vert, a lion rampant gules." Sheffield Grace made the egregious mistake in speaking of the Geraldine coat, that it was "a saltire argent, on a field gules," whereas it is "argent, a saltire gules," for Fitzgerald of Kildare, and "ermine, a saltire gules," for Fitzgerald of Desmond, as borne by the Marquis of Ormonde in his fourth quarter, for Joan, heiress of the 11th Earl of Desmond, who married the 9th Earl of Ormonde.

If the Grace family had been Geraldines, and had retained the original tincture of the field of their coat-of-arms, as Sheffield Grace suggested, it

must have been either argent or ermine, not gules, which was the tincture of the charge. The Grace family certainly did retain the tincture of the field of their ancestral coat, but it was that of the Earls of Champagne and Albemarle, gules.

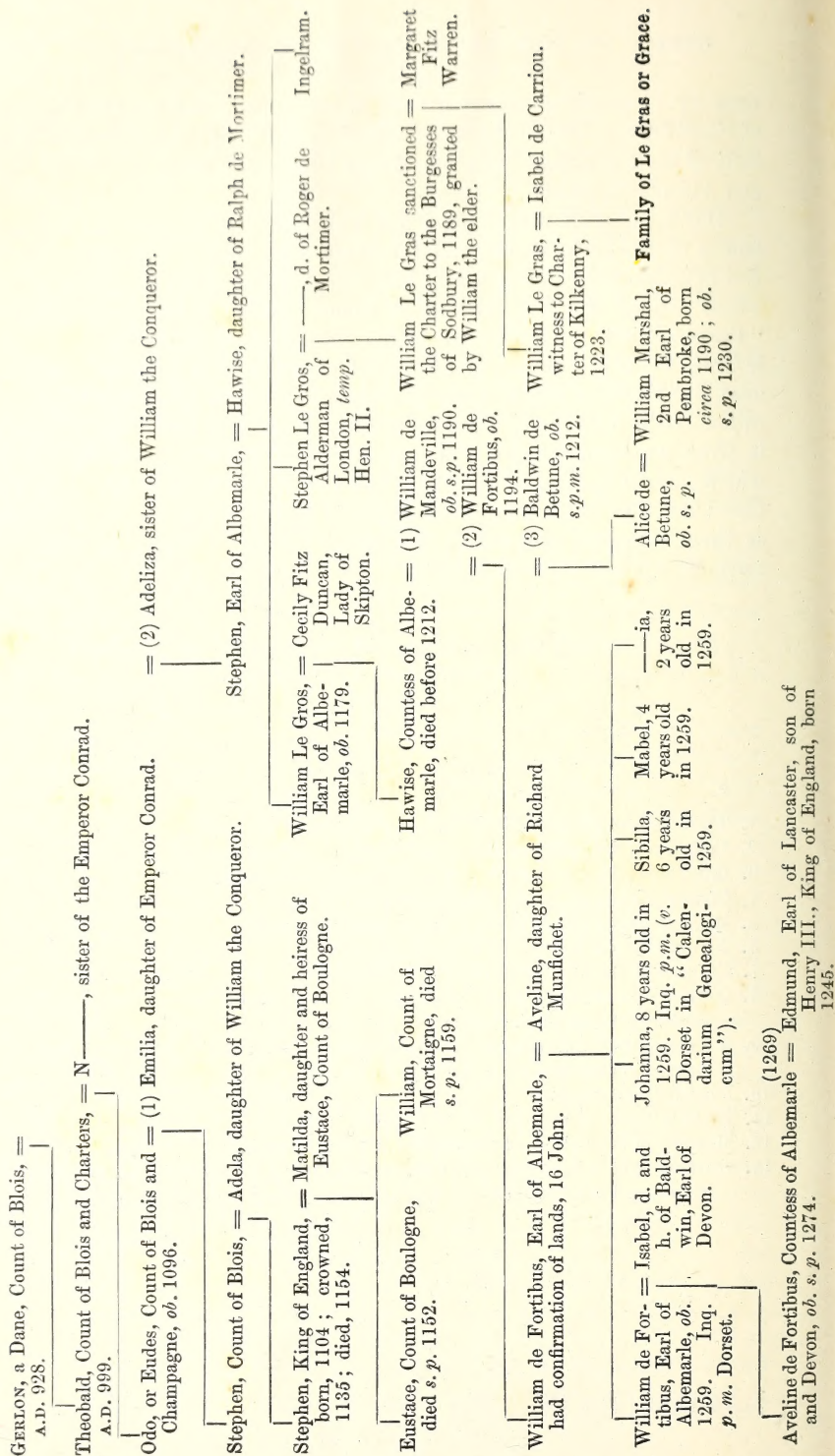
Having now shown the connexion which existed between the Le Gros family of the 12th century and the Mortimers, and that a manor which had belonged to the latter family had passed to a man and his descendants, whose names we find written in many contemporary documents as "Crassus," which may be translated into French either as le Gros or le Gras, we may assume, as Sheffield Grace did, that these names were used indifferently for the same person, and that in the several persons called William le Gras, Hamon le Gras, Anselm le Gras, and Edmund le Gras, we have found a younger branch of the illustrious family of which Stephen, King of England, was the senior representative in his time; and that so far from being degraded by the loss of Raymond le Gros as their supposed progenitor, the Grace family is placed in the very foremost rank of Norman nobility.

[See next page for Pedigree of "DESCENT OF LE GROS OR LE GRAS FAMILY FROM COUNTS OF BLOIS."]

WORKS CONSULTED.

1. The Life and Times of Sir Peter Carew (Sir John Maclean).
2. Calendar of Documents relating to Ireland (Sweetman).
3. Calendar of Documents relating to Kilkenny (Burtchaell).
4. Chartularies of St. Mary's Abbey, Dublin (Gilbert).
5. Register of the Abbey of St. Thomas, Dublin (Gilbert).
6. Archives of the See of Dublin (Gilbert).
7. Extracts of the Pipe Rolls (Ulster's Office).
8. *Calendarium Genealogicum*. Hen. III. and Edw. I. Edited by Charles Roberts, Secretary to the P. R. O., London.
9. A Descriptive Catalogue of Ancient Deeds in the P. R. O., London. Prepared under the direction of the Deputy Keeper.
10. Dugdale's Baronage.
11. Historic Lands of England (Sir J. B. Burke, C.B.).
12. *Memoirs of the Family of Grace* (Sheffield Grace, F.S.A.).
13. *Journals R.S.A.I.*, 1895-1897, vols. 25, 26, and 27, Consecutive Series—Ardfert Friary and the Fitzmaurices, Lords of Kerry (Mary Agnes Hickson).

ESCENT OF LE GROS OR LE GRAS FAMILY FROM COUNTS OF BLOIS.



ON THREE GOLD MEDALS OF THE IRISH VOLUNTEERS.

BY ROBERT DAY, F.S.A., VICE-PRESIDENT.

[Read NOVEMBER 27, 1900.]

THE medals of the Irish Volunteers, when collected and grouped together, form the best possible condensed historical evidence of the many local companies that swelled the numbers, and added to the enthusiasm and prestige of the wonderful movement, that once, like an electric current, flashed through the country from north to south, and kindled a flame of patriotic fervour that called up, as it were by a magician's wand, 100,000 men, who, as the motto upon one of their medals proclaimed, were ready to die for their country.

Prominent among these were the men of Louth, who are represented by the following medals in my collection :—

THE DUNDALK LIGHT DRAGOONS, 1780.

DROGHEDA ASSOCIATION.

BALLYMASCANLON RANGERS.

ANOTHER MASONIC MEDAL OF THE SAME, and
THE DUNDALK ARTILLERY CORPS.

The first, second, and third of these have already been published in the "Journal" of the Cork Archæological Society, and the fourth will be found in vol. xxiii., Consec. Series, of this *Journal*, p. 335, 1893. The last named is of fine gold, engraved, with a raised chased border, and triangular suspender, and measures $2\frac{5}{8}$ by $2\frac{1}{2}$ inches.

Obverse.—A siege gun with a pile of round shot; above, a Royal crown, that partly covers a monogram of King George III., and surrounding it, "Dundalk Loyal Artillery"; in exergue, "The Award of Merit."

Reverse.—"Won at a trial of firing at Target by Gunner A. Black, 1781"; and on two scrolls, "The gift of I. W. Foster, Esq."

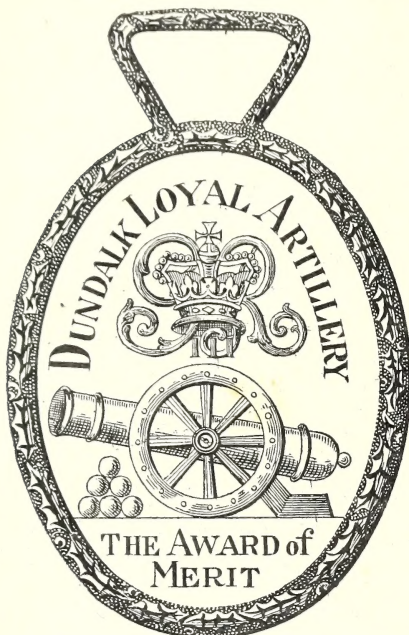
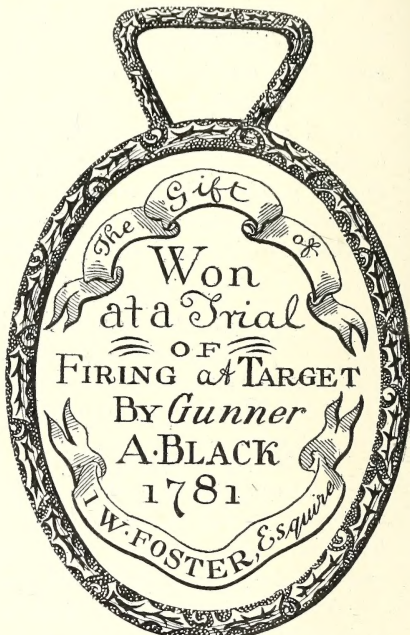
During the following year three Corps were merged into the county Louth Regiment.

"At a meeting of Delegates from the Dundalk Independent Troop of Light Dragoons, the Ballymascanlon Rangers, the Dundalk Train of Artillery, and the Ardee Rangers, held at Ardee, March 18th, 1782, it was unanimously resolved that the above-mentioned Corps do now unite, and take the name of the County of Louth Regt., and that the Earl of Charlemont is hereby appointed Colonel thereof."¹

In McNevin's List of the Volunteers he simply mentions "The Dundalk Artillery," but does not give either the names of its officers or

¹ Wilson's "Resolutions of the Volunteers" (Dublin, 1782).

their uniform. Here the medal comes in, and records the name of I. W. Foster, Esq., who was Commandant of the Dundalk Horse, and probably was also associated with the Artillery Regiment, as among the Volunteers there are frequent instances of the same officers holding dual commands, *e.g.* the Newry Rangers, and the Newry Volunteers, 1st Company—Captain Benson. True Blue Legion, City of Cork, and True Blue Legion, County of Cork—Lt.-Col. J. Morrison. The Londonderry Regiment, and the Londonderry Volunteer Company—John Ferguson.

*Obverse.**Reverse.*

Gold Medal of the Dundalk Artillery Corps. (Full size.)

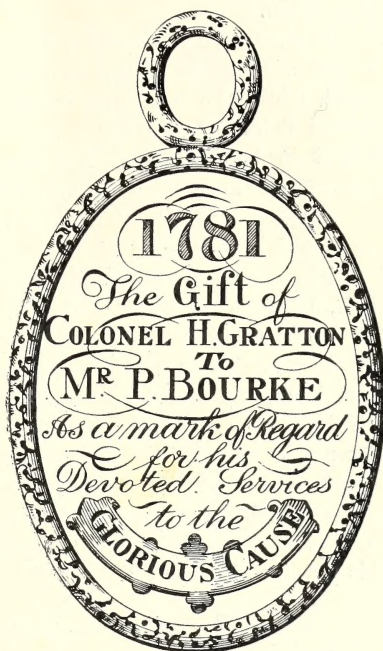
The great majority of these Volunteer medals are the work of skilful engravers. The designs are original, and the work, in many cases, of first-rate character, reflecting the greatest credit upon the local artists of the period. They convey faithful representations of the arms, equipments, and the uniforms of the various regiments, which are, in many cases, of peculiar interest. We know that the lance was not introduced into the British Army until 1817, and was not known at the Battle of Waterloo, yet we find more than one Irish Volunteer Corps using not merely the lance, but the most recent and modern improvements of the weapon as it is figured in the engraving of the Ballyroom medal,¹ where two cross lances are mounted upon bamboo shafts. A similar lance

¹ 'Journal' of the Cork Archæological Society.

occurs upon a silver medal of the Great Island Cavalry (Co. Cork), dated 1782, in Colonel Gaskell's collection. Thus it is that the pictorial engraved work upon these medals supplies us with information that otherwise would not have been obtainable, and adds very much to their value and interest.



Obverse.



Reverse.

Gold Medal of the Dublin Independent Volunteers. (Full size.)

The Volunteer Regiments and Companies formed in Dublin from 1776 to 1780, were very numerous. Among them were—

The Attorneys' Corps.

*Dublin Volunteers—Duke of Leinster.

Dublin County Light Dragoons—Colonel Luke Gardiner.

*Goldsmiths' Corps—Captain Benjamin O'Brien.

*Hibernian Light Dragoons.

Lawyer's Corps—Colonel Filgate.

Lawyer's Artillery—Captain Holt.

*Liberty Volunteers—Captain Edward Newenham.

*Liberty Artillery—Captain Napper Tandy.

Ouzle Gally Corps—Captain Thompson.

Union Light Dragoons—Captain R. Cornwall, &c.; and

The Dublin Independent Volunteers—Colonel Henry Grattan.

* The medals marked (*) are in my collection. (See "Journal" of the Cork Archaeological Society.)

They were formed on April 24th, 1780, and their uniform was scarlet, faced dark-green. A gold engraved oval medal of this distinguished regiment, made illustrious by its association with Grattan, is figured here. It weighs 1 oz. 8 dwt., and measures $2\frac{1}{2}$ by $1\frac{7}{8}$ inches, and has a protecting raised chased border, that terminates in a loop for suspension.

Obverse.—In the centre a Volunteer with bayonet fixed, at attention, before a figure of Hibernia, who holds forth a wreath with her right hand, while the left supports and rests upon a harp. To the right a tented field. On the left a cannon, with a pile of round shot, and a target in the distance. Above, upon a ribbon, “Quis Separabit”; in exergue, “Independent Dublin Volunteers.”

Reverse.—“1781. The gift of Colonel H. Grattan to Mr. P. Bourke, as a mark of regard for his devoted services to the glorious cause.”

The officers of this regiment were—Colonel, Henry Grattan; Lieut.-Col., Rt. Hon. H. Flood; Major, Samuel Canier.

To the Fellows and Members of our Society the name of Henry Grattan needs no comment, but on this medal we have associated with him Henry Flood as his Lieut.-Colonel, who, later on, was his most bitter rival and opponent in Parliament, whose personal attacks and sophistry for many years he encountered, and in the end triumphantly defeated. Grattan died on the 14th May, 1820, and is buried in Westminster Abbey. Sir James Macintosh says:—“He was one as eminent in his observances of all the duties of private life, as heroic in the discharge of his public obligations.”

THE NEWCASTLE AND DONORE UNION VOLUNTEERS.

This is an engraved gold medal, oval in form, $2\frac{1}{4}$ inches by $1\frac{3}{4}$ inches; weight, 1 oz. 7 dwt.

Obverse.—A figure of Hibernia seated, and resting her right arm against a harp, while the left hand is extended, and holds a cap of liberty. The title of the regiment is upon a scroll that almost surrounds the figure, namely—

“THE NEWCASTLE AND DONORE UNION VOLUNTEERS”;

and underneath, upon a ribbon—

“BELLO AC PACE PARATUS.”

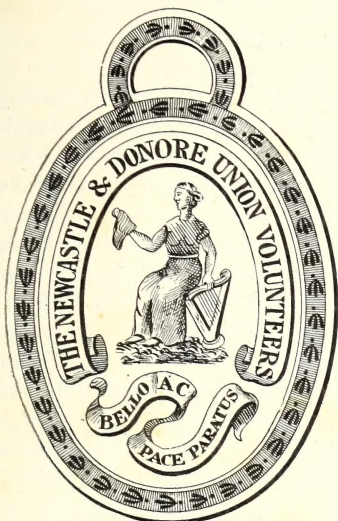
(In war and peace prepared.)

The whole surrounded by a border of Pheons, that are continued upon the loop that surmounts the medal.

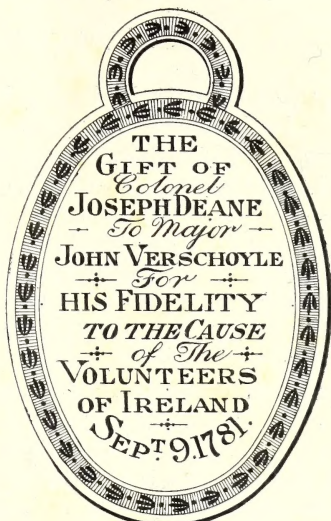
Reverse.—Within a similar border—

“THE GIFT OF COLONEL JOSEPH DEANE TO MAJOR JOHN VERSCHOYLE,
FOR HIS FIDELITY TO THE CAUSE OF THE VOLUNTEERS OF IRELAND,
SEPT. 9TH, 1781.”

The corps must have been named after the barony of Newcastle, and the liberty of Donore, Co. Dublin. The only record of the regiment given by Mc Nevin¹ is its title, and the name of its Commander, Captain Verschoyle, but here the medal adds the information that, in 1781, Colonel Joseph Deane was its commanding officer, and Major John



Obverse.



Reverse.

Gold Medal of the Newcastle and Donore Union Volunteers. (Full size.)

Verschoyle its Major. The date of its formation is not given by Mc Nevin, but it is probable that it was embodied in or about 1776, when a large number of the Volunteer Companies and Troops were formed. This would account for its being registered as having a Captain for its senior officer, who, some time after its formation, received his majority, and Colonel Deane became its Commandant. Joseph Deane of Terenure is described as Colonel of the County Dublin Volunteers. [See Burke's "Landed Gentry" under "Deane of Berkeley."]

¹ "History of the Volunteers," Dublin, 1845.

NOTE.—The Society is indebted to the author of this Paper for the illustrations of the medals herein described. Mr. Day had them drawn and engraved at his own expense.—Ed.

THE BUTLERS OF DANGAN-SPIDOGUE.

BY GEORGE D. BURTCHAELL, M.A., M.R.I.A., FELLOW.

[Submitted OCTOBER 2, 1900.]

DANGAN-SPIDOGUE is situated in the parish of Kilmacow, barony of Iverk, county Kilkenny, and now comprises the townlands of Dangan and Ballydaw. About the year 1410 Sir Geoffrey de la Freign died seised of the Manor of Dangenspedok, in the county of Kilkenny, leaving John de la Freign his heir (Pipe Roll 10-14, Hen. IV.) How the Butler family acquired this estate we have no information, nor as to the descent of this family from the parent stem. Thomas Carve in his "Itinerarium," published in 1639, enumerates fourteen main lines of the Butler family, subdividing most of these again into junior branches.

Under the eleventh head he writes:—"Ad undecim familiam concurrent variae stirpes, scilicet de Cnocraphonno, Antiqua villa nigra, Racona, Vallum Spideogio et Anaquio." Although this arrangement would make it appear that these lines were all closely connected with one another, such is not the case. The house of Knockgraffan (Cnocraphonnum) we know was descended from that of Ardmale, which Carve himself makes one of the junior branches springing from the line of Dunboyne; and the house of Shanballyduff (Antiqua villa nigra) derived its origin from Sir Thomas Butler (Baccagh) Prior of Kilmainham, a natural son of James, 3rd Earl of Ormond. The last two families, however, Dangan-Spidogue (Vallum Spideogium) and Annaghs (Anaquium) had certainly a common origin in the person of John beghe Butler, who left two sons, John fitz John beghe, his heir, and Edmund of Annaghs, ancestor of that family.

John Butler fitz John beghe died seised of the lands of Ballydavy, Dangenspydoke, Corbally, and half the manor of Kilmiskyllock in the county of Kilkenny, leaving three sons, Theobald, Richard, and John oge. Theobald, who succeeded, died without issue, and was succeeded by his nephew Edmund, son of his brother Richard, who had predeceased him. The name of this Edmund, of "Dangeinyspedogeyhe," appears as a juror of the county on Inquisitions taken during the reign of Heny VIII. He is the gentleman who with his wife erected the monument at their parish church at Kilmacow in 1552, "Katherine li," as the wife's name appears on the monument, probably belonged to the family of Ley, of Waterford and Kilkenny. Edmund was succeeded by his son Richard, who died without issue shortly afterwards. The estate was then claimed by Edmund Butler of Annaghs, son of Richard, son of Edmund, younger son

of John beghe, on the ground that Piers Butler, son of John Oge by Joan Neile fitz Teig, was not born in wedlock. Piers filed a bill in Chancery complaining that Edmund Butler fitz Richard of Annaghs, accompanied with a great multitude of company and kern in war arrayed, with force and arms, entered into possession of the premises and expelled the complainant. Before any decision was given Piers died, leaving by Ellen Purcell his wife, two sons, James and Richard; James continued the action against Edmund Butler of Annaghs, and on 6th November, 1570, an order was made for James to recover the lands above mentioned as son and heir to his father, Piers Butler, the son and lawful heir of John Oge.

James Butler died 1st February, 1614, having been seised in fee of the "manor of Dangenispydogy, otherwise Davidstown, the town, lands, and hamlet of Danganispydogy, containing 8 acres great measure, and one water-mill in Danganispydogy," held of the King *in capite* by Knight service, as appears by the Inquisition taken at the Sessions House in Kilkenny, 12th August, 1619. His wife, Ellen Walsh, died 30th September, 1618. Their eldest son, John Butler, predeceased his father, leaving a son and heir, Piers, then aged 22, and married to Joan Fitz Gerald, then aged 18.

This Piers, or Peter, Butler, had a new grant of his estate, under the Commission for Remedy of Defective Titles, by Patent dated 19th March, 1637, paying a fine of £1 15s., to hold *in capite* under a quit rent of 10s. He died on 6th April, 1640, as appears by an Inquisition taken at the Blackfriars in Kilkenny, 13th August in the same year. His wife, Joan Fitz Gerald, was daughter of Rowland Fitz Gerald, baron of Burnchurch, by Anstace, eldest daughter of Robert Rothe of Kilkenny. His will, dated 16th March, 1639, was proved 13th November, 1640. He left two sons, James, and Thomas, and two daughters, Anstace and Margaret. James Butler had livery of his estate, for a fine of £15 10s. 11d., by Patent dated 29th July, 1641. In the following December, in the rising in Iverk, ensuing upon the Insurrection in Ulster in October, 1641, he is described as "one of the actors in the pillaging and robbing of Cloynmore (Clonmore)" then occupied by Mr. John Jessop, in the deposition of that gentleman sworn in Dublin, 8th January, 1641-2. He appears to have been in possession of the Abbey of Kells, and of Black Rath in 1645, from the following entry in the records of the *Kilkenny Confederates* (vol. A, 55):—"The Humble Petition of the Poore Tenants of the Abey of Kells and Blacke Rathe. To the Right Worshipfull the Resident Commissioners for the County of Kilkenny. Humbly sheweth unto your Worships, that your Poore Petitioners are tenants unto James Butler of Dangan, from yeare to yeare at the fourth sheafe and other casualties, and that they have paid the last years rent thereout, and that now they are charged with the fourth part which they humbly conceave is due of the said James whoe utterly refuseth to pay the same, by means whereof the collectors of the said fourth parte have cessed troopers on your peti-

tioners as delinquents, to their utter undoing, if not by your wisdoms soon relieved. The premises considered, and forasmuch as they are lyable to all other cesse and presse without any contribution from their said landlord, That your worships may be pleased to compell their said landlord to pay the same, or to direct your warrant unto the said Collectors to cesse the said troopers on him, whereby your petitioners may not be further molested. And they shall ever pray, etc."

By the Commissioners for the Army of the
Countie of Kilkenny.

Kilkenny, 17th July, 1645.

"Wee require the above-named Butler to appear personally before us to-morrow morning, and to make answe're to this Petition.

(Signed) MOUNTGARETT.

THO. CANTWELL.

P. BRYAN."

He is described as one of those who by their early repentance redeemed their former failing by submitting to the Cessation and the Peace, who constantly and upon all occasions opposed the Nuncio and his party, and who from the Cessation in '43 lived quietly and inoffensively at home. (Carte MSS.)

A Transplanter's certificate was signed for him in 1653 with fifteen others, but it is improbable that he ever went to Connaught, and he seems like many others of the gentry of the county Kilkenny to have continued as a tenant of, at least, part of his former estate. Randolph Manning, the Down Surveyor of the barony of Iverk, found his estate to consist of "Dungan," in the parish of "Kilmacooe," containing 627A. 2R. 16P. plantation measure, and upon the lands a castle, a house, and divers cabins. Under the Act of Settlement "Danghane Spedoge, 627A. 2R. 16P. plant. (1016A. 2R. 18P. statute), was granted to John Ashburnham, Esq., at a quit rent of £12 14s. 1¼d. by Patent dated 27th December, 18 Charles II., inrolled 11th January, 1666.

James Butler of Dangan, died sometime before 21st June, 1670. He married Ellen Den who was living at that date, when administration of his estate was granted to her and to his son Peter Butler of Dangan, of whom we have no further account. James Butler left, at least, four daughters:—Joan married David Rothe, son and heir of Sir Robert Rothe; Elinor married Edmund Forstall; Elizabeth married William Faning, of Croan; and Mary married Francis Forstall—as appears by the pedigrees of those families.

THE BUTLERS OF BONCESTOWN.

BONCESTOWN, called also Wansestown, and Ballywonse, was in the barony of Cranagh, county Kilkenny, and, according to the Down Survey, in the parish of Tullaroan. These names have completely disappeared, but a portion of the lands are now disguised by the Ordnance Survey under the name of Mountgale, in that part of the parish of Ballycallan adjoining Tullaroan. There is no trace of the origin of the family of Butler seated at this place. The first of whom there is any record is Peter Butler, of Boncestown, who died in 1575, and with Helena Grace, his wife, is buried at Tullaroan. The lands of Wansestown, *alias* Ballywonse, were held by a chief rent of 10 shillings from Grace of Tullaroan. The above Peter Butler was, doubtless, father of Richard Butler of Woncestown, whose name appears on the Grand Panel of the county Kilkenny in 1608 (Carew MSS.), and who, by Patent, dated 10th April, 1639, had a re-grant, under the Commission for remedy of Defective Titles, for a fine of 18 shillings, of the castle, town, and lands of Waucestown, *alias* Wanucestown, in the barony of Cranagh, to hold of the lords of the fee (*i.e.* Grace), paying a quit rent to the Crown of 4 shillings. He was probably father of Piers, or Peter Butler, of Bouncestown, for whom, with thirteen others, a Transplanter's Certificate was signed in 1653. The Down Survey gives Pierce Butler as owner of Boncestown, containing 290 acres. Under the Act of Settlement these lands, under the name Buncestowne, *alias* Bunchestown, 290 acres (469A. 3R. statute), were granted to Sir Francis Gore, Knight, under a quit rent of £5 17s. 5½d. But, in this case also, the original owners seem to have continued in possession, for Richard Butler, of Kilkenny, whose will, dated 9th July, 1702, with a codicil, 1st December, 1705, was proved on the 13th December following, was in possession of the lands of Boncestown and Rahelty. He married by licence, dated 22nd February, 1703, Elizabeth Grace, of Inch, but seems to have had no issue. He had three sisters—Margaret, married — Haghern, Mary, and Ellen.

[It is very probable that Elizabeth Grace, of Inch, was a daughter of Robert and Frances Grace. The latter had her jointure and Inch(more) for life, and died in 1716 (according to Sheffield Grace). There are so few family papers in existence in which there is any mention of any of the Grace family, that I cannot give any information about this Elizabeth, I regret to say.—R. LANGRISHE.]

THE SITE OF COLUMB'S MONASTERY ON IONA.

BY PATRICK J. O'REILLY, FELLOW.

[Submitted NOVEMBER 27, 1900.]

THE site of Columb's monastery on Iona has been made the subject of debate, though there is little doubt that it lay close to Temple Oran, and between it and the mill-stream: the *disert*, or hermitage, and farm-buildings, such as the granary, cow-shed, and dairy, which were always outside the enclosure of a monastery, being on the north side of the stream. On this point Dr. Reeves says:—"It is doubtful whether the cemetery was within the *vallum*; probably it was, and, if so, the position of the Relig Odhrain would help to determine the site of the monastery, and to assign it to the space now partially occupied by the cathedral and its appendages."¹ That the cemetery of Columb's monastery was as large as the Relig Oran now is, or that the entire of the latter, as it now exists, was included within the enclosure of that monastery, is extremely doubtful; but sufficient evidence exists to show that the church, round which the Relig Oran grew, was the original church of Hy, and, consequently, must have been the nucleus round which the buildings of the monastery clustered.

In vol. ii. of his "Celtic Scotland," Dr. Skene endeavours to prove that the latter was situated in a different portion of the island.² He suggests that Columb's cell was on an elevated piece of level ground, on which some remnants of a cross were found, and which lies about 250 yards north of the mill-stream, on the west side of that continuation of the "Street of the Dead," leading from Temple Oran to the north part of the island, and between it and an embankment, which he regards as part of the *vallum* of the ancient monastery.³ This embankment, which extends in an almost straight line, lies east of an artificially-formed pond or reservoir, called the *Lochan Mor*, and seems more likely to have been constructed to retain the water descending from the high ground at the base of Dun I, the summit of the island, and increase the catchment area of this reservoir, than to have been the *vallum* of a monastery. The monastery he places on the slope between this embankment and the site of the *disert*, or hermitage, near the seashore;⁴ his theory being that, after the Norse incursions had begun,

¹ "Historians of Scotland," vol. vi., Introduction, cxxi.

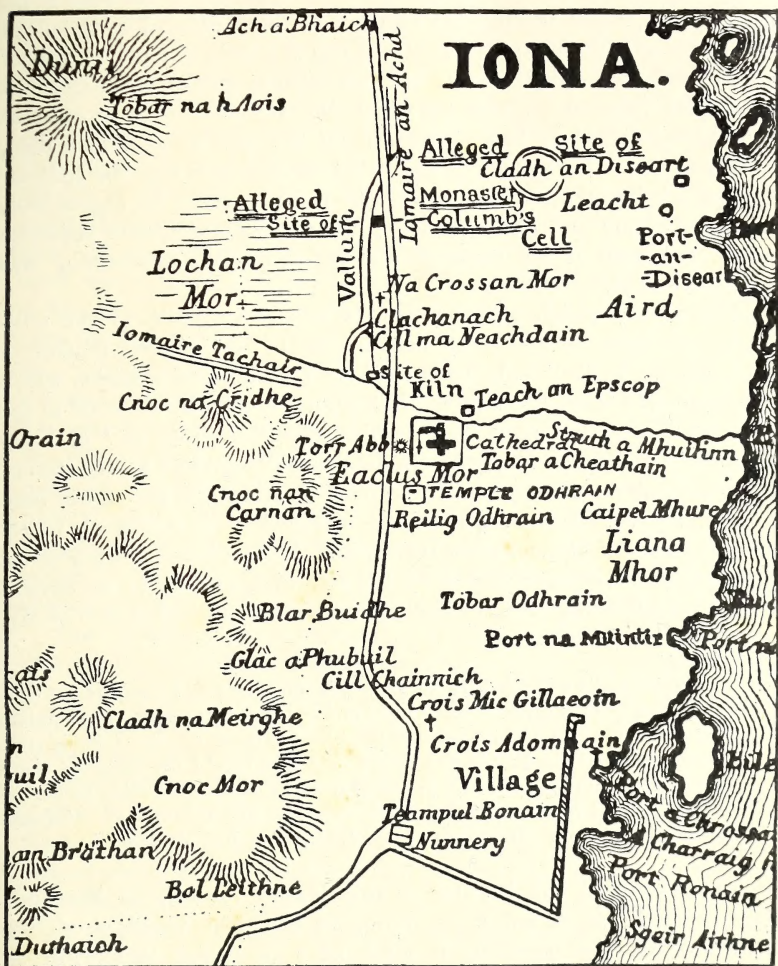
² "Celtic Scotland," by Dr. Skene, vol. ii., pp. 96-101, 297-299.

³ *Ibid.*, vol. ii., p. 98.

⁴ *Ibid.*, vol. ii., p. 100.

the monastery was removed from this site to that now occupied by the abbey and its church, for its better protection from the Norsemen.

He bases this theory chiefly on deductions drawn from Adamnan's narrative of the death of Columb's uncle, Ernan,¹ in which we are told that



Ernan, having returned, sick to death, from Himba, the *Eilean-na-Naoimh* of the Garveloch Islands, to Iona, and having attempted to walk from the

¹ Adamnan's "Life of St. Columba," by Dr. Reeves, Book I., c. 45, p. 86. "Historians of Scotland Series," vol. vi., c. 35, p. 33.

seashore to meet Columb, who had "set out for the harbour to meet him," fell down dead, when there were but twenty-four paces between him and Columb, on a spot "before the door of the kiln where a cross was afterwards erected": "another cross," according to Adamnan, being "in like manner put up where the saint resided at the time of his death." Dr. Skene believes the kiln to have been situated on the north side of the mill-stream, at the southern end of a strip of elevated ground which lies between the pathway and the southern portion of the embankment just referred to, and on which the remnants of a cross, that Dr. Skene believed to be that erected on the spot where Ernan died, were also found.¹ Assuming that *Port-na-Muinnter* was the harbour from which Ernan attempted to walk to the monastery, he argues that, because Columb and Ernan met opposite the kiln, Columb's residence must have been as far north of the latter, as *Port-na-Muinnter* was south-east of it.²

The theory which places Columb's monastery north of the mill-stream contradicts tradition, and seems to me to be inherently improbable. It could only be upheld by ignoring the tradition which makes Temple Oran the site of Oran's grave—a tradition as old as the gloss on the *Feilire of Aengus*, which describes Oran as "of Relig Odhrain,"³ the word *relig*, though now usually applied to cemeteries, being anciently applied also to a church in which its patron had been interred: "St. Dermot, his relic," is the way a mediæval writer describes Temple Dermot upon Inisclorin. If Dr. Skene's suggestion be accepted, the evidence afforded by the following passage in an ancient Irish life of Columb,⁴ that the Relig Oran was the original church of Hy, must also be rejected:—

"Columbeille said, then, to his people, it would be well for us that our roots should pass into the earth here. And he said to them, it is permitted to you that some one of you go under the earth of this island to consecrate it. Odhrain arose quickly, and thus spake: 'If you accept me,' said he, 'I am ready for that.' 'O Odhrain,' said Columbeille, 'you shall receive the reward of this: no request shall be granted to anyone at my tomb unless he first ask of thee.' Odhrain then went to heaven. He (Columb) founded the church of Hy then."⁵

To understand the bearing of this legend (which, in Pennant's time survived, in a mutilated form, in the oral tradition of the islanders)⁶ on the question, it must be remembered that while, in the primitive ages of Christianity, churches seem to have been dedicated by prayer and preaching only, the practice of depositing therein the relics of departed saints, when consecrating them, ob-

¹ "Celtic Scotland," by Dr. Skene, vol. ii., p. 98.

² *Ibid.*, vol. ii., p. 99.

³ See "Feilire of Aengus," October 27.

⁴ Used by O'Donnell: see Father John Colgan's "Triadis Thaumaturgæ" (Louvain, 1647), Book II., par. 12, p. 411.

⁵ Adamnan's "Life of St. Columba," by Dr. Reeves, note c, p. 203.

⁶ "A Tour in Scotland," by Thomas Pennant (London, 1776), pp. 285-286.

tained in Italy from the fourth century, and probably obtained in Ireland from the introduction there of Christianity. When consecrating it, St. Ambrose deposited the remains of SS. Gervase and Protase in the basilica which preceded the present church of S. Ambrogio of Milan; and he mentions the practice as already existing in Rome. In most cases small portions only of a saint's remains were placed beneath the altar; less frequently the church itself was raised over the grave in which some saint had already been interred. The statements of the "Tripartite Life of St. Patrick" seem to indicate the existence of both practices in Ireland when it describes Palladius as leaving relics of Peter and Paul at his church of *Teach-na-Roman*, and as founding the church of *Domnach Airde*, "wherein are Sylvester and Solonius";¹ while Patrick is more than once described as leaving "relics of ancient men" at various churches which he established.² Mathona, a virgin saint, who took the veil from St. Patrick and Bishop Rodan at Shankill, in Roscommon, and for whom St. Patrick founded the church of Tawnagh, in Tirirell barony, county Sligo, is said, by the same authority, to have "made friendship with St. Rodan's relics" at "the church east in Tawnagh," where her and Rodan's successors are described as having "feasted in turns."³ This curious passage, as to the meaning of which Dr. Whitley Stokes is doubtful, seems to indicate that Rodan's relics were interred at Mathona's church during her lifetime, that she also was interred there, and that, after her death, two distinct feasts were held there—one, in Rodan's honour, by a community of monks of which he was the founder; and another in Mathona's honour, by a community of nuns of which she was the foundress.

Drs. Petrie, O'Donovan, and Todd believed the "Tripartite" to be a ninth or tenth century compilation;⁴ while Dr. Whitley Stokes thinks it was written in the eleventh century, from documents composed before A.D. 1000.⁵ The allusion to Rodan's relics can, however, be referred to a much earlier date, for it also occurs in Tirechan's collection of miscellaneous notes upon the life of Patrick, which are embodied in the "Book of Armagh." The latter, which was compiled by Ferdomnach, who died A.D. 845, is based on documents which were then ancient; and, as Tirechan's information was derived from St. Ultan of Ardraccan, who died A.D. 653, we have, in his mention of these relics and feasts, a record dating from little less than half a century after Columb's time, which states that relics of the dead were honoured in an Irish church in the first ages of Irish Christianity, and shows certainly that they were honoured in Irish churches in St. Ultan's time. Columb, therefore, probably complied with existing custom when he

¹ "The Tripartite Life of St. Patrick," by Dr. Whitley Stokes, vol. i., p. 30.

² *Ibid.*, vol. i., p. 195.

³ *Ibid.*, vol. i., p. 97 and note.

⁴ *Ibid.*, vol. i., Introduction, pp. lxii-lxiii.

⁵ *Ibid.*, vol. i., Introduction, pp. lxiii-lxiv.

availed himself of the interment of Oran's body, to sanctify the site he had selected for the church of Hy.

Apart from these considerations, there are flaws in the argument by which Dr. Skene supports his theory, which seem to vitiate his argument. Clear identification of the landing-place, from which Ernan endeavoured to reach the monastery, is essential to the validity of that argument, yet, as Adamnan gives no name to the harbour, nor other clue to its identity, Dr. Skene's assumption that *Port-na-Muinnter* was the place where Ernan landed must rest on the fact that, as its name implies, it was the harbour of the *muinnter*, or family, or community, and, consequently, the landing-place usually used by the latter.¹ This fact tells strongly against his theory. While *Port-na-Muinnter* would be the natural landing-place for the community of a monastery located beside Temple Oran, it would be inconveniently distant from a monastery lying eastward of Dun I, for which *Port-an-Disert* would be the natural landing-place, and that at which a sick man, anxious to reach a monastery situated there, would probably be landed. Adamnan's narrative also leaves us without knowledge of the identity of the spot from which Columb set out to meet Ernan—a fact which seems to have been overlooked by Dr. Skene when he places the site of the kiln between the landing-place and Columb's cell. No mention is made by Adamnan of Columb's whereabouts when he became aware that Ernan had arrived; there is consequently no evidence that he set out to meet the latter from his own cell rather than from some other place, a contingency by no means unlikely, as Columb is constantly represented by Adamnan as visiting brethren at work in various portions of the island, and as often retiring into unfrequented parts of its interior to pray. Save for the statement that a cross was erected where the saint resided, the narrative relied upon by Dr. Skene seems practically useless for the purpose of identifying the site of Columb's cell or monastery.

A passage in that chapter, in which Adamnan so vividly describes the events of Columb's last day upon earth, shows that the latter's cell was near the barn, for it relates how, on that day, Columb "went to bless the barn which was near at hand."² Pennant's description, written in A.D. 1772, seems to fix the barn's situation. He describes the ruins of Iona "in the order in which they lay from the village,"³ that is from south to north, and, after dealing with *Tor Abb*, the "Abbot's Mound," a little eminence opposite the west front of the abbey church, and pointed out as the site of Columb's cell, says, "beyond the mount," that is north of it, "are the ruins of a kiln and granary, and near it was the mill."⁴ The ruins which Pennant saw

¹ "Celtic Scotland," by Dr. Skene, vol. ii., p. 98.

² Adamnan's "Life of St. Columba," by Dr. Reeves, Book III., c. 23, p. 230.

³ "A Tour in Scotland, and Voyage to the Hebrides," by Thomas Pennant (London, 1776), vol. i., p. 281.

⁴ *Ibid.*, vol. i., p. 295.

were certainly those of Benedictine structures; but it is more than likely that these occupied the sites, or were situated near the sites of buildings which fulfilled the same offices in Columb's and Adamnan's times. He also gives this further valuable indication of the position of the barn:—"North from the granary extends a narrow flat, with a double dyke and foss on one side, and a single dyke upon the other; at the end is a square containing a cairn, and surrounded by a stone dyke."¹

This strip of enclosed ground, at whose south end Pennant locates the granary and kiln, and Dr. Skene locates the kiln, is an ancient church site. That portion at the north end of it, which, in Pennant's time, was surrounded by a stone dyke, and contained a cairn, but which is now unenclosed, and reputed to have been a burial-place, and where, in Martin's time, the bodies of murderers, and of children unbaptised, were buried, and where the cross, which Dr. Skene considers was that erected to mark the spot where Ernan died, was found, is the site of an ancient church, called *Cill-na-Neachdain*. Two stones, 7 feet high, with a third laid across their tops, which stood there when Bishop Pocock visited the place,² were probably the jambs and lintel of the doorway of this church, which is also called *Cill-na-Gobhannain* by the islanders. One of these names is evidently misapplied, and belonged to some other of the chapels of the island; possibly to either of the two nameless chapels near the abbey church, or to a chapel which may have stood on the piece of ground beside the roadway eastwards of Dun I, upon which Dr. Skene considers Columb's cell was situated, and which seems to be an ancient church site. *Cill-na-Neachdain* probably derives its name from St. Neachtain, who died A.D. 677 or 678, is commemorated in the Irish calendars on January 8th, and is said, by the Feilire of Aengus, to have come to Ireland from Alba. He spent part of his life at Dungiven, county Derry, but returned, in his old age, to his native country, where he is known as Nachlan, Naughlan, and Nathalan, among the people of Deeside, and founded churches at Tullicht, Meldrum, and Cowle, and probably also at Kilnaughtan, in Kildalton parish, upon Islay, and here upon Iona.

The site of the granary is but a short distance from the point where the roadway crosses the mill-stream, about 175 yards north of Temple Oran, and half that distance north of *Tor Abb*. That *Tor Abb*, which Dr. Reeves confounds with a rocky eminence west of it, called *Dun-na-Manach*,³ was the site of Columb's house, seems unlikely from Adamnan's

¹ "A Tour in Scotland, and Voyage to the Hebrides," by Thomas Pennant (London, 1776), vol. i., p. 295.

² Referring to *Tor Abb*, at page 423 of his edition of Adamnan's "Life of St. Columba," Dr. Reeves says, "this must be the site of what Martin describes when speaking of St. Martin's Cross: he says, 'at a little distance further west is *Dun-ni-Manach*, i.e. "Monk's Fort," built of stone and lime, in the form of a bastion.' The artificial part does not now exist." In this Dr. Reeves seems to be mistaken, *Dun-na-Manach* being probably the name of a structure on the rock west of the roadway above it and *Tor Abb*, the latter lying east of the roadway between it and the abbey church.

narrative of the events of the day of Columb's death. He tells us that after the latter had blessed the barn, and two heaps of winnowed corn that were in it, he proceeded to return to the monastery—"and, in going back to the monastery, rested half-way at a place where a cross, which was afterwards erected, and is standing to this day, fixed into a millstone, may be observed by the roadside."¹ Here, as he sat, Columb blessed an old, white pack-horse, which carried the milk-vessels daily from the dairy to the monastery, and which came up and laid its head upon his bosom: "then leaving this spot, he ascended the hill above the monastery, and blessed it." There is no remnant of any cross beside the ninety yards or so of roadway which lies between the site of the granary and *Tor Abb*, nor is there any record of the existence of such, save that of which the socket remained upon *Tor Abb* itself in Pennant's time—a fact which tells against the theory that *Tor Abb* was the site of Columb's house, for Adamnan's statement shows that a cross existed on or close to the roadside, half way between the granary and Columb's cell. Another difficulty in accepting *Tor Abb* as the site of Columb's cell is that it is distant nearly 300 feet from Temple Oran; and as church and cell must both have been within the cashel of the monastery, the latter would, in that case, occupy an area measuring upwards of 300 feet across, and the description, "small and mean," that Adamnan tells us was applied to it by Columb when, ascending the hill above it on the day he died, he blessed it and predicted its future greatness, would not be justified.

In his edition of Adamnan's "Life of St. Columba," Dr. Reeves points out² that *Tor Abb* is too far north, and does not command the probable site of the monastery as well as the hill called *Cnoc nan-Carnan*, which lies west of the Relig Oran.³

All difficulties, however, disappear, if *Tor Abb*, on which Pennant saw the socket of a cross, be taken as the site at which Columb blessed the old, white pack-horse, and Columb's house be looked for in what should be its natural position—the immediate neighbourhood of the first church of Hy. Adamnan, as already mentioned, states that a cross was afterwards erected on the spot where Columb had resided. In another passage he tells us that Columb's house, which was built of timber, was on an eminence that overlooked

¹ Adamnan's "Life of St. Columba," by Dr. Reeves, Book III., c. 23, p. 231; and "Historians of Scotland," vol. vi., p. 96. In note *f* of his edition of Adamnan's "Life of St. Columba," Dr. Reeves, speaking of this passage, says "Maclean's Cross is the only one remaining on the island whose position answers this description." Maclean's Cross (Crois Mic Gillaeoin), however, being considerably south of Temple Oran, close to which Dr. Reeves believed the ancient monastery to have been situated (see note *h*, p. 232, of his Adamnan's "Life of St. Columba"), could not stand half-way between a monastery located beside Temple Oran and a granary lying north of it.

² Adamnan's "Life of St. Columba," by Dr. Reeves, p. 232, note *h*.

³ On the map given by Dr. Skene at page 100, vol. ii., of his "Celtic Scotland," this name is applied to the hill west of *Tor Abb*, called *Cnoc na Cridhe* by Dr. Reeves.

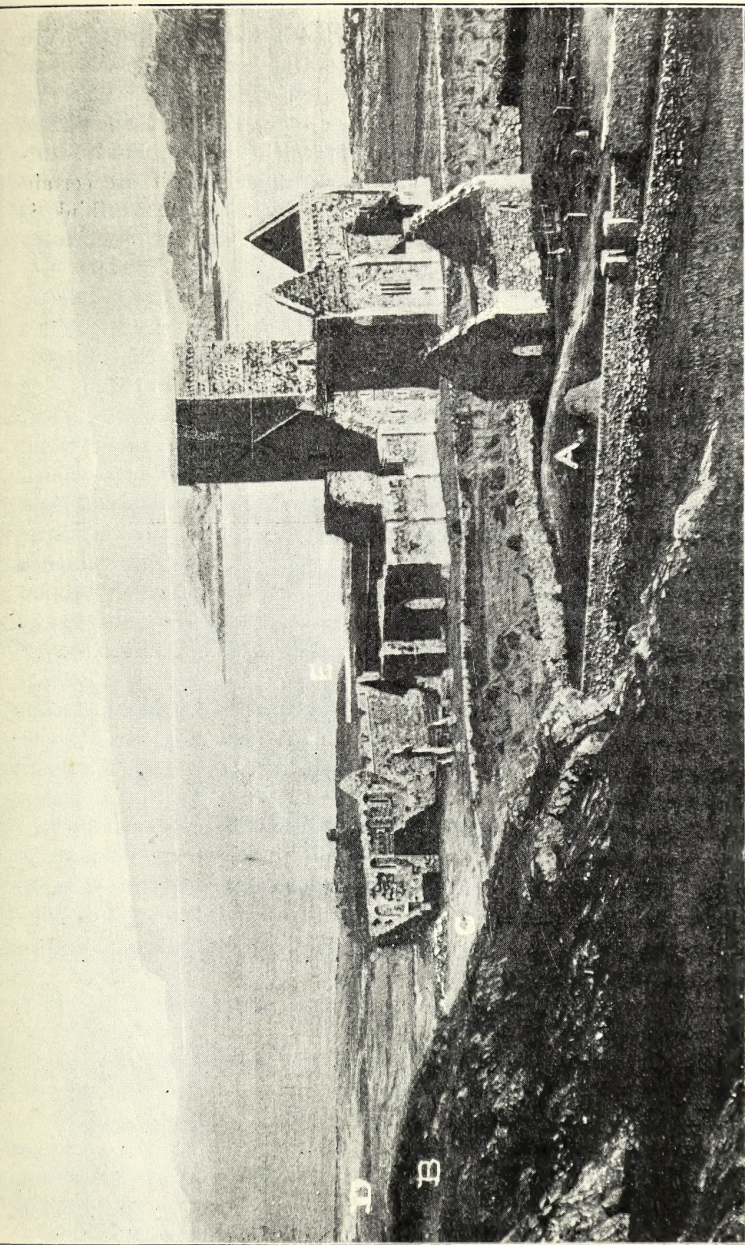


PHOTO BY]

GENERAL VIEW OF SITE OF MONASTERY OF IONA.

(See reference on page 342.)

[WILSON, ABERDEEN

the monastery; while his description of the dying saint rising from his couch at midnight, and rushing through the darkness to the church, leaves little doubt that the latter was not far distant from his cell. He thus indicates, as the site of Columb's cell, an eminence on which an ancient cross had been erected, and that would overlook the monastery, and would be not far distant from its church. Pennant, who visited the place in 1772, says, when describing Temple Oran, "a little north-west of the door is the pedestal of a cross, and on it are certain stones," of which, he says, "numbers who visit the island think it incumbent on them to turn each of these thrice round according to the course of the sun."¹ Martin, whose description of the place was published in 1703, makes no mention of a cross, but seems to refer to the same place when, describing the Relig Oran, he says, "there is a heap of stones, on which they used to lay the corpse while they dug the grave."² The only spot in the cemetery to which this description could be applied is a little eminence, now covered with a carpet of green sod, from which some odd stones project, west of the door of Temple Oran, and close beside the roadway. This, probably, was the spot on which the dead were laid before interment, and towards its northern end must have stood the cross upon whose pedestal were laid the praying-stones, that pilgrims to the island turned three times round. As this eminence would overlook a monastery clustering round the church which Columb raised above the grave of Oran, and is near that church's site, and as *Tor Abb*, upon which stood the only other cross "beside the roadway," on that portion of it between the church and granary, is situated almost exactly half way between the latter and this little knoll, the conditions indicated by these passages in Adamnan's narrative point to *Tor Abb* as the place beside the roadway, half way between the granary and monastery, where Columb, "bowed down with age," as Adamnan pictures him, sate him down to rest upon the day he died, and blessed the old, white pack-horse; and point to this little mound, in front of Temple Oran, as the site where stood the house of the founder of Iona, and before which lay the timber church, and wattle cells, of the premier monastery of Scotland.

REFERENCE TO GENERAL VIEW ON p. 341.

(A) Hillock fronting doorway of Temple Oran on which Columb's cell was probably situated. (B) *Cnoc na nCarnan*, the Hill of the little carn, probably that from which Columb blessed his monastery on the day he died. (C) *Torr Abb*, which in 1688 was "a ruinous heap of stones," lies between the nameless chapel marked (c), and the continuation of the roadway seen in the foreground. (D) Site on which Dr. Skene believes Columb's monastery to have been situated. (E) Port Deseart, the harbour of the *disert*, or house of retreat.

¹ "A Tour in Scotland, and Voyage to the Hebrides," by Thomas Pennant, pp. 287-288.

² "A Description of the Western Islands," by M. Martin (London, 1703), p. 262. These stones probably replaced the "three noble globes of white marble placed on three stone basins" seen in the Relig Oran by Sacherevel, who visited it in 1688, and which were afterwards thrown into the sea by order of the Synod.

THE EARLY TRIBES OF CONNAUGHT.

BY H. T. KNOX, M.R.I.A., FELLOW.

[Submitted MARCH 27, 1900.]

PART I.

SECTION 1.—CONMAICNE, CIARRAIGE, AND CORCAMOGA.

THE tribes of Conmaicne, Ciarraige, and Corcamoga are admitted to be connected by a descent from three sons of Fergus Mac Roig. The tradition of common tribal origin is not to be set aside lightly, though the descent from an Ulster exile and Queen Meav deserves no credit. It denotes a recognition that these tribes were closely connected in origin, and that such tribes as Hy Many and Calry were not so closely connected with them. The sons of an exiled chieftain by a queen who was not herself of a local reigning family could not acquire such rich and extensive territories close to the chief fortress of the province; they rather occupy the positions likely to be held by the descendants of kings of the ruling clan of central Connaught. Their position is paralleled by that of the Silmurray. They originated between the time of Queen Meav and that of St. Patrick, when Conmaicne and Kerry were in their historical positions, and probably after the Calry and Gregry, or perhaps about the same time, if the latter, as is probable, are offshoots of the kings of Irrusdomnonn, or independent tribes under their general supremacy.

The Conmaicne and Kerry and Corcamoe (if really of the same descent) occupy such a position and appear at such a period that they should be branches of the dynasty which immediately preceded the Hy Briuin, or of ancestors of that dynasty. Fergus mac Roig was, I suppose, adopted as their ancestor when the Milesian genealogies were made up, or was confused with another Fergus who was not so great a figure in legend. Their ancestor is a very uncertain person; the common account is that he was King of Ulster, and was expelled by Conor Mac Nessa. His mother Roeg was a daughter of a descendant of Aree son of Miled according to O'Flaherty's "Ogygia," p. 274.

Though the Kerry of Connaught and Munster are supposed to have a common origin, the latter descend from Aree son of Miled according to the Book of Lecan,¹ while the Conmaicne descend and take their name from Fergus's son Conmac, also called Lugaid Conmac and Cu, according to the Coir Anmann.²

¹ Battle of Magh Leana, App. I., p. 169.² "Irische Texte," 3rd Series, p. 407.

The Kerry extended eastwards to Baslick in St. Patrick's time,¹ that is close to Croghan, and they held some country about Ballaghaderreen and Castlemore-costello, then included in Artech. Though their presence so early is well proved, a tradition grew up that the Kerry Ai came from Munster in the sixth century.² They seem to have been settled at the expense of the Gamanry and their relatives, or of other clans subordinate to the Gamanry Kings of Irrusdomnonn. In the Attacottic List their territory is occupied by tribes called by the general description Tuath Cruithnech.

The Corcamoga are classed with the Conmaicne and Ciarraige by descent from Fergus, but they take their name from Mog Ruith, a druid of Munster, or because Tigernach, son of Fergus, was fostered by the Druid Roth and was also called Mogh Ruith;³ this tribe was so insignificant in later times that very few notices exist about it. Whatever may be their true descent they seem to be, according to tradition, of much the same origin as the Conmaicne and the Sodans, and of different origin from that of the Hy Many, or at least not so closely related to them as to the other tribes. They are probably the Corca of the "Book of Rights" who must have occupied a very great territory in early times, judging from a comparison of the tributes paid by them and by the Delbna and the Hy Many; for these three tribes cover the whole territory of the Kingdom of Hy Many in its largest extent. The territory of the Delbna Nuadat is well known, as is that of the Hy Maine; the Sodans and the Corcamoe comprise the rest. The Sodans do not appear in the "Book of Rights." The legendary tributes of that Book come from such an early date that the Corcamoe must have been the principal tribe of the kingdom, for comparison of tributes and territories justifies a belief in some rough proportion between land and tribute. Yet the Corcamoe never come into the Annals. I infer that the Hy Maine occupied a comparatively small area, and by degrees when they became the dominant clan spread their clans over the Corcamoe or Corca.

The Corca are called "of the Wood" in the "Book of Rights," p. 114—this may be the "Woods" near Athlone—but they were called "Fedá," not "Coill," the word used in the "Book of Rights." Another fact shows some connexion between the parishes of Drum and Moore, and the country of the Corcamoe and the Sodans. These parishes belonged to the Diocese of Tuam; in the taxation of 1306 they seem to be covered by Clancarnan, a name which survives in Moycarne or Moycarnan; that church was attached to the Deanery of Tuam and is the last on the list. This tract is far from any other part of the diocese.

I take Corca or Corcamoga and Sodan to be the representatives of the Sencheneoil of the Attacottic List who were in northern Hy Many and divided it with the Cathry in the south. The Gabry of the Suck if not extinct, would be covered by that general term of "Old Tribes."

¹ See note at end, p. 356.

² "Book of Rights," p. 100.

³ "Irische Texte," 3rd Series (Cairnmann), p. 407.

SECTION 2.—DOMNONIANS AND EREMONIANS.

After the murder of Conaire I. (who is called King of Tara) Cairbre Nia Fer takes his place. Cairbre's brothers Finn File and Ailill Mor are Kings of Leinster and Connaught; though according to the History of the cemeteries,¹ Connaught was the peculiar inheritance of the race of Cobhthach, yet at this time Connaught, Tara, and Leinster are in the hands of the line of Laegaire Lore.

These legends do not show the race of Cobhthach, or any Eremonian family, in possession of such a tract in Connaught as would enable it to seize and hold the kingdom. Eochy Feidhlech and Eochy Airemh² are represented as having begged building sites at Croghan and at Frewin in Teffa. The statement that Eochy Feidhlech, having been given a site by Tinni, son of Curaidh, ordered the Gamanry to build him a fort, is but a Milesian rendering of a probable fact, that the Gamanry having acquired supremacy in Magh Ai, built themselves a fort, which became the "Crown Fortress" of the King of Connaught.

By killing Eochy Allat, Tinni and the Tuatha Taiden became dominant;³ the period of Ailill Mor and of his son Maine in Connaught covers the expulsion of the Ultonians from Tailte. The Attacottic wars and the reign of Sanb cover a period in which Tuathal Techmar's ancestors disappear and the Gamanry take the place of the Tuatha Taiden. Tuathal rises in Meath and Ailill's grandson Eochy in Connaught.⁴ O'Flaherty does not treat the changes in Connaught as between Milesian and Firbolg clans, nor does Keating. As sons of Donn Desach cleared Conaire I. out of the way of Cairbre Nia Fer and his brothers, so other sons of Donn Desach joined Tuathal in Connaught, and helped to establish his kingdom.⁵ The Maines appear frequently in these legends; seven or eight Maines, descendants of Donn Desach, are concerned in the murder of Conaire I.⁶ Seven Maines of Ulster invade the four-fifths of Ireland when Ere, son of Cairbre Nia Fer, dies.⁷ Ailill and Meav had seven sons called Maine.⁸

A result of this obscure period is an immense tribute upon the Domnonian King of Leinster for the benefit of Tuathal and the other provincial kings. I can see nothing to account for it unless the settlement of powerful British tribes such as the Tuath Fidga and Tuath Aithechda, who occupied the greater part of Leinster. This tribute is exacted from the Domnonian Kings of Leinster down to the time of Conn Cedcathach. The Domnonian Kings then disappear from the Annals, but the tribute is levied, for many generations, from the Eremonian

¹ *Trans. R.I.A.*, vol. xxx., p. 74.

² Keating (O'Mahony's edition, p. 265); and O'Curry, "Manners and Customs," p. 285.

³ Keating, p. 265.

⁵ Keating (O'Mahony's edition), pp. 287 and 298.

⁶ "Togail Bruidne Da Derga" (*Revue Celtique*, vol. xii.).

⁷ Tigernach (*Revue Celtique*, vol. xiv., p. 407).

⁴ "Ogygia," p. 305.

⁸ Keating, p. 266.

Kings. Can Crimhthann Nia Nair be an *alias* of Crimhthann Sciathbhel, who, before Tuathal's time, had to subdue the Tuath Fidga, and who was of the Domnonians of Connaught?¹

O'Flaherty notices the uncertainty of the Lagenian genealogy.² Finn Mac Cumal illustrates it and the connexion between Eremonians and Domnonians. Cairbre Lifeachair destroyed Finn's Fianna by help of the Domnonians of Connaught. Maelmura says that the Ui Tairrsigh of Offaley were one of the tribes of landholders who were not of the clan Breogain. Finn is said to have been of that tribe.³ If the Eremonian descent has been made by annexing Domnonians, such a statement consists with a real or reputed descent from Nuada Necht.

The Attacottic List gives the Breccraige as the occupants of Ossory. The name is in curiously close relation with that of Bresal Brec, common ancestor of Ossorians and Lagenians.

In spite of alleged conquest by Muredach Tirech, the Domnonian Olnegmacht were the bulk of the force by which the Collas drove the Ultonians from Emain.⁴

It is doubtful whether the O'Conmaic murderers of Conaire I. were descendants of Arec son of Miled, or of the Domnonians, and whether O'Conor Kerry was of the race of Arec or of Ir.

The tradition of the conquest of the Sencheneoil, by Maine Mor and his father, embodied in the "Life of St. Grellan,"⁵ leaves no room for doubt that the historical Hy Many are the ancient inhabitants of that territory with a Milesian descent. The army of the Ulstermen being face to face with that of the Sencheneoil, the latter, by the miracle of St. Grellan, are swallowed up in the earth, and disappear for ever. Thus without the agency of human warfare one dynasty disappears and another reigns in its stead.

O'Flaherty⁶ says that Maine Aithreamhuil was set up as King of Connaught after his father Ailill Mor by the men of Croghan, the Tuatha Taiden, the Gabry, the Fircraibe, the Cathry, and the men of Badgna. An examination of localities of these tribes show that, with the exception of the Fircraibe, and men of Croghan, they comprise the territories of the kingdom of Hy Many in its greatest extent.

Further to be considered is the list of Sanb's adherents, namely, the posterity of Magach, the clan Umoir, the posterity of Sengann and Genann, and other Domnonians. The clan Umoir here mentioned means the tribes of it north of Galway. The posterity of Magach are the Gamanry. His adherents seem to be the kings of Irrusdomnonn.

The men of Croghan seem to be the Cruithne of Croghan, who were descendants of Genann and who are distinguished from the Tuatha Taiden in the Dindsenchas of Carn Fraich; the Gabry were on the

¹ "Ogygia," p. 186.

³ "Irish Nennius," pp. 268, 269.

⁵ O'Donovan, "Hy Many," p. 8.

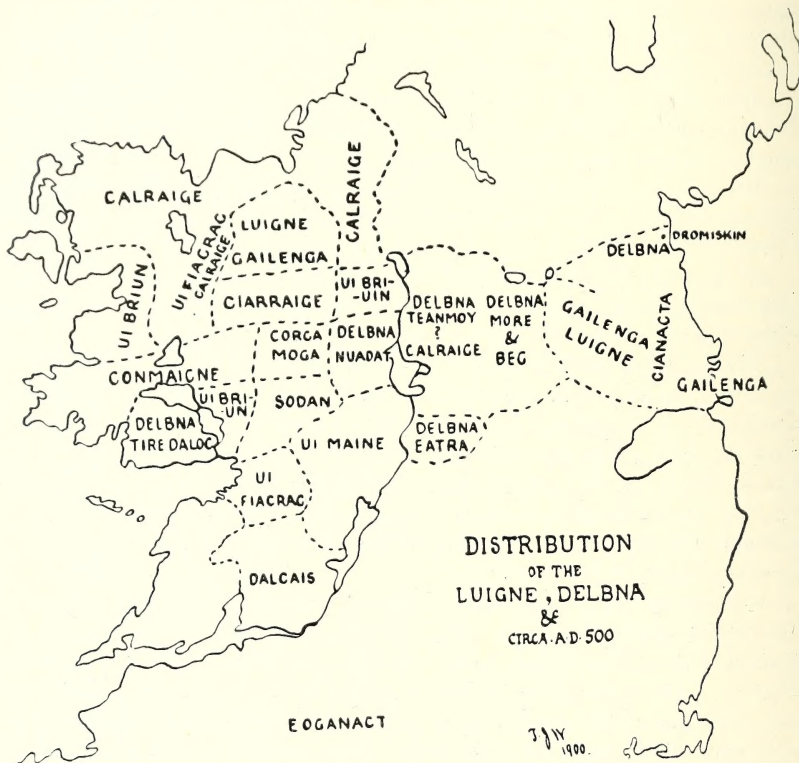
² *Ibid.*, pp. 118, 130, 273.

⁴ O'Flaherty, "Ogygia," pp. 358 and 360.

⁶ "Ogygia," p. 277.

Suck, and therefore must have been in Hy Many. The old tribes of Badgna, the Bolg Tuath, were among the ancient dependants of the Hy Many.¹

O'Flaherty² says that Tinni, son of Conry, King of the Tuatha Taiden, came from the septs of Sliabh Furri, which is the country about Castle Kelly; as he was king of the Tuatha Taiden, this sufficiently identifies their country. It is to be noted that Tuatha is in the plural, denoting a group of allied tribes.



The Cathry occupied the original territory of the Hy Many. The septs of Sliabh Furri seem to have covered the lands of the Sodans and Corcamoe of later days, and with Gabry to have been the Sencheneoil of later times.

The Hy Many of history had no direct possessions in the countries of the Sodans, the Corcamoe and the Delbna, until the English conquest in the thirteenth century turned them out of nearly all their original possessions, which were the country of the Cathry and Cruffon. In the thirteenth century that original territory was all parcelled out

¹ "Hy Many," p. 91.

² "Ogygia," p. 175.

among their clans, and the Hy Many kings may have been living amongst the northern tribes who were more subject to them, as the O'Connor kings left Croghan, and went to Tuam and Cong when the Hy Briuin tribal land was parcelled out among the Silmurray.

O'Flaherty says¹ that Cairbre Cinnehait was a Domnonian, or Dananian, or Luagnian of Tara, or of other descent. The Coir Anmann² says he was called Cinneait because he was head of the Catraigi who reared him, or was of the Luaigni or Firbolg. This Cairbre Cinnehait Mac Main seems to me to be the same as Cairbre, son of Maine, son of Ailill Mor.

The Hy Many seem to have been in this territory from the beginning of history, and to have been given a false Milesian descent, cutting them off from their true ancestry from the middle of the fifth century. They are the Tuatha Taiden kings with new tribe names, or at least have sprung from one of the tribes of that race.

The Hy Fiachrach of the Moy also furnish a traditional connexion with the kingdom of Irrusdomninn. The proper kingdom of the O'Dowdas was supposed to extend to Duff and Drowse. The Calry did certainly extend so far. Yet, as far back as we can go, the descendants of Fiachra, son of Eochy Moyvane, never had anything to do with Carbury: it was always in the possession of the Ulster kings, or a subject of dispute between them and the kings of Connaught. The tradition can only have arisen by taking over the tradition of the kingdom of Irrusdomninn, for the Hy Fiachrach never got beyond Tíreragh, unless the O'Fiachrachs of St. Patrick's time (who were in the peninsula of Coolerra) were of that race, of which there is no evidence. The Hy Fiachrach seem to be a transformation of Gamanry and Clan Morna, like that of the Hy Many, into Milesians.

Cormac Mac Art and his successors relied on Connaught in their wars with Ulster, Leinster, and Munster, as Tuathal had relied on it for the acquisition of his kingdom of Meath; the latter was not a very stable kingdom at first; the larger part of the territory of Oriel acquired by the Collas was included in Meath, according to Keating's boundaries. Down to the time of Muredach Tirech, the Milesian kings of Tuathal's line are consistently supported by the Domnonian clan Morna, that is by the descendants of Cet Mac Magach, the kings of Irrusdomninn.

O'Flaherty³ gives a succession of kings of Connaught from Meav's time downwards. The historical views of his time required that some one should be recognized as King of Connaught and some one as King of Ireland. The succession is reasonable. O'Flaherty takes the line of Fiac as the principal family, and recognizes five generations in succession as provincial kings down to the time of Aid, grandson of Conall Cruachna, when he says that Cormac Mac Art set up Nia Mor, son of Lugni Fírtí,

¹ "Ogygia," p. 300.

² "Írische Texte," 3rd Series, p. 387.

³ "Ogygia," pp. 267-358.

against Aid, and after Aid's death set up Nia Mor's brother Lugad. Next he recognizes Aid, son of Garad, who supported Cairbre Lifeachair, and destroyed the Fianna of Leinster. This is the last Domnonian recognized as provincial King of Connaught. Condy of the Corcofirtri is next, and after him Muredach Tirech is called King of Connaught. No fighting is mentioned in connexion with these last successions. The kings of the race of Fiac and of the clan Morna drop out of sight. Muredach and his son, Eochy Moyvane, are in quiet possession of the kingdom when the historical period opens. We then come on the Ui Briuin and Ui Fiachrach instead of the races of Fiach and Morna, and the old Tuatha Taiden are Milesian Ui Maine. In the fourth century Thomond is taken from Connaught and annexed to Munster, being the greater part of the Fircraibe Kingdom.

The distribution of territory among the sons of Eochy Moyvane is significant. The kingdom of the Tuatha Taiden remains intact; the Gregry, the Kerry, and the Conmaicne with their own sub-kings are under the King of Connachta; only the territories of the Fircraibe and of Irrusdomnonn are divided.¹

Brian Orbsen, King of Connaught, is the head of the Connachta branch of the Fircraibe race, as I understand these legends. Whether the Hy Briuin of Seola and Umall derive from him or not is doubtful. They probably did not, for they appear late in the annals, and seem to be but a transformation of the local tribes into Milesians. The early Hy Briuin pedigree is suspicious in the fifth century. Duach Galach and Duach Tenguma are two well-authenticated kings of Connaught; Eogan Sreim seems also fairly authentic, and to have come in after Ailill Molt; but the pedigrees give Muredach Mal and Fergus between Eogan and Duach Tenguma, and there is not time for those two generations. I suspect them to have come into it in the process of working the kings of Seola and of Brefne into the genealogy. As this Hy Briuin genealogy errs by excess, so the pedigree of the Hy Fiachrach of the Moy errs by omitting several generations in the fifth and sixth centuries. The pedigree of the Hy Fiachrach of Aidne is least objectionable as regards the number of generations.

Fiachra originally got the territory in the south from Carn Feradaig to Mag Mucrime,² the Kingdom of the Fircraibe, with a part of the county of Limerick which in the Attacottic List is occupied by the Tuath Ua Cathbarr and Tuath Ua Corra, who also held the south-western part of Thomond.

The kingdom of Irrusdomnonn is not mentioned as being divided among the sons of Eochy. The parts of it held by Clan Umoir, whom I suppose to have remained, as there is nothing to account for their disappearance, and no other occupants are mentioned until the descen-

¹ "Ogygia," p. 374.

² O'Donovan, "Hy Fiachrach," p. 344.

dants of Brian appear, are found under the Hy Briuin. The rest of the kingdom seems to have come to the possession of Dathi, son of Fiachra. Dathi's descendants certainly had Carra and Tirawley.¹ Why the descendants of that Fiachra, who could not hold his own kingdom in Thomond, should dispossess the Clan Morna itself, the ruling family of Irrusdomnonn, does not appear. It seems to me that the men of Aidne are the true descendants of that Fiachra, and that another body of Hy Fiachrach of the north has been worked into their genealogy. This great transfer of land from Connaught to Munster is attributed to a conquest by Lugaid Meann or to one by Conall Eachluath, as an eric for the death of Crimthann, son of Fidach, in the time of Muredach Tirech, or in that of Fiachra. The Tuath Ua Cathbarr and Ua Corra drop out of sight, and the Dalcais appear. The traditions seem to represent the rise of the Ua Cathbarr and Ua Corra section, who at last confined the Clann Umoir kings of the race of Fiac to Aidne, where they survived as Hy Fiachrach.²

Graves of the race of Fiac at the Brugh of the Boyne and at the great cairns near Cong, connect the Domnonians with an Eremonian cemetery.

Carnfree, the inauguration mound of the kings of Connaught, as long as they existed, lying three miles S.-E. of Croghan, is another connexion, being attributed to Fraoch, son of Fidach, or of Conall Cruachna; the earlier Fraoch coincides with the alleged date of Rath Croghan.³ This connects Fireraibe and Croghan. The Releg of the kings is supposed to be far earlier.

The tradition of origin of the race of Cobhthach in Connaught deserves far more consideration than traditions of actual line of descent. It is likely to be in substance correct.

No statements show where the race of Fiac buried usually. Therefore I take the Ferta of Tir Feic⁴ and the Ferta Fer Feic to be their burying grounds in Connaught and Meath. Though Croghan Releg is not given as the family burying-place, they are associated with Croghan until they disappear.

In accordance with the tradition that Croghan was built by the Gamanry, it is recorded that Ailill and his brothers, Cet, Anluan, etc., are buried there.⁵ It seems to denote for Ratheroghan an origin in a temporary supremacy of the Gamanry; whether by burial or by possession the Olnegmacht are all associated with Ratheroghan and its Releg.

¹ O'Donovan, "Hy Fiachrach." Carra and Tirawley were under kings of race of Dathi after death of Amalgaid, son of Fiachra. Reasons are too long for a note, but I am satisfied that Ere Culbuidhe was really an Ere, son of Oilliolt Molt. O'Dowda kings certainly descended from Dathi.

² The Tract on Athach tuatha gives a different distribution of the tribes, and places the T. Ua Cathbar and Ua Corra, on Aidne, ignoring the Dalcais country. I infer that they held all the kingdom of the Fireraibe at some time. (*Revue Celtique*, vol. xx., p. 335, where Cairbre Cinnchait is a descendant of Oilliolt Mac Maghach.)

³ *Revue Celtique*, vol. xvi., p. 136; "Rennes Dindsenchas."

⁴ "Book of Lecan," quoted by O'Donovan; Wilde's "Lough Corrib," p. 138.

⁵ "History of the Cemeteries"—*Trans. R. I. A.*, vol. xxx., Pt. I., p. 74, as quoted by Mr. Coffey.

The connexion of the race of Fiac with the Brugh supports the tradition of temporary occupation of land in Meath by the clan Umoir.

The entanglement of families seems to me explicable if the Eremonian clan was a family of the Domnonians who reigned in Connaught, which rose above the others not very long before the fourth century, and made itself a kingdom of Meath out of a small territory about Ushnagh.¹ In making for it a long and illustrious pedigree, such names as were available have been utilized, and other eminent families grafted on here and there. The process is not so clear as in the case of the Hy Many and Conmaicne Rein, but seems to have been the method of construction of Milesian genealogy to bring all the eminent families, which survived to the period when history was systematized, into subordinate relation with the race of Tuathal Techtmar.

SECTION 3.—THE CONNACHTA.

An eleventh century manuscript contains a note that the Connaughtmen "are of the seed of Fergus Mac Roigh."² They must be then the Conmaicne or their relatives. The kings of Connachta then bore to the Connachta the relation that the kings of the Silmurray bore to them, and we must, taking all facts into consideration, take them to be the dynasty that reigned in Croghan immediately before that of the Hy Briuin, that is to say the race of Fiac. The other great tribes of the Olnegmacht held the chief sovereignty only at intervals after the Attacottic wars. It may then be taken that the Connachta or Conmaicne came over the Tuath Resent Umoir much as Silmurray came over other tribes. The term Connachta would include Ciarraige and other minor tribes of the same descent. It is in accordance with this origin that as far back as we can go these Conmaicne have been completely under the control of the Hy Briuin kings and do not appear playing an independent part like the Conmaicne Rein, who were not really connected with them.

The Tuath Resent Umoir were originally under the Kings of Irrusdomnonn. The decline of that kingdom is marked by the occupation of part of its territory by Kerry and Conmaicne, and later on by the removal of the Kings of Umall and Gregry and Luigne from dependence on that kingdom; thus by degrees the race of Dathi became permanently excluded from competition for sovereignty of Connaught.

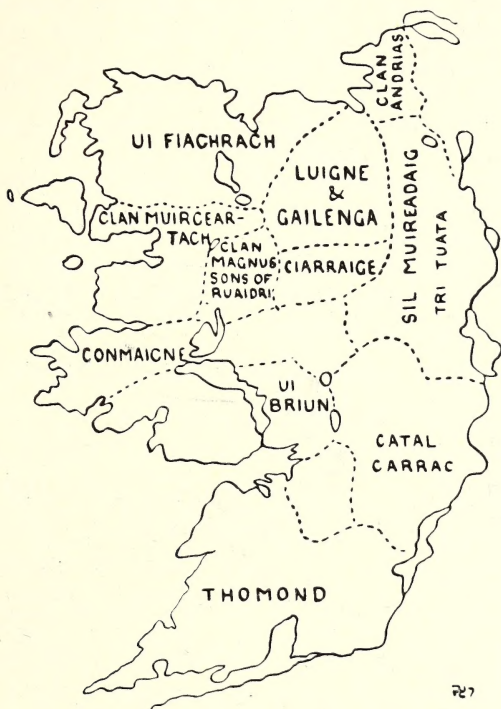
It is, of course, quite possible that Conmaicne are but a branch of the Tuath Resent Umoir, which as usual in such cases conferred its own clan name on the whole territory in which it was dominant. Whatever the true origin of the name may be, I think that the Connachta must be looked upon as branches of the Fircraibe kings of Croghan.

¹ South Teffa was in Connaught originally. Hostel of Da choca.—*Revue Celtique*, vol. xxi., p. 313; and "Ogygia," p. 382.

² Quoted by Mr. Nutt in the "Voyage of Bran," vol. ii., p. 61.

There are several indications of connexion between Fircraibe and Clan Umoir. The tradition¹ that Cical was in Ireland before Partholan seems to mark a "Mac Umoir," King of Irrusdomnonn, as the earliest name appearing in legend according to some historians. Irrusdomnonn certainly included the northern Clan Umoirs.

The discredited legend of the migration of the clan Umoir from Breg has a bearing on this point. The name of Fiac, ancestor of the Fircraibe, appears in that of a burying-place at the Brugh and in that of one among the Tuath Resent Umoir, near Ballinchalla,² where the



early kings had a dun. As we find traces of the Clan Umoir about Tara, so we find them about Usnagh and Frewin in the names of the Lakes of Uair and Ainninn.

These Connaught clans are probably the Connaught which is called, in the "History of the Cemeteries,"³ the peculiar inheritance of the race of Cobhthach. They appear with Tuathal, who seems to be the first real Milesian king. He formed a great kingdom of Meath out of a nucleus around Frewin. Those whom O'Flaherty⁴ recognizes as Milesian kings after Tuathal seem to have been kings of the Connachta. At this

¹ Keating (O'Mahony's edition), p. 116).

³ *Trans. R.I.A.*, vol. xxx., Pt. I., p. 74

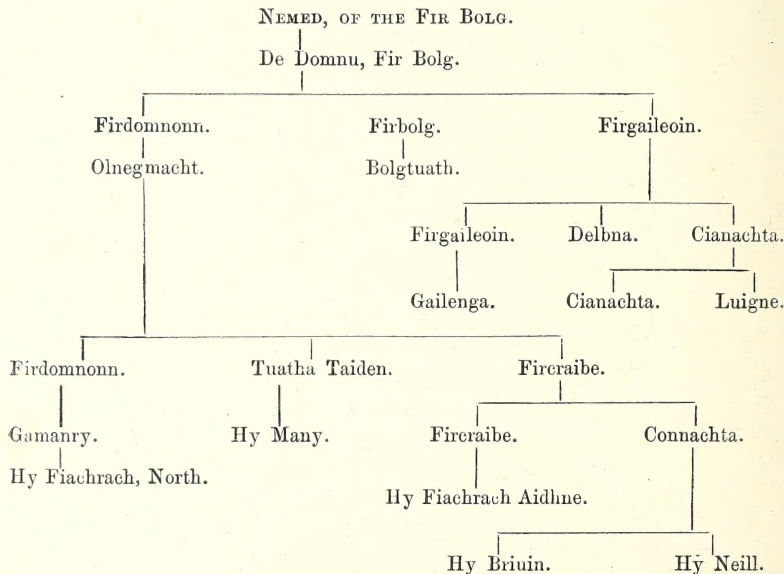
² Ferta of Tir Feic.

⁴ "Ogygia," pp. 267-358.

period he and Keating carry on the Olnegmacht as comprising all Connaught. But in fact these Milesian kings sprung from the Connachta seem to have held Teffa and Meath and Breg as the centre of their power, and to have had constant support from Connaught. The Connaught clans conquered the tribes of the Kingdom of Meath, and there set up a branch of their family.

The pedigree in the "Book of Fenagh"¹ supports the view that there were early O'Conmaics as well as late Conmaicene, for it deduces the latter from Lugaid Conmac and goes back thirteen generations between him and Conmac, son of Fergus. Fergus Mac Roig and Queen Meav should be intermediate between them in point of time. Of course these pedigrees in themselves are of no great value except as indicating earlier traditions. The importance of the "Book of Fenagh" is that the writer collected traditions and poems and did not attempt to edit them into accordance with a scheme of chronology.

The Cruithne of Leinster, and the Tuatha de Danann, and the Firgaileoin appeared to be the same race. The Danonians are a branch from the Firgaileoin; as Firgaileoin are certainly Firbolg, and apparently Domnonian, the Danonians are also really Domnonian in origin. This agrees with the alleged common descent from Nemed. The tribal relations run thus:—



The origin of the clans is so remote, that we get no glimpse of the De Domnu and De Danu, from whom they take their names.

The kingdoms of Connaught Leinster and Tara are those where

¹ Hennessy and Kelly's edition, p. 383.

Domnonians and Danonians ruled, and all those tribes are distributed as we might expect after a long period in which various tribes got the upper hand from to time, and in accordance with such tribal relations as are sketched above.

For instance, Cairbre Nia Fer, King of the Luigne of Tara, and Finn File, King of the Gailian of Leinster, may be otherwise described as the kings of the Tuatha De Danann and of the Firgaileoin, who turned the Clann Umoir or race of Fiac out of Magh Breg.

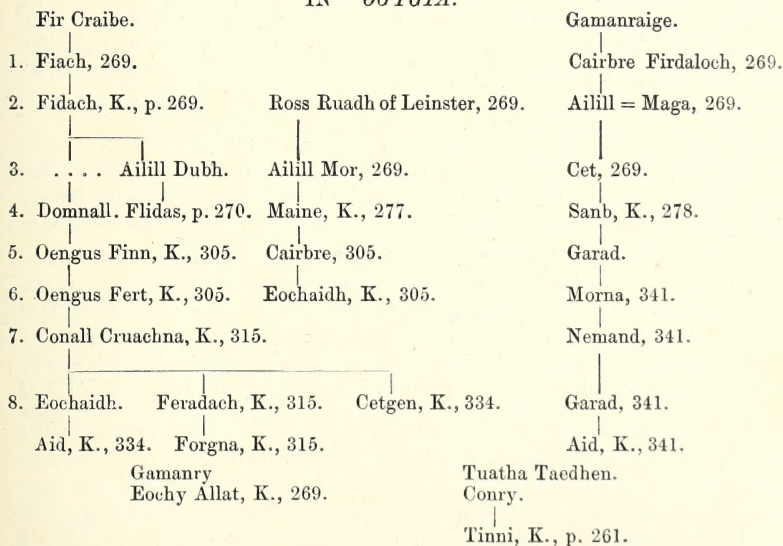
The Domnonian Kings of Leinster have been adopted by the Eremonians as the race of Laegaire Lore.

Historical parallels run thus :—

- A.—1. The Domnonians are a short time in Tara.
The Danonians expel them.
2. The Clan Umoir are a short time in Breg.
The Luigne of Tara expel them.
- B.—1. The Danonians are conquered by Eremon.
2. The Luigne of Tara are conquered by Tuathal.

The pairs of events seem to be in each case forms of the same tribal event, and represent incidents in the contest between Domnonians and Danonians in different aspects.

O'FLAHERTY'S PEDIGREE OF KINGS OF CONNAUGHT AS GIVEN
IN "*OGYGIA*."¹



¹ Where the page of "*Ogygia*" is not given, name is supplied from other sources. Ailill Mor, I believe to have been of Tuatha Taedhen. (D. Mac Firis, quoted by Sheaman, "*Loca Patriciana*," from p. 256 of "*Book of Genealogies*," gives Tinni and Ailill, sons of Conra Cais son of Cuirrech, King of Firbolgs of Connaught in middle of second century.)

KINGS OF CONNAUGHT ("OGYGLA").

	PAGE		PAGE		PAGE
1. Tinne, . . .	269	7. Oengus Finn, . .	305	14. Niamor, . . .	334
2. Medb, . . .	269	8. Oengus Fert, . .	305	15. Lugad, . . .	335
Ailill Mor, . .		9. Conall Cruachna, .	315	16. Aid, son of Garad, .	341
3. Medb, . . .	269	10. Feradach, . . .	315	17. Condy, . . .	358
4. Maine, . . .	277	11. Forgna, . . .	315	18. Muredach Tirech, .	358
5. Sanb, . . .	278	12. Cetgen, . . .	334		
6. Eochaidh, . .	305	13. Aid, son of Eochy, .	334		

NOTES ADDED IN THE PRESS.

1. "Ciarraige." Bishop Sachell worked in Mag Ai, and was apparently himself of the Ciarraige (Stokes's edition of "Tripartite Life," p. 301). Baslick certainly was his church, and it was in Ciarraige, "Baslec Mor in Ciarraige" ("Tripartite Life," p. 109). He was undoubtedly bishop among the Ciarraige. He and the four others named with him ("Tripartite Life," p. 337) seem to have represented the heads of the clergy of four great divisions of the Ciarraige.

2. "Gregaige." The "Tripartite Life" confuses two, perhaps three events, in pp. 137-9. St. P. crossed the Moy at Bartrach, landing between Enniscrone and Scurmore, a place exposed to the sea (p. 251). He crossed the strand at Ballysadare to get into the country of the O'Fiachrachs, in the Coolerra peninsula, near Raith Rigbairt. Here again he was in danger from a flood in the Ballysadare river, and this is the spot evidently where the Gregaige attacked him. The throwing of stones, and the meeting with the wizards, I take to be the same incident. No Booleypatrick is known in Coolerra. Bald's map of Mayo does show a Boulyfadrick to east of a killeen on high ground on the east of the Moy, half way between Ardnarea and Breaghwy, on the road to Foxford.

The Calry of Coolcarney, and of Innse Nisc, occupied this western part of Tireragh. The Calry of Murrisk had the eastern part. The tribe was superseded in the following century, or close of the fifth, by the descendants of Dathi, the Hy Fiachrach Muaide. I incline therefore to hold that three crossings of rivers have been more or less mixed up in these notes.

3. "Corca of the Wood." The connexion of Clancarnan with Tuam is of little value as evidence in absence of knowledge of period, or circumstances, under which Tuam acquired jurisdiction.

Stronger evidence is in the fact that the Earl's cousin, who was killed at Athanchip in 1270, is called Richard na Caille ("Annals of Ulster"); he was uncle or father of Sir David, ancestor of Mac David Burke. Richard was a son of William the sheriff, killed in 1247, who was a son of William Fitz Aldhelm. Mac David's country, the present baronies of Ballymoe, included the country of the Corcamoe, lying to the west of Clanconway, which did not come to Sir David until some time after the death of Sir William de Oddingeseles, who had a grant from the king. The Caille I take to be the name of this territory of the Corcamoe, which was in Richard de Burgo's part of Connaught, and to have been held from him.

THE CHURCH OF ST. PATRICK ON CAHER ISLAND, COUNTY MAYO.

BY T. W. ROLLESTON, M.A., MEMBER.

[Read NOVEMBER 27, 1900.]

CAHER OILLEÁN, or Caher Island, is a small uninhabited islet lying about five miles off the Mayo coast, in the parish of Kilgeever, and a little south of Clare Island. While staying at Renvyle, Connemara, in the summer of 1900, the account I heard of the sanctity of Caher Island (which is clearly seen from Renvyle, about eight miles to the north), and of the antiquarian remains to be found on it, led me to visit the place. I took with me a camera, and the results of the investigations conducted with the aid of this instrument are now laid before the Society.

I may begin by observing that the antiquities of Caher Island have never, so far as I know, been hitherto described. O'Donovan in one of his Ordnance Survey letters (dated from Westport, July 13th, 1838) has much to say of the folk-lore connected with the island, but he did not visit it. He mentions the "small church in the rude, primitive style," called *Teampull na naomh* by some, and *Teampull Phadraig* by others, and also the various "penitential *leachtas*" or stations, and the stone inscribed with a cross below the east gable of the church, called "*leabaidh Phadruig, lectus Patricii*," but gives no further architectural or antiquarian details, nor was he indeed in a position to do so. He observes, however, that "with the exception of *Inis Gluaise*, this island is by far the most esteemed for sanctity in this part of Connaught," and describes the manner in which a certain stone which reposes on the altar, called *Leach na naomh*—the Stone of the Saints—is used for the vindication of truth and justice. Whenever any person thinks himself wronged or slandered by another, he repairs to the island, after fasting and prayer, and turns round this stone. A storm then arises, and in the course of the storm some event happens, such as a calamity falling upon the guilty person, which demonstrates the innocence of the suppliant. The stone is a large piece of conglomerate, such as are common on that coast. It is with no less a person than St. Patrick that the island and its church are traditionally associated, and stations are occasionally performed there. Fishing boats in passing by it dip their sails, and, according to O'Donovan, the following invocation is repeated:—"Uimluigimid do ōra móra na h-uile éúmaéda, 7 do Phadruig miopbuitéad." "We make reverence to the Great God of all the powers, and to St. Patrick, the wonder-worker." There is a

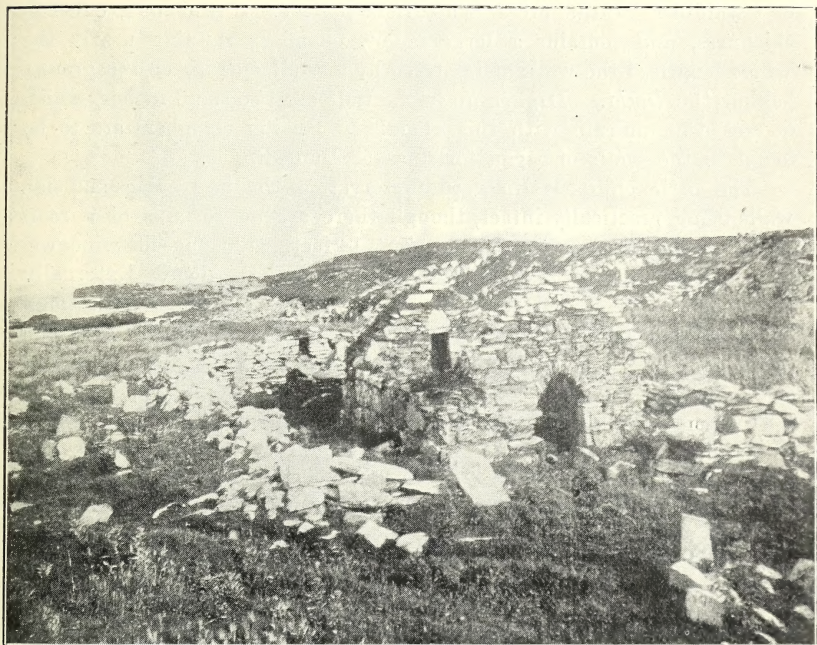
holy well upon the island, named Tobermurray or the Well of Mary. The stone known as the "Bed of Patrick," is supposed to cure of epilepsy anyone who sleeps on it, a property indeed extended by some to the whole island. The soil of the island is supposed, even when carried away from it, to be fatal to rats and mice, but I may add, though this detail is not mentioned by O'Donovan, that to carry away *any object* from the island is regarded as "not right." In recent times, it is said that one visitor attempted to remove a large piece of pumice stone, about the size of a football, which lies on one of the *leachtas*, but an accident which happened to his boat on the homeward journey convinced him that he was transgressing a sacred prohibition, and he returned and replaced the stone. As regards the name of the island, O'Donovan remarks on the authority of his informant (a Mr. Toole, the then proprietor), that there is no *cathair* or stone fort upon it, and that the natives of the adjacent coasts understand it to mean "the city of the saints," or "the city of Patrick," the word "city" or *cathair* being used "in the same way as Armagh, and Leighlin, and other distinguished ecclesiastical places." Finally, to complete O'Donovan's account of the matter, he observes that "a kind of cloghaun or road is shown under the waves leading from the Blessed Island in the direction of the Reek. It is called "Boher na Neeve, *via Sanctorum*," because it was passed by St. Patrick, by his charioteer, Bionnan the widow's son (who was buried on the Reek), by St. Brigid and other saints who were along with the apostle."

Since the time of O'Donovan, I can find no account of the island till we come to 1897, when Dr. Charles Browne visited it in the course of his most interesting and valuable researches in the anthropology and ethnology of the Western Islands. The antiquities did not of course come within the scope of Dr. Browne's work, and he has merely some casual references to them, but he gives the folk-lore connected with the island, quoting O'Donovan's letter in full. His observations will be found in the *Proceedings, R.I.A.*, vol. v., Series III.

I now come to a detailed description of the ecclesiastical remains of Caher Oilleán, and I think they will be found to present some curious and unusual features.

The coast line, it must be understood, is fringed with reefs of rock, pushing far into and under the sea, and making the island extremely difficult of access. Except in the calmest weather it is impossible for a boat to land anywhere, save in the little bay called Port na Teampull on the north-east side, and even there it is not easy. On the easterly side the island is low, and a small lake is to be found near its extremity. It rises gradually towards the west, and then drops in a sheer, or in places overhanging cliff, about 200 feet high—a most impressive bit of cliff scenery. It is possible to trace the remains of a stone wall cutting off this portion of the island, the portion bordered

by the sea-cliff, from the rest, in the manner of some of the stone forts on the Aran Islands and elsewhere; but whether this was an ancient erection like those, or merely the remains of a wall intended to keep sheep and cattle from straying into dangerous places, I do not feel able to decide. The island, though I found on it only three black cattle and one sheep, has been inhabited and tilled, and there are remains of sheep pens and rude huts of modern erection as well as the ancient buildings. The little church and its singular enclosure, as well as some of the monumental *leachtas* or stations, lie in a little hollow among grassy knolls, close to the landing-place.



Remains of Church of St. Patrick, on Caher Island, Co. Mayo.

The first thing that strikes one about the ruin is the curious symmetry of all the arrangements. The cashel, or enclosure, is a regular rectangular structure, about five feet high where it has not been disturbed, and well built of uncemented stone. In each of three angles of it there is a sculptured cross. In the fourth, the north-west angle, I could discover no cross, but there is a great *débris* of fallen stones at this spot, and I have little doubt that under this, possibly in fragments, a fourth cross lies concealed. Under the east window of the church, is the flag-stone called the Bed of Patrick, about 3 feet 6 inches in length, by 1 foot

6 inches broad, on which a cross with splayed-out ends is rudely cut. It lies between two long flags, set upright on edge, and is supported by them, so that it does not touch the ground, and a receptacle is formed beneath it. At the head, and at each side, is a small sculptured cross. At the time of my visit this group of remains was so thickly overgrown with long grass and weeds that it was only by accident I discovered that there was anything of the kind there. Between the Bed of Patrick and the east wall of the cashel, is a large square altar, or rather *leacht*, carefully built of dry stones, with two or three upright flagstones on the top which bear traces of sculpture. On this structure lies the large piece of water-worn pumice stone which I have referred to. The east wall of the cashel presents a curious feature. It is about five feet in thickness, and contains a large hollow chamber, running nearly the whole length of the wall, and entered by a small opening on the ground behind the *leacht*. Higher up in the wall are two small niches, which do not communicate with this chamber. Similar chambers are to be found in the walls of pagan forts, as at Dun Aengus.

The little church is in good preservation, the two gables and side walls being practically intact, though there are no remains of a roof. Its inside measurements are about 17 by 14 feet. It had no side windows, the only openings being the east window and the door. Externally the door is constructed with a rude pointed arch, made with small flagstones, but behind the arch is a large flat slab, making a square opening on the inner side. On the altar I found the large piece of conglomerate mentioned by O'Donovan, the *leach na naomh*, together, with a portion of a human skull, and numerous small offerings consisting of fish-hooks, grains of shot, pence and half-pence, a boot-lace, and similar small votive offerings, which it is customary for visitors to the island to deposit there. At the foot of the altar, near the north-west corner, was a remarkable holy-water stoup of oval form, very well wrought in stone, with a groove or moulding running all round it, in which two small holes were bored at opposite sides. Some of the votive offerings were in this vessel, and others were laid on the top of the altar.

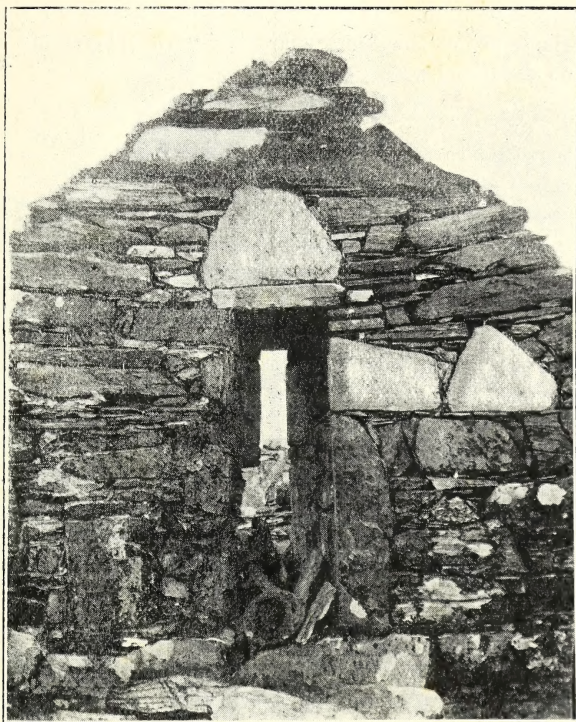
So much for the general character of the remains. I now present a general view of the whole structure, the church with its cashel, as it appeared in a photograph taken from a little hill above the north-west angle of the cashel (see page 359).

The photograph requires little explanation beyond the details which have been given above. Behind the church will be seen the large *leacht*, and to the left of this one of the corner crosses. In the distance is the little cove which forms the natural landing-place of the island. The church, though primitive and rude enough in construction, is evidently not primitive in point of date. A peculiarity in the formation of the arched doorway may be noticed. The stones composing the arch are not radiated in the ordinary fashion, nor are they laid

horizontally, overlapping in each course till they meet, but are set almost vertically.

I have next a photograph of the east window, and the top of the altar.

Part of the *leach na naomh* is to be seen to the front at the bottom of the picture. I would have brought in the whole of this interesting object, but at the time of my visit I had not consulted O'Donovan or any other authority, and none of those who were with me



Interior view. East window and altar.

had told me of the superstition connected with this stone, though they did mention most of the other matters related by O'Donovan. They were not Kilgeever but Ballynakill men, much further away from the island, and may possibly have been unaware of all the traditions connected with it. The holy water stoup will be seen placed on edge on the ledge of the window. I put it there so as to bring it into the picture, but afterwards laid it in its original position, or at least the position in which I found it, on the ground.

I now come to the sculptured crosses. There are no less than six of

these at present standing erect within the chapel, and easily identifiable, a seventh on the horizontal flag called the Bed of Patrick, and one large and important one on a knoll outside the cashel, besides others which are much obliterated by weathering.

The next illustration shows two crosses. That to the right-hand is the cross which stands to the south-east angle of the cashel. The other is the cross at the south side of the Bed of Patrick. I removed it from its place—it was a wedge of stone about 2 feet 6 inches long—and placed it beside the other to be photographed, replacing it afterwards carefully in its original position. It may be noted that nearly all the crosses on Caher Island are of the same character, with splayed-out ends to the limbs, and decorated with circles.



Crosses at South-East angle of Enclosure.

I have finally to show the tallest of the crosses on the island, which stands against a *leacht* on a knoll overlooking the landing place. This cross differs in design from the others. A face and rudimentary figure are discernible on it, as well as some ornamentation which is not very distinctly shown in the photograph, but which, if a squeeze could be made, or if one were able to photograph the cross in different lights, would probably reveal its character. (See illustration, p. 363).

Owing to bad weather I was not able to spend a long enough time on the island to make more extensive and detailed investigations than those which I lay before the Society, and moreover, my stock of plates was limited to four. I endeavoured to record in my limited time, what seemed to me the most interesting features of these singular relics, and trust that a fuller account of them may yet be forthcoming from some one better circumstanced and equipped than myself. Every observation

must be of value which tends to make us better acquainted with the centres of ancient religion and art in the West of Ireland. Would that, with the religion, any trace of the artistic feeling that accompanied it had been preserved, or could be revived! For the latter object a careful



High Cross on Knoll near landing-place.

study of the national art of the past is certainly one of the most necessary conditions; and, towards that study, Caher Oilleán, like many another desolate islet on the Atlantic coast, can furnish material that should not be overlooked.

NOTE ADDED IN THE PRESS.

FROM a letter I have recently received from Mr. Robert Cochrane, F.S.A., Honorary Secretary of the Society, I quote the following remarks on the remains on Caher Island:—

“The history of the place, judging from what remained there when I saw it in the seventies, may, in a word or two, be described as—(1) A pagan or pre-Christian religious settlement, which remained until long after the introduction of Christianity in the mainland, perhaps, for several centuries. (2) A primitive monastic settlement for several centuries. (3) A sort of revival after the introduction of the ‘new’ monastery, or religious foundation, on Clare Island, at which period Caher Island, and the new church, were dedicated to St. Patrick. (4) The reconstruction later of the present church, and the erection of a two-roomed clergy house beside it, the latter now in ruins, and the foundations alone are visible.”

THE EFFIGY OF KING FELIM O'CONOR IN ROSCOMMON ABBEY, AND THE ALTAR-TOMB IT RESTS ON.

BY LORD WALTER FITZGERALD, M.R.I.A., VICE-PRESIDENT.

[Read NOVEMBER 27, 1900.]

WHEN the Battalion of Irish Guards was being raised in commemoration of the splendid services performed by the Irish regiments at the front in South Africa during the years 1899 and 1900, suggestions appeared in the daily papers as to the most suitable "National" costume for the uniform. One correspondent seriously suggested that they should be dressed like the Galloglasses of ancient times, *i.e.* principally in a saffron-coloured kilt, and in illustration he referred to the figures of the warriors on the sides of the altar-tomb now supporting the effigy of Felim O'Conor, King of Connaught, in Roscommon Abbey. This brings me to the matter I wish to point out, which is that the effigy and altar-tomb do not belong to one another, as is generally supposed. The effigy, which is in a very fair state of preservation considering its age—over six hundred years—belongs to a much earlier period;¹ besides which the effigy rests on a *coffin-shaped* slab, whereas the altar-tomb originally had an *oblong* covering slab fitted to it. I examined both portions carefully in the month of August, 1893, and then noted the following particulars, before giving which I will quote a couple of extracts from the "Annals of the Four Masters":—

"The age of Christ, 1257. The Monastery of the Virgin Mary at Roscommon was consecrated by Bishop Tomaltagh O'Conor for Dominican Friars.

"The age of Christ, 1265. Felim, son of Cathal Crovderg (*i.e.* the red-handed) O'Conor, the defender and supporter of his own province, and of his friends on every side, the expeller and plunderer of his foes, a man full of hospitality, prowess, and renown; the exalter of the clerical orders and men of science; a worthy materies of a king of Ireland for his nobility, personal shape, heroism, wisdom, clemency, and truth, died after the victory of Extreme Unction and

¹ In Thomas O'Gorman's notes on this tomb, published in 1864-1866, in Consec. Volume, viii. of our *Journal*, he, too, notices the great difference in age between the effigy and the altar-tomb sides (*vide* page 549), and it is a great misfortune that the proper covering slab of the later is not now in existence. A very good illustration of the tomb, in its present condition, is given at page 111 of O'Conor Don's great work on "The O'Conors of Connaught."

Penance in the Monastery of the Dominican Friars at Roscommon, which he himself had granted to God and that order. Hugh O'Conor, his own son, was inaugurated king over the Connacians as his successor."

The effigy slab is 7 feet in length; at the broadest part of the top end it is about 34 inches in breadth, and 23 inches at the foot end; at both ends the corners have been cut off.

The king's figure is clothed in a long loose robe, reaching from the neck to the ankles; the sleeves fit close, and only reach to just below the elbows; over this robe is a mantle reaching from the shoulders to near the feet.

The head rests on a square block or cushion, and is in a very battered condition; the features of the face have quite disappeared. The hair is worn long and falls down around the neck. Round the head is worn a crown, not of the traditional Irish pattern, but bearing fleur-de-lys; the hair at the top of the head is visible.

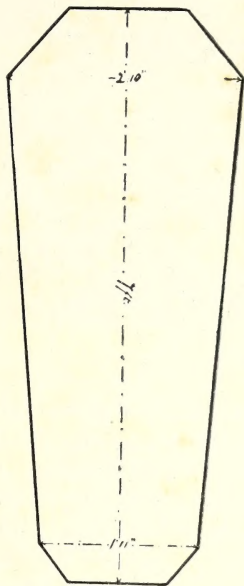
The right hand is placed at arm's length by the side, and holds a fleur-de-lys-headed sceptre, which lies parallel with the body with its head resting on the king's shoulder.

The left arm is doubled up from the elbow, and the hand clasps a crucifix or reliquary suspended from the neck by a band.

The feet are shod in pointed-toed shoes, having an oval opening over the instep, and secured to the foot by a strap running round the ankle; they rest on a dog-like animal curled up in a sleeping position; it greatly resembles a French poodle, as rows of curls descend from the top of the head to half-way down the body.

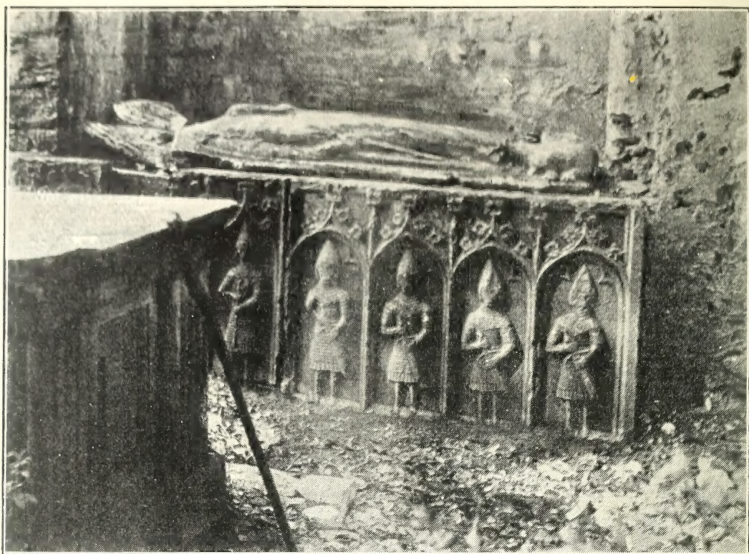
There is little doubt that this effigy slab formed the lid of a stone coffin.

The front side of the altar-tomb is placed across, and extends beyond, the arched recess in which the effigy is placed. It is 33 inches in height, and is divided into two separate halves. Each half is sub-divided into four compartments, each of which contains the figure of a standing Galloglass, or heavy-armed foot-soldier (as distinguished from the kern or light-armed infantry). These two halves differ considerably in details; in one portion the arched niches are "Ogee" in shape, in the other they are more pointed; in the former the space above the arches is filled in with angels in various attitudes, in the other it is ornamental foliage designs; in the



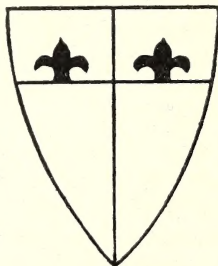
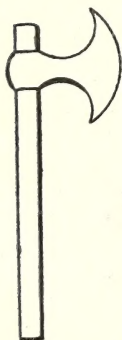
The Effigy Slab.

former the Galloglasses all (with one exception) hold their sheathed swords almost horizontally, and in the latter almost perpendicularly.



Front Side of Altar-tomb.

The figures (with the one exception holding a battle-axe) are all dressed and armed alike. On the head is a plain high conical helmet, open at the face, but covering the ears and neck behind, the neck and body are covered with ring-armour to about the knees, with sleeves coming down to the elbows; an extra "tippet" of chain-mail adds further protection to the shoulders. Just below the chain-armour appears a kilt-like garment descending a little below the knees; from the elbows to the wrist is seen a close-fitting under-garment. The legs appear to be bare, but on the feet are worn shoes with a rib down the instep.



Battle-axe and shield.

The weapon they are armed with is a two-handed sword, with a long guard inclined downwards; it is grasped in the right hand by the hilt, and the scabbard by the left. The attitude

of each figure is the same, they stand facing the observer, and appear to be all clean-shaven.

One of the angels, mentioned above, holds a kite-shaped shield with a device on it, but whether it is intended for a Coat of Arms or not, is hard to say.

An engraving of this tomb is given in Walker's "Irish Dress," p. 29 (1788), but it is very inaccurate. A fairly truthful illustration of it appears at p. 546 (Consecutive), vol. viii., 1864-6, of our *Journal*.

The only other Irish king's effigy, that of Conor "roe" O'Brien, King of Thomond, slain in 1267, at Corcomroe Abbey, very closely resembles the Roscommon effigy, except that the slab is not coffin-shaped.

[See also the "Journal of the Society for the Preservation of the Memorials of the Dead," vol. 2, p. 355.]

Miscellanea.

Cabinteely.—On page 183, *ante*, a writer mentions the name of the village of Cabinteely, and adds in brackets “whence comes this name?”

I have always taken the derivation of this name to come from *Cabhan* (Cavan) a hollow or cavity, a hollow field; Welsh, *Cabane*; English, *Cabin*. Add this to Tully, and we get *Cabhan-Tully*, or the hollow of Tully; and as the village does lie in a hollow the name seems to fit pretty well.

This would easily come to Cabintully and Cabinteely.—F. BLAKE KNOX.

Cabinteely.—I think Cabinteely is *Cabán-t Sighile*, *Celia's*, or *Sighile's*, or Sheela's cabin. *Cabán*, with the *b* fully sounded—the full sound = *Cabbawn* or *cabban*—is now an Irish word for a cabin or booth; but whether lately borrowed into the language I will not undertake to say. It is a different word from *Cabhan*, a hollow—pronounced Cavaun or Cavan; though both words are probably cognate. It is very unlikely that Tully would be changed to *teely*, whereas *teely* well represents the sound of *t-Sighile*: the S eclipsed in the usual way: as in Kilteel, in Kildare (*Cill t-Siadhail*). *Sighile*, or Sheela, is a woman's name very usual in Ireland.—P. W. JOYCE.

Interesting Find at Ballygawley.—Under the above heading the following appears in the *Belfast News Letter* of 11th September:—“The Rev. Joseph Rapmond and Mr. John F. S. Devlin, Tullyglush House, Ballygawley, unearthed a Pagan sepulchre in the townland of Shantavney, a short distance from Ballygawley, Co. Tyrone. Locally, the spot is known as Bunagonla, and lies on the top of a mountain over 700 feet above the level of the sea. About a dozen stones surround the sepulchre, which contains two chambers. In the tomb of the outer chamber, bones in a perfect state of preservation, a rare urn beautifully carved and bearing line marks, with upwards of thirty fragments of urns were also found. The sepulchre is 15 feet long, and 4 feet wide, and the discovery should prove interesting from an antiquarian point of view.”—W. T. LATIMER, *Hon. Local Secretary, East Tyrone*.

Cross of Kilnaboy.—The following extract from the diary of Mr. Edward William Burton, of Clifden, parish of Kilnaboy, which only

recently has come to my knowledge, is "confirmation strong" of the genuineness of the termon cross replaced some years ago by me :—

1809. "6th May, Wlm. [his son] and I rode to Mehoveagh, examined several of the farmes. I began to indulge the thoughts of settling on one of them. I viewed the monument noticed by Dutton in his survey, and found it very different from his design, as the annexed drawing shows."

Unfortunately, Mr. Burton never made the drawing intended; but, in any case, it is plain that, if he had done so, it would be very different from Mr. Dutton's. The entry from this diary is all the more valuable, because it was written the *next year after* the publication of Dutton's most inaccurate illustration. Taken with Eugene O'Curry's O. S. letter of 1839, and the vivid recollection of people still alive, it forms one of a series of proofs from 1809, the year after the myth of the interlocked hands first saw light, down to the present day, which are simply irrefragible, and must command, I think, the assent of any sane mind.—
G. U. MACNAMARA.

Congress of Archæological Societies, July, 1900.—The twelfth Congress of Archæological Societies in Union with the Society of Antiquaries, was held on Wednesday, July 11th, at Burlington House, under the Presidency of Sir John Evans, K.C.B.

The Chairman introduced the subject of the Law of Treasure-trove, and explained the new, and, as he contended, improper extension of it by the Treasury.

"The law as laid down by all the authorities, and recently confirmed by an opinion of Sir R. B. Finlay (now Attorney-General), is that such precious metals as have been deliberately hidden away, and are found, are treasure-trove, but that such as have been lost or abandoned are not treasure-trove. The law is, that an inquest, under the coroner, must be held on the spot, to determine if the articles are treasure-trove, but the practice of the Treasury is to seize the trove, and leave the onus of obtaining the inquest to the aggrieved finders. The Treasury has, in several cases, insisted on claiming articles found in ancient burials, although such have clearly been deliberately abandoned, and cannot be treasure-trove. The bullion value of the articles found is all that is given to the finder, and that is subjected to 20 per cent. deduction; the full archæological value of the find is, however, charged by the Treasury to the British or other Museum to which the articles are handed over.

"The consequences are most disastrous in several ways. In the first place the finder of a treasure is tempted to conceal the circumstances and locality of the find, which are of the utmost importance archæologically.

"In the second place private collectors are deterred from the purchase of articles of value, since the Treasury may, at any interval of time, claim the articles. Thirdly, the interests of the public collections of

the country are sacrificed, since articles found are naturally sent abroad, where they can be disposed of at their full value.

“Sir John Evans pointed out that private collectors are the best friends of museums, since they are able to acquire, with the necessary promptitude, articles of great value, and not only are the collections often presented or bequeathed to the public, but they are, in any case, subject to dispersal sooner or later, when the museums are able to acquire what they need.

“Mr. Stanley Leighton, M.P., pointed out the extreme dangers of the law, instancing the case of the gold treasure discovered on the shores of Ireland, the inquest on which would have to be held by a petty jury, composed of peasants, who would have to determine whether the presumption was in favour of these articles having been deliberately hidden 1700 years ago, or accidentally adandoned, and whether the place of finding was at the time sea or land.

“Considerable surprise was expressed at the action of Mr. Balfour in now claiming, on behalf of the Crown, this Irish-found treasure, the acquisition of which by the British Museum he had four years previously sanctioned, as First Lord of the Treasury, and it was pointed out that such retrospective action entirely unsettled the whole proprietorship of the public and private collections in the country.

“Mr. Willis-Bund pointed out that the Treasury exposed themselves by such actions to the gravest difficulties, since, in all parts of the country, treasure-trove often belonged to the lords of the manors, who would be able to enforce unforeseen claims against the Treasury.”

On the motion of Mr. Stanley Leighton, M.P., seconded by Mr. Willis-Bund, it was resolved:—

“That, in the opinion of this Congress, any attempt strictly to enforce the Law of Treasure-trove would have an injurious effect, not only on Archæological Science, but on all collections of Antiquities both public and private.”

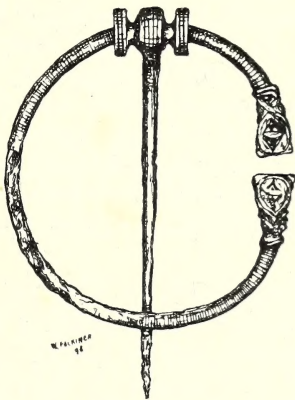
Mr. J. H. Round read a Paper on the systematic treatment of Place-names, in which he showed the great necessity for an immediate treatment of the subject, owing to the corruption and destruction that were now so prevalent. He gave some account of what was being done in France, and suggested steps should be taken by the Congress to organize study of the subject. It was decided to print and circulate the Paper to all Societies in Union.

It was resolved—

“That this Congress recognizes the need for the treatment of English Place-names on a uniform and scientific system, and believes that it would be directly conducive to the advancement of historical knowledge on important and disputed questions. It recommends that this work should be undertaken, county by county, in accordance with rules to be drawn up, for the purpose of uniformity, by a central Committee, and it hopes that Archæological and other local Societies will co-operate for their several districts in this national work.”

Bronze Brooch, Durrow.—I send an illustration of a bronze brooch that was found in this parish some years ago, and which is at present in my possession. It will, I think, interest antiquaries not only from its connexion with Durrow, but because it undoubtedly possesses several interesting features of an archaic character. It is probably an example of the bronze-smiths' art in this neighbourhood which existed long before Christianity had made its inhabitants make their art illustrative of their faith, when stone-sculptors fashioned their stones into Celtic crosses or tombstones; and their scribes show how they loved the Gospels, and appreciated the beauty of the Sacred Writings by the manner in which they wrote and illuminated them. The metal-workers covered the staff of some celebrated founder with skilled and curious workmanship, fashioned it into a crozier, which, from generation to generation, should be handed down as a precious heirloom; probably centuries before this the bronze-smith showed his skill in the brooch which I have the good fortune to possess. The ornamental bosses which it bears still retain traces of the ancient red enamel, which is in itself apparently indestructible, but which became detached by the oxidation of the bronze. A large piece of enamel, found some years ago near Kilmessan (Co. Meath), is now in the Museum of the Royal Irish Academy, but the art of working it is lost, and it has (I understand) defied the best enamellers of the present day, to whom samples of it were submitted for experiment (*Transactions*, Royal Irish Academy, vol. xxx., page 277).

Another interesting feature in this brooch, to which my attention has been drawn, is that it furnishes an example of a *repaired* bronze article. It was for a long time thought that bronze could not be soldered or otherwise joined, but this has proved to be a mistake, and the present example shows that having been broken almost opposite the opening, it has been joined together, as is evident from close inspection, so that the longitudinal and transverse lines are intercepted for a considerable portion of the length of the brooch. I was told that when found it was broken, that it was brought to a local dealer, who, for this reason, would not purchase it, as he said it could not be mended, and that it was then brought to a country smith, who welded it together in the way I now describe.—(REV.)
STERLING DE COURCY WILLIAMS.



Bronze Brooch, Durrow.

Sir John Travers.—In writing of this distinguished occupant of Monkstown Castle, I expressed doubt (*ante*, page 113, note 1) as

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to the accuracy of the statement that Henry Travers, the father of the Viscountess Baltinglass, was his son. Mr. G. D. Burtchaell has, however, most kindly written to tell me that the statement is well founded, and he has sent me copies of two Funeral Entries in Ulster's Office, which prove it conclusively. As regards the fact that Sir John Travers was returned, in 1536, as unmarried, Mr. Burtchaell says that he always suspected that Sir John was twice married, and that, in all probability, he was then a widower. The Funeral Entries show that Gennet, daughter of Jenico Preston, third Viscount Gormanstown, who married, first, Henry Travers, and secondly, Robert Pipho, was buried on 30th December, 1599. She had by the latter a son, Travers, and two daughters, Frances and Cicily. Travers married Elenor, daughter of Thomas Aylmer, "of ye Lions," and had children, who died young. Frances, according to the Funeral Entry, married David, son and heir of Gerald Sutton, of "Castleton Kildraught," but possibly she had been previously married, as stated, in Burke's "Extinct Peerage," to the brother of Viscount Baltinglass (see *ante*, page 113, note 2). Cicily married the brother of her sister-in-law, Bartholomew, son and heir of Thomas Aylmer. Robert Pipho married, secondly, Kinborough Valentine, who died "aged, by certain computation, one hundred and eighteen years," on 17th May, 1669, and was buried with her husband in St. Michan's Church. It was by her that Pipho had his daughter and heiress, Ruth, from whom the Marquis of Waterford is descended.—F. ELLINGTON BALL (*Fellow*).

The Badge of St. John.—A short account of the "Badge of St. John," or the "Badge of John," found in the precincts of Christ Church Cathedral, Dublin, by Sir Thomas Drew, architect, in 1884, may be of interest to Members. It was exhibited at the Cathedral, with other very interesting books, documents, and plate, in the Vestry, when the members of the Royal Archæological Institute of Great Britain, under their President (Sir Henry H. Howorth, M.P., F.S.A.), were assembled in Dublin, and visited the Cathedral on the 21st July, 1900.

I accompanied them (as a member of the Congress), and was much struck with this badge. I went to Messrs. Johnson, jewellers, Dublin, where everybody was buying Tara brooches and other remembrances of Ireland, and asked him if he had any *fac-similes* of this badge. They got permission to copy it, and had *fac-similes* made in silver, and the account printed on slips of card, herewith attached.

I should be very glad to know if other similar badges have been found in Ireland? and if anyone can put a date to them? who wore them? and if they were connected with Hospital Badges, Knight Templars, or other orders?—O. WHEELER CUFFE (*Major*).

THE BADGE OF ST. JOHN, OR THE BADGE OF JOHN.

Fac-simile made in silver by Messrs. Edmund Johnson, jewellers, Dublin. Found in the precincts of Christ Church Cathedral, Dublin, in 1884. Sir Thomas Drew, architect.

BADGE.—The badge is about 2 inches long, a circle with a star 1 inch broad in it, and a pendant crescent attached to the circle.

Memo. attached printed:—"Richard I., to commemorate his victories over the Turks, assumed a star (said to represent the Star of Bethlehem) issuing from between the horns of a crescent, the emblem of Islam. John and Henry III. used a similar badge."—O. W. CUFFE.

Antiquities near Glanworth.—The village of Glanworth and its immediate neighbourhood are remarkable for a rich collection of antiquities—historic and prehistoric. Glanworth is a railway station—the only one on the Mitchelstown and Fermoy line. Some years ago I induced the late Father Denis Murphy to make an excursion thither, and he explored portion of the district with great interest. It is not my intention in this note to describe the several antiquities at any length, but rather to give a list of them. They comprise an old castle, built on a splendid foundation of natural rock, close to the river Funcheon, a Dominican abbey church, and a remarkable long, narrow bridge, with thirteen arches. About a mile and a-half from the village, on the south side, is a very fine cromlech called Labacally, or the "Hag's Bed."¹

About two English miles from Glanworth, on the eastern side, in the townland of Manning, on a farm in the occupation of Mr. Matt Rialli, there is a very remarkable souterrain. I went to see it in company with a friend on Wednesday, 3rd October. It is close to the roadside, and easy of access. The plan of it is very like the plan of one discovered in the grounds of Mr. Metge, of Navan,² but the Glanworth chamber is on a larger scale, and is in a better state of preservation. The first passage has a roof about 7 feet in height, and the roof and walls are still in excellent order. The length and breadth of this gallery are, roughly speaking, 15 feet by 3½ feet. At the further (western) end, where it penetrates the inner oval, or circular chamber, the entrance is very low indeed, and has to be crept through on one's hands and knees. The roof of this portion is higher than that of the gallery, and its elevation may probably be 10 feet; its breadth is also much in excess of that of the gallery.

Mr. Rialli informed me that another souterrain, similar to this one, was closed because a cow had been killed by thrusting herself into the entrance, and could not be extricated alive. He considers that his farm

¹ See Borlase's "Dolmens," vol. i., p. 8.

² Described in Mr. Wakeman's "Archæologia Hibernica," p. 137.

is rich in antiquities, and added that, in ploughing a certain field, he had struck on a large stone coffin, which he believed contained the remains of several skeletons. Altogether the place seems to abound in objects of interest considering its area. I do not know whether any notice of the souterrain now briefly described, and which might be called the Manning souterrain, has ever appeared before in this or any other *Archæological Journal*.—COURTENAY MOORE, M.A. (*Canon*), *Hon. Prov. Secretary for Munster*.

Report from the Hon. Secretary, East County Limerick : ORDNANCE SURVEY.—I have been in constant communication with the local Surveyors, and have, with the assistance of the Rev. Mr. Lynch, identified and located many objects of great antiquarian interest in this district.

In 1833, Crofton Croker wrote some articles in the *Gentleman's Magazine* on Lough Gur and its Antiquities, and published also an interesting map, on which everything of interest then existing is marked.

Many of these objects are omitted in the marking of the six-inch Ordnance Survey of the district. Most of them have, however, been now identified, and located accurately, *i.e.* the four groups of three stone circles, not correctly marked on Ordnance Survey; a *cromleac* near Cloghabhile; *Leaba na Muice-dubhe*, marked on Ordnance Survey as "Giant's Grave." Another monument in *Ballynagaillech* (*Monaster-na-Caillighe*), and "*Red bog*" (the ancient *Loch Ceann*), to the east; also a remarkable rock called *Carriganaffrain*, and identified by Crofton Croker as the site of *Uilleann Eatan*, one of the Royal forts. It is marked on the Ordnance Survey as "*Carrigalla fort*."

East of New Church, and close to the lake are the remains of three stone circles not marked on the Ordnance Survey. East of these circles there is a large rock called *Carriganeithig* (the rock of the lie) not marked.

There are the remains of two stone forts on Carrigagalla hill, but only one is marked on the Ordnance Survey. The site of a second church on *Ballynagaillech* is omitted. The remarkable group of three stone forts on Knockroe, east of the lake, is not marked on the Ordnance Survey. At present there are only two, but Crofton Croker's map shows a third east of the existing ones. Two *liagans*, north-west of the Knockroe circles, on Ardacolleague hill, are not marked. Close to the road on Knocksentry, the ancient cemetery remembered by the old people of the district, is not marked on the Ordnance Survey. John Hynes, aged 80 years, who says he was at the reclaiming of this field, which is now a rich pasture field, describes the digging up of some thirty stone-lined graves from six to seven feet in length, full of large human bones, and pointed out some of the stone slabs. A remarkable bullan called

"Desmond's spring," is not marked, neither is a rock called *Carrig-margadh* (rock of the market) close by. In Knockadoon only two of three stone circles are marked; and the site of *Dungair*, on the highest point of Knockadoon, is omitted. The sites of the gate-house and causeway, leading to the "Black Castle," are not marked. The *liagan* line from Lough Gur to Ludden hill, and on towards the river Shannon, is not marked, although most of the *liagans* are *in situ*, and the line *Boherliagan* is marked on all the ancient maps, and noted in the Down Survey. On the top of Ludden hill there are the remains of a stone circle and a pillar-stone (*Bouchall Breagha*), not marked, and adjoining is *Leabha Muice*, marked in the Down Survey, is omitted, also several sites of churches which no longer exist, except in the memory of the old people of the locality, and which have been now located.

The moat, *Brughfidh*, marked in the Down Survey as *Grenanbeg*, parish of Inch St. Lawrance, omitted, is now marked. The site of *Cahir ciarmhaic*, from which the parish of Cahircorney takes its name, has been located and marked.

I may add that the local surveyors took a most intelligent interest in locating the antiquities of this district; and, Mr. Johnson in particular, spared no pains or trouble in collecting information and recording the history of places and objects of antiquarian interest in this neighbourhood.—JAMES GRENE BARRY.

P. S.—The old people of the district call the valley bounded on the east by the *liagan* line, extending from Lough Gur, near *Leabha Muice dubhe* to Ludden hill, where the Down Survey locates another *Leabha Muice* as the valley of the "black pig."—J. G. B.

The Cross of Dysert O'Dea.—Mr. Buckley, in his most interesting article in our *Journal* (*ante*, page 251), dates the High Cross of Dysert O'Dea, county Clare, as about the middle of the eighth century, *i.e.* practically in the life time of the founder of the neighbouring church. The only definite reason assigned is the occurrence of the colobium, though he confesses that that vestment remained in use till the twelfth century, and that at least one example exists in Continental art of that period. It is indeed rather doubtful that the garment is a colobium, as that vestment was *short* sleeved, as its derivation from "Kolobos" (curtailed) implies.

In this date of the cross I am unable to coincide, for the following reasons:—1. Even if (as some authorities say) the colobium went out of use on the Continent some centuries earlier, the great conservatism of Irish art may well have continued its representation down to the first Norman invasion. In local architecture we find, for example, early types of foliage and interlacing in fifteenth-century carvings, and round-

headed splays and angular-headed windows, closely resembling those of three or four centuries earlier.

2. The outline of the cross differs from that of the dated crosses of the ninth or tenth century, but resembles that of Tuam and other twelfth-century crosses.

3. The Dysert ornaments also occur on crosses of the later date, but the trumpet pattern, and divergent spiral, are absent. Miss Stokes (whose lamented death has left unfinished a work on Celtic iconography of untold value to antiquaries) has worked out the subject of these ornaments in illuminations, metal-work, and sculpture in the most exhaustive manner, arriving at the conclusion that they were disused early in the eleventh century.

4. The occurrence of "roundels," or large beadwork, under the extended arms of the figure of Christ on this cross, and on the carved window of Rathblathmaic church, equates the cross with an undoubted twelfth-century carving. The rath sill displays the beading, foliage, "Scandinavian" characteristics, and large-eared wolf or dragon, characteristic of the latest eleventh or early twelfth century. The "dragon" resembles that on the cross of Cong.

5. The non-continuous knots of the interlacings are a decidedly late feature, so are the rosettes on the western face. Both occur on the door of Dysert church, of which the dog-toothed work, and other details, imply a date in the twelfth century.

6. Miss Stokes considered the crosier in Tola's hand as decidedly late, and after the beginning of the twelfth century.

7. The cross much more probably belongs to the period of elaborate art which adorned the churches of Scatterry, Kilcredaun, Tomgraney, Iniscaltra, Killaloe, Rath, and Dysert, than to the earlier period which, even about the year 1000, produced only such simple ornament as appears in the work of King Brian.

For these reasons I must adhere to the later date. As for Mr. Buckley's interpretation of the base, I closely coincide with his views. I suggested the "Adam and Eve" theory to Dr. Macnamara when I made the drawings, but he did not accept it owing to certain inconsistencies of the sculpture. These I was inclined to attribute to want of skill, and even Adam's attire, before the Fall, has occasionally been represented, by early artists, as more elaborate than the strict text of Genesis would authorise. Some late artists adopt this view, for Adam is clad in a textile fabric when accepting the apple, in at least one nineteenth-century Bible. The "working up" from the Fall, at the base of the western side, to the Redemption on the head-stone of the eastern, would be certainly both suggestive and characteristic of Irish symbolism on other crosses. The panels on other crosses, supposed to refer to events in the lives of the patrons, are (to the best of my recollection) relegated to the sides.

The question of the ornament of the cross is bound up with that of the two neighbouring churches, the date of which is nearly certainly after 1100.—T. J. WESTROPP.

The Cross of Dysert O'Dea.—I desire to make a few remarks on Mr. M. J. C. Buckley's learned article—"Notes on Boundary Crosses"—which appeared in this *Journal*, p. 247, *ante*, and to thank him for his complimentary allusion to my Paper on "Ancient Stone Crosses of Ui-Fearmaic." With his interpretation of the groups on the north and south faces of the sloping base of the Dysert cross I am in perfect accord, except to state that there is not the slightest trace of *entaille* or crosier-head now to be seen in connexion with the right-hand figure on the former, nor do I think, from the appearance of the stone, that such *entaille* ever existed. With regard to Mr. Buckley's ingenious explanation of the group on west side, viz. that it is a representation of the Temptation in the Garden of Eden (an idea suggested to me by Mr. Westropp before my Paper had gone to press), I regret to say I am still unconvinced of its accuracy, and for the following reasons:—

The so-called wings start from a *shoulder* of each figure, and the most extravagant fancy, I think, could hardly have been capable of inventing such a *stock* for an apple-tree, in Eden or anywhere else. Then, under what circumstance can one imagine two apples growing from between the legs of the figures? These objects I take to be a representation of one of the wings of the supposed dragon, or monster, the remaining part of same being the "sickle-shaped object." The bearded figure to the right, moreover, does *not* extend the hand to receive an apple from the unbearded one on the left, but both unmistakably have firm hold of a staff, which, if the stone had not been so worn with age, I have no doubt we should see striking the *piast* underneath. On the figure to the right can still be distinguished traces of the lower edge of a tunic—rather an unusual adornment, I should think, for such remote presartorial days. I am still inclined to the belief that this group is an attempt to delineate the killing by *St. Mac Creiche*, of Ennistymon, by the instrumentality of two angels, of the badger-monster which ancient tradition says at one time infested the neighbourhood of Rath, quite close to Dysert O'Dea.¹ I think that this is a subject more likely to have been chosen by a local artist than that of the Temptation in Eden, and, if I am right, makes this group, rude and worn as it is, of very great interest indeed.

I hardly think that the garment on the Saviour can, strictly speaking, be called a *colobium*, as the sleeves reach the wrists, and a *colobium* had either no sleeves at all, or extremely short ones.

¹ The reference given (p. 249 of *Journal*, vol. 29, Consec. Series) for this legend should be O'Curry's "Manners and Customs," p. 332 (not p. 322).

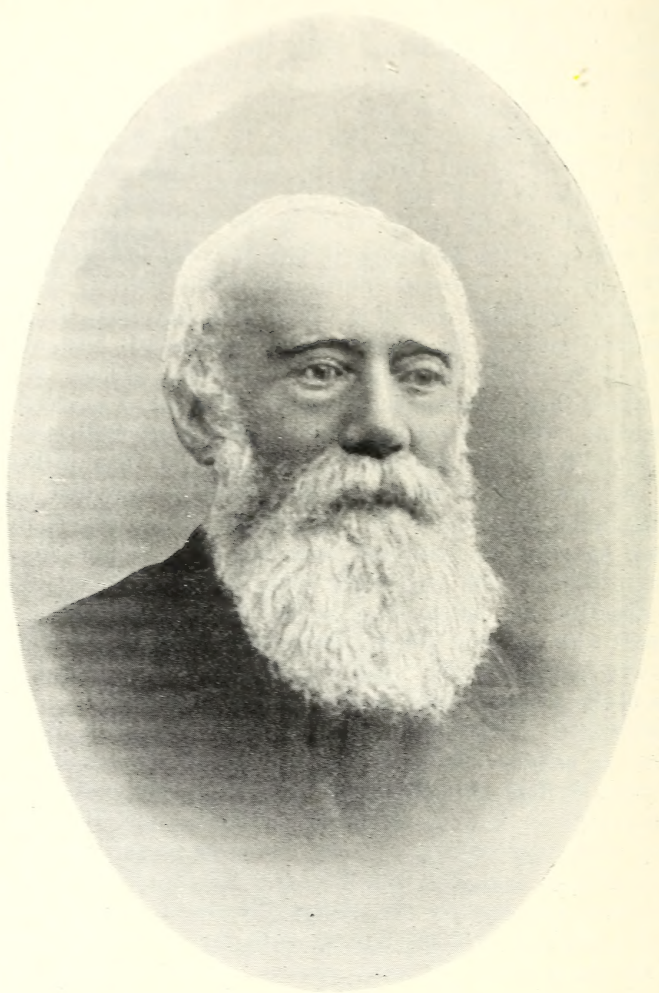
Concerning the Kilnaboy cross, I need only remark that the townland name of Carrownanuan has nothing whatever to do with nuns, or a nunnery, and simply means the Quarter of the Cave (*Ceathramh-nanUamhain*), which is quite an appropriate appellation.

I do not pretend to be an architectural expert, but yet I have strong belief that the stone which forms the arms and upper part of shaft of the Dysert cross, from its very irregular lines and inferior execution as compared with the rest of the shaft, is but a copy of a much older and better work, possibly injured in Cromwellian times, and may, for aught anybody knows to the contrary, be part of the restoration of Michael O'Dea during the comparative peace of 1683. This would explain the more or less anomalous character of the ornamentation.—GEORGE U. MACNAMARA, *Hon. Secretary for North Clare.*

JAMES GEORGE ROBERTSON.

JAMES G. ROBERTSON died on the 30th of November last; he was the only Member of the Society who reached his jubilee year. He was elected a Member in the year 1850, from which time he took an active interest in the work of the Society, and it was through his efforts that the local Museum at Kilkenny was first established. By his untiring exertions, the collection rapidly increased to considerable proportions. During the time he was Curator, he classified and kept the objects with a degree of care and assiduity which none but a lover of Archæological pursuits could devote to the undertaking. He took a special interest in the Kavanagh Collection, which had been presented, in 1885, by Lady Harriette Kavanagh, to the Society, through his influence—a collection consisting of valuable Egyptian, Grecian, and Italian antiquities. Mr. Robertson always looked forward to the placing of these objects in the National Museum, as more suitable for their custody than a Museum in Kilkenny. He spent a considerable time in preparing a Catalogue of the objects in the Museum, illustrating the most interesting with sketches, but his removal from Kilkenny, in 1888 (he had resided there for sixty years), prevented his fully completing this important work. In addition to the office of Honorary Curator, he acted as Treasurer from the death of the Rev. James Graves in March, 1886, until April, 1888, and, on his resignation of the dual offices at the latter date, on his removal to Dublin, he was presented with an illuminated Address at the Annual Meeting of the Society in January, 1889. After his resignation as Treasurer, he acted as one of the Auditors of the Society until last year.

James G. Robertson was born at Peterhead, N. B., 2nd April, 1816; he was an architect by profession, and joined his relative, William Robertson, of Rose Hill, Kilkenny; the latter had collected material and drawings for a work on "The Antiquities and Scenery of the County Kilkenny," which, in 1851, after his death, was edited and published by the subject of this Memoir. He was afterwards employed as Diocesan Architect for the United Diocese of Ossory, Ferns, and Leighlin, and held this appointment until the Disestablishment of the Irish Church in 1869. In the *Journal* of this Society there are several interesting communications and drawings made by him. Amongst others may be mentioned, "Architectural Remains of the Priory of St. John, Kilkenny," "Architectural Notes on Kilkenny Castle," "Ancient Lead Work," "Discoveries at Christ Church, Dublin," and "The Archer Chalice of the Franciscan Church, Kilkenny." He was a man of refined taste, and highly cultivated mind, a keen naturalist, and an ardent florist; albeit of a retiring nature, his charm of manner and sympathetic disposition endeared him to all who knew him. He was elected an Honorary Fellow of the Society in 1888, in recognition of his labours in the cause of Archæology.



JAMES GEORGE ROBERTSON.

(Honorary Fellow of the Royal Society of Antiquaries of Ireland.)

Born, 1816; died, 1900.



WILLIAM FREDERICK WAKEMAN.

(Honorary Fellow of the Royal Society of Antiquaries of Ireland.)

Born, 1822; died, 1900.

WILLIAM FREDERICK WAKEMAN.

WILLIAM F. WAKEMAN was born about the year 1822, and, in his fifteenth year, he was a pupil in drawing under Dr. Petrie. Through Petrie's influence with the then Director of the Ordnance Survey in Ireland (Lieutenant, afterwards General Sir Thomas Larcom), he obtained a position as Draughtsman in the Topographical Department of the Survey. Here he was under the orders and guidance of both Petrie and O'Donovan, and, for several years, he accompanied O'Donovan over the districts then being examined, drawing, measuring, and describing the various subjects of Antiquarian interest met with. Happy in an employment congenial to his taste, and in company of officials whom he fully appreciated, and, indeed, revered, these few years of work were, perhaps, the brightest, and freest from care, of Wakeman's life; but they came all too soon to an end, when the work of the Survey was contracted, and nearly all the Antiquarian investigations, so happily begun, were stopped.

Mr. Wakeman, for some time, found employment in drawing on the wood, and by pupils, and four years were spent in London, which city was left on his receiving the appointment of Art Teacher to St. Columba's College at Stackallen. While here he published, in 1848, "The Handbook of Irish Antiquities," with illustrations from his own pencil. Of this useful little work a second edition was published in 1891. When the College was translated to the neighbourhood of Rathfarnham, Wakeman resigned his post, but, in a short time, he received the appointment of Drawing-master to the Royal School at Portora. Here he passed nearly twenty years, years which he regarded as "golden ones," for he had both time and opportunity to investigate the Antiquities of the district, and our *Journal* contains over fifty contributions about them from his pen. One of our Annual Volumes contains his "Monograph of Inismurray." On the breaking up of the Art Class at Portora, Wakeman came once more to Dublin, and for years continued to read Papers on Irish Antiquities before our Society and the Academy, but for the best of art-work there was but a feeble demand; the evolution of the "process-block" destroyed the wood-cutter's art, and the photo-gravure lessened the demand for hand-drawings, and so while our Journals were even more lavishly illustrated than before, work for Wakeman was wanting. Almost to the very last he attended our meetings, and he always helped the student from his long accumulated stores of knowledge. He was elected a Member of the Society in 1868, a Fellow in 1876, and an Honorary Fellow in 1888, and died (at the residence of his daughter in Coleraine) on the 14th of October, 1900, aged 78 years.

Notices of Books.

History of Corn Milling. Vol. III.—*Feudal Laws and Customs.* By Richard Bennett and John Elton. With Appendix upon Steam and Roller Milling. (London: Simpkin, Marshall, & Co., Limited. Liverpool: Edward Howell, Church-street.) 1900.

WE have, on two previous occasions, noticed the earlier volumes of this valuable work, and are glad to find that the third volume gives evidence of the continuance of wide and careful research, with the result of giving to the antiquarian world a mine of interest, and a valuable collection of the laws and customs which laid their heavy, and at times merciless, hands upon the miller and his customers for many centuries. So strong was even the dying tyrant of feudalism, that we have found in a deed, relating to certain lands in county Clare, so late as 1852, a clause inserted that the tenants were to use the manorial mill of O'Brien's Bridge. Well might the old laws hold out to the last in Ireland, for (one regrets to read in the volume under review) the most ruthless law, which overshadowed the mediæval miller, was in force in Ancient Dublin in 1309:—"If a miller take corn to grind, . . . and if he be guilty of larceny of corn or flour to the value of four pence, he shall be hanged in the mill, on the beam." The bailiffs were to "seize all who were in the mill, little and big, and put them in prison for forty days"; they were then to "forswear the city" if they could not find security that they (the presumably innocent persons) should not commit further damage. Then comes one little gleam of mercy looking up from this draconian statute like a daisy on a battle-field. Such a small gleam of mercy, too. "If the offence be such that he (the miller) is worthy to be hanged, he shall be hanged hastily, *unless*" (this is the "mercy") he be pardoned by the Mayor and Bailiffs, "and even though he be reprieved from hanging, the Mayor and Bailiffs shall seize all his goods." Such ruin to be wrought about four pence! such blessed security under the "law," which was so impotent to safeguard the weightier matters of security of life and property for anyone outside the city gates in that year of grace 1309, after Christ! Well may the writers pause to depict that "short shrift, an improvised halter, a gathering of all in the mill, great and small, including the family of the hapless wretch, and the miller, with the sack (short by a miserable four pennyworth of flour) before his eyes, is *hastily* swung up to the

beam"—"hangs ever a warning wraith, bidding all future millers to honesty, and attesting the watchful care exercised over the public interest by the Mayor and Corporation." There is, however, no record of any Dublin miller having been hanged, so the punishment was not made to "fit the crime," but as a deterrent, or else the millers were very honest, or the Corporation very merciful. Greater mercy was shown in other cities—the London miller and baker who failed in honesty, about the year 1280, were only drawn on sledges with the "false bread" hung round their necks. Of this scene a quaint contemporary drawing is reproduced. The Corporation were, however, scrupulous to guard the criminal from bodily harm, and were careful to build the pillory and other instruments of disgrace strongly and securely. The "rampant" horses of the early sketch, prancing on their hind legs beside the humiliated baker, suggest, however, that a sledge drive, under the circumstances, was as risky as it was shameful. The goods, and even the mill-house of a culprit, could also be impounded, or heavy fines imposed. In 1468 the laws were still milder in London, but, if anything, were more meddlesome and irritating—"he shall have no hoggis, gees, nor duckes at his mylle dore, . . . nor no maner of pultre, but three hennys and a cok. And if he will not beware of two warnings, then the third tyme he to be juged unto the pillory." The French were even milder in their treatment of the millers' deficiencies; but all the western nations, in fable, riddle, and proverb, agreed in maligning that most necessary trade, as, for example, "What is the boldest thing in the world? A miller's shirt, for it clasps a thief by the throat"; and legends, more profane than witty, regarded the miller's salvation as a doubtful and difficult process.

To Irish readers, of course, the notes on the millers of Ardee and Dublin have most home interest. We were familiar with them among our published municipal records, and would have gladly seen more about the manorial customs of the other districts of Ireland, but are none the less interested to see them given, and compared with the broader aspects of the subject, and only hope that some of our members may supplement the brief notes on Irish milling.

The mills of Dublin Castle, about 1316, were let to persons who entered a heavy claim against King Edward II., their landlord; they claimed compensation for toll unpaid on the grain, ground for the Viceroy, Roger de Mortimer, and for the Justiciary and Treasurer; also for horses seized, and loss of multure, owing to the mills being damaged, and the work obstructed, by the wars of the Irish and Scotch (Bruce). The following year the mills lay broken and prostrate, and they only made 40/-. They therefore claimed £6 13s. 4d., which was allowed them by the Irish Exchequer, less their casual profits for the period.

Ten years earlier we have a list of the articles handed over to

the millers of Ardee:—three copper measures, one tub with a lock, one chest or bin with a lock, an iron pipe, and other mill iron. At Dublin, in 1320, millers got “two tubs for custody of corn and flour, four bills or millstone picks, one hoop measure, a half hoop measure for taking toll, and one tribulous measure or scoop”—all found by the king.

It is interesting to note that the Dublin millers had the good sense and enterprise, in 1225, to form themselves into a guild with the bakers; this seems nearly, if not quite, unique in the annals of milling. The two trades were represented by over two dozen members, who subscribed the then large sums of from 9 to 4 shillings each towards the fund of the guild. In the following year the Archbishop's baker was admitted a member, so the body must have been a well recognised institution. One name on the roll suggests the presence of a native Irishman, “Gillafinean pistor.” Roger, of Trum (Trim), was of the Pale, and others came from Worcester, Bologne, and Derby. The names Toci, Edric, and Iggelram, suggest the older inhabitants of Dublin.

So large a subject, covering over 300 pages, can, of course, be only noted here in a most superficial manner, and almost at random.

Name-lore gets many a fact of interest; “knave” was as common a term in the milling fraternity of those early days, and as little contemptuous, as “servant” is now, and the surname “Godnave,” found both at Ardee, and at York, suggests “Paul, the knave of Christ,” in a certain venerable translation of the New Testament.

Mill customs find a place in the work. St. Catherine, as patroness of the wheel, was specially honoured by the Belgian millers; St. Gertrude, however, took her place at Liège. The idle sails were set “as a trefoil” (Y) on the patron's day. In France they were set as a Latin cross when the miller died. In Vendôme bouquets were fastened on the sails when their owner married. At Autun the mills were stopped on St. Martin's Day, though that saint had reflected on the honesty of the trade by working a mill of ice so honestly and cheaply, as to undersell and ruin the Devil, who had set up an iron mill worked by fire (“l'Igeraie,” the river of fire)—perhaps an early steam mill! “Setting the Thames on fire” is explained by the energetic miller, “setting his temes (or sieve) on fire” by hard work. The folk-lore of the miller's thumb is given, both the fish and that “golden thumb,” that has made its impression on our literature from the time of Chaucer downward.

Few works bring one into more familiar contact with the past, all is so homely and (to one who remembers the querns at work in Aran, and rude and simple water-mills in Western Ireland) so modern, that, when one meets among the mill-owners “King Stephen, his queen, Matilda, his son, Eustace, and his uncle, King Henry,” and the truculent later Henry, who, while he permitted her to live, endowed Anne Boleyn

with a mill, and secured part of the dower of his better loved and cherished queens—Jane Seymour and Catherine Parr—on other mills, one feels much nearer to these “makers of history,” than by reading statelier records of their public life.

All periods of British history seem to come before us in these simple records—the fierce Norman conqueror’s grants in Doomsday, the establishment of the House of Plantagenet, the great Scottish War of Independence, Edward’s conquests in France, the rabble of Tyler and Straw, the Wars of the Roses, the spoliation of the monasteries, the securing of popular liberties, the outburst of free trading, and the age of steam.

A darker side of the subject is not excluded; the system of payment was radically wrong and unjust—the poorest paid most for the use of the mill, the great landowners went scot free. The miller and his workers were ground down by their thankless, severe, and mechanical toil, their profits were assessed, and added to the rent, and if they, in their sore and unfriended poverty and toil, kept back some portion of the meal, their punishment was swift, and their neighbours applauded it. The miller’s wife, with shame, took the lowest seat in church, and popular legend and opinion excluded the worker from his well-earned rest in another world. On the other hand, the miller’s dues were irregular and variant, the law was ready enough to tie his hands, but it enforced no standard, or even local measure, for taking the multure, and so, varying “single” and “double handfuls,” varying “fats” and vessels, must have made the mill a place for much bad blood and worse talk. Even the wholesome rule, “first come, first served,” did not, for some centuries, prevail at the mill: for if the lord of the manor sent his grain to be ground, the customers’ corn had to be at once thrown out of the hopper, and the manorial work done. This bad rule prevailed till the early fifteenth century, and then the rational rule, allowing the completion of the grinding of any grain then in the hopper, before the owner’s grain was dealt with, came into use.

We can scarcely touch on all the annoyance and hardness of the various imposts. “Pesage,” or compulsory weighing of the grain, was imposed on the millers of London in 1281, and, after a short, sharp struggle, was abolished (about 1321) by King Edward II. A generation later a simpler, and less unpopular system, was introduced into Paris by the Prefect of that city.

The “soke” on the mills survived for a much longer period; this “milling privilege” was a familiar thing to our forefathers. Hamon de Massy, ancestor of the Cheshire (and county Limerick) family, in 1290, in his Charter to Altringham, decreed:—“I will that my burgesses grind all their corn, grown on the lands of Altringham, or stored (*herburgata* = ‘entowned’) within the said town, at my mill, at a toll of the eighteenth vessel.” Edward, the Black Prince, in 1359, granted

a pension to his miller on the mills and bakehouses of Macclesfield. We have noted queens' dowers secured on the "soke" profits; we find Edward IV. thus securing a pension to one of his troopers, disabled in the battle of Wakefield; we find a grammar school, and a charitable fund for the souls of the donors and their parents, secured on the mill "soke"; and this privilege of the mills of Ardee formed part of the martial resources of Henry III. and Edward I. The "banal privileges" were those proclaimed ("banned") by the lord of the manor.

The buildings, machinery, and appendages of mills form, of course, a large item of these notes. Ardee mills had an eel fishery attached. These three mills were repaired, at considerable cost, in 1305. The items are interesting, as showing wages and workmen a generation before the "Christ Church Rolls," published by our Society under the editorship of Mr. Mills. Three men, who opened up the mill-pond and conduits, got 2/-; one cart, carrying stones for eight days, cost 2/4; twenty loads of twigs, for enclosing the mills and mill houses, cost 10 pence; a plasterer relaid ten pole's length of the pool with stones for 10/-.

The repaired mills were leased for twelve years, for £10 13s. 4d.—a goodly rent in those days; the king to provide timber from his forests for the repairs. From this grant we learn that two of the mills were in the town of Ardee, and one outside it. They were called, respectively, the "Ley mill," the "Malt mill," and the "Corn mill," and their furniture and machinery were, respectively, worth 137 shillings and 8 pence, 58 shillings and 4 pence, and 16 shillings and 2 pence, for the corn mill was "old and fractured." The value of the mills was almost exactly that of their annual rent, being £10 12s. 2d.; the machinery was assessed at 100/-; the millstones varied from 2/6 to 20/-.

The good influence of the well worked and carefully watched monastic mills is strikingly apparent; and an old Somerset ballad laments those good times before the suppression of the monasteries when a bushel of wheat sold for 14d., and 40 eggs a penny. Down to the present century houses survived marked with crosses which implied their connexion with mill privileges belonging to one of their remote predecessors at some "Templar's" or "Hospitaller's Mill."

The authors give the interesting fact of King James I. having organised and inquired into the long list of Crown mills, but we have lingered too long among these records, and must close with noticing the extinction or purchase of soke privileges during this century down to the year 1859, and that the closing chapters relate to steam and roller mills which have not yet existed long enough to fall within the scope of the researches of a Society of Antiquaries.

Proceedings.

A MEETING OF THE SOCIETY was held in the Tholsel, Kilkenny (by permission of the Mayor), on Tuesday, 2nd October, 1900, at 2 o'clock, p.m.;

PROFESSOR E. PERCEVAL WRIGHT, M.A., M.D., *President*, in the Chair.

The following Fellows and Members attended:—

Vice-President for Leinster.—John Ribton Garstin, D.L., M.R.I.A., F.S.A.

Vice-President for Munster.—The Rev. Canon French, M.R.I.A.

Vice-Presidents for Connaught.—William E. Kelly, D.L.; Richard Langrishe, J.P.; Edward Martyn.

Hon. Secretary.—Robert Cochrane, M.R.I.A., F.S.A.

Fellows.—The Right Rev. Dr. Crozier, Bishop of Ossory; the Rev. A. V. Hogg, M.A.; M. M. Murphy, M.R.I.A.; Colonel P. D. Vigers, J.P.

Members.—M. J. C. Buckley; Michael Buggy; the Rev. Richard Burnett, M.A.; P. Chalmers Cowan, M. INST. C.E.; Major Otway Wheeler Cuffe; the Rev. William Falkiner, M.R.I.A.; Edward Fennessy; T. Kirkwood Hackett; Miss Marion Harman; the Rev. Canon Hewson, B.A.; the Very Rev. Thomas Hare, D.D., Dean of Ossory; the Rev. William Healy, P.P.; Charles T. Keatinge; Thomas Laffan, M.D.; Bertrand F. Lambert; James H. F. Nixon, F.R.C.S., J.P.; T. W. O'Hanrahan, J.P.; Goddard H. Orpen, B.A.; Laurence John Power, J.P.; T. W. Rolleston, B.A.; the Rev. James J. Ryan, Vice-Pres., St. Patrick's, Thurles; George Shackleton; Mrs. Shackleton; Edmond Smithwick, J.P.; Miss K. E. Younge.

The Minutes of last Meeting were read and confirmed.

The following Candidates were elected:—

AS FELLOWS.

Carbray, Felix, M.M.P., M.R.I.A., Benburb-place, Quebec, Canada: proposed by S. F. Milligan, M.R.I.A., *Vice-President*.

Fitzmaurice, Arthur, Johnstown House, Carlow: proposed by Colonel P. D. Vigers, J.P., *Fellow*.

Hogg, the Rev. A. V., M.A., The Parade, Kilkenny: proposed by E. Perceval Wright, M.A., M.D., *President*.

AS MEMBERS.

Bleakley, John Y., Avenue-road, Lurgan: proposed by the Rev. Samuel Carmody, B.A.

Clarke, Miss Mary, Belmont, Lifford, Co. Donegal: proposed by Robert Cochrane, F.S.A., *Fellow*.

Cooper, Joseph A., Hibernian Bank, Swinford: proposed by O'Meara Conyngham.

- Davids, Miss Rosa, Plas Llanwnda, Carnarvon, North Wales : proposed by John Cooke, M.A., *Fellow*.
- Hamilton, the Rev. James, M.A., Mayne Rectory, Coole, Co. Westmeath : proposed by John Cooke, M.A., *Fellow*.
- Hill, Miss Emily, 7, Brighton-road, Rathgar : proposed by Robert Cochrane, F.S.A.
- Hynes, the Rev. John, St. Mary's, Sligo : proposed by John Smyth, M.A.
- Mac Clancy, James, Milltown Malbay, Co. Clare : proposed by Henry B. Harris, J.P.
- Mason, J. J. B., 6, Ely-place, Dublin ; and 1, Winton-avenue, Rathgar : proposed by Captain Fielding, J.P., *Fellow*.
- Murphy, James, Collector of Inland Revenue, Limerick : proposed by M. M. Murphy, M.R.I.A., *Fellow*.
- O'Brien, Mrs., South Hill, Limerick : proposed by the Rev. Canon Moore, M.A.
- O'Duffy, Kevin E., 85, Harcourt-street, Dublin : proposed by George D. Burtchaell, M.A., LL.B., *Fellow*.
- Palmer, Miss, Dunkerron, Kenmare, Co. Kerry : proposed by Miss Frances Keane.
- Rochfort, William, J.P., Cahir Abbey, Cahir, Co. Tipperary ; and Kildare-street Club, Dublin : proposed by Miss Frances Keane.
- Shea, William Askin, J.P., 8, Westland-row, Dublin ; and 27, Belgrave-road, Rathmines : proposed by Captain Fielding, J.P., *Fellow*.
- Sinclair, Miss F. E., Hopefield House, Belfast : proposed by T. J. Westropp, M.A., *Fellow*.
- Smyth, Captain B. W., Adjutant, Royal Hibernian Military School, Phoenix Park, Dublin : proposed by Captain J. Fielding, J.P., *Fellow*.
- Stourton, Miss, South Gate, Castlebellingham, Co. Louth : proposed by John R. Garstin, *Vice-President*.
- Tibbs, the Rev. P. G., B.A., Oxmantown Mall, Parsonstown : proposed by E. S. Cromie, M.A.
- Vandeleur, Captain Hector, Lord Lieutenant of Co. Clare, Cahercon, Co. Clare : proposed by Colonel William Keily Westropp.
- Wilkinson, W. J., Newton Park, Trim : proposed by the Rev. Canon Healy.

Mr. M. J. C. Buckley exhibited some antique Florentine panels in alabaster, the property of Mr. Edmond Smithwick, J.P.

The panels, which were submitted to inspection, are carved in white Florentine alabaster, surrounded by borders of gilt plaster, executed in what is called "Gesso-work," of early Renaissance type, framed in wood mouldings. These panels, representing scenes in the life of Christ, were executed, most probably, *circa* 1520. They composed, very likely, the surbase, or "predella," of the re-table of an altar. Judging by their type of design and carving, they belong to the school of Holbein, and are evidently taken from a series of designs by that artist, which were produced by him in Bâsle (Switzerland). The architectural portions belong to the German and not to the Italian interpretation of classical art. All the scenes depicted are strikingly like the series of Holbein's drawings, which, in themselves, were derived from the famous ones of the Passion of Christ by the earlier artist, Durer. A panel of the same character is said to be in our National Museum in Dublin. They are beautiful examples of marble carving, and the "Gesso" borders form the subject of remarks on the revival

of this art work in England at the present day, showing how the antique treatment is now being introduced again, not only into church but also into domestic work. In thus describing these panels, Mr. Buckley showed how the talent for plaster work could easily be developed amongst Irish artisans by practical and judicious instruction in the technical art schools of this country. When one sees the numerous exquisite creations in plaster and "Gesso" still remaining in our land, not only in the derelict mansions of Dublin, but even on the ceilings and walls of many houses in Kilkenny city (as, for example, in the ceilings of the present Club House Hotel, and on the "reveals" and ceiling of the church at Tullow, which have been lately metalled and coloured in true "Gesso" type under Mr. Buckley's direction), one must regret the little care, and want of technical training, which have been so manifest in this country up to the present time, as far as regards the art of the plasterer.

Mr. Langrishe read a Paper on "The Grace Family of Courtstown, and their title to the Tullaroan Estate, Co. Kilkenny," which was referred to the Council for publication.

A Paper by Mr. Burtchaell, on the "Butlers of Dangan-Spidogue," was taken as read, and referred to the Council for publication.

The Sword and Maces of the Corporation of Kilkenny were exhibited, and Mr. Garstin described their characteristic features.

Mr. Egan exhibited several ancient records and Charters of the Corporation.

The President announced that Mr. Buckley (with the permission of the Dean) would, in the Cathedral, describe the stalls, lately carved in Danube oak at Bruges. The carvings were taken from figure subjects connected with the history of the Cathedral.

The Meeting then adjourned.

After visiting the Cathedral, the party (at the invitation of the Bishop of Ossory and Mrs. Crozier) visited the Palace, where they were entertained to afternoon tea.

On the return from the Palace, the members (on the invitation of The Marquis of Ormonde) visited Kilkenny Castle, and inspected the ancient tapestry and picture-gallery.

In the evening the members dined at the Club House Hotel, and afterwards Colonel Vigors read a Paper on "The Old Corporation Books of New Ross," which was referred to the Council for publication.

On Wednesday, 3rd October, there was an Excursion to Kilcooley Abbey. The party left at 9.20 a.m., in carriages, and arrived at 10.30 a.m. at Freshford Church, where the beautiful eleventh-century doorway and porch was described by the Rev. William Healy, P.P. At 1.30 p.m. the party arrived at Kilcooley, where lunch was served in the Abbey at 2 p.m.;¹ and, at 6 p.m., the party arrived in Kilkenny, in time for the 7.20 p.m. train to Dublin.

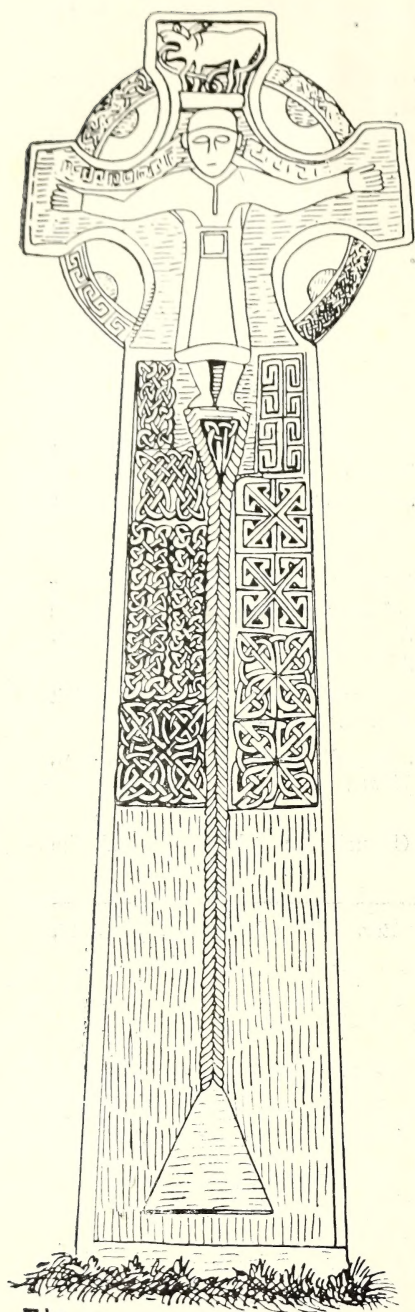
EVENING MEETING, *November 27, 1900.*

An Evening Meeting of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 27th November, 1900, at 8 o'clock (the President, PROFESSOR E. PERCEVAL WRIGHT, M.A., M.D., in the Chair), when the following Papers were read:—

1. "On a Gold Medal presented to the Dublin Independent Volunteers, 1781, by Colonel Henry Grattan, and another of the same character, connected with the Dundalk Artillery; also another Volunteer Gold Medal," by Robert Day, J.P., F.S.A., *Vice-President*. (Read by the President.)
2. "The Effigy of King Felim O'Connor in Roscommon Abbey, and the Altar Tomb it rests on," by Lord Walter Fitz Gerald, M.R.I.A., *Vice-President*.
3. "The Antiquities of Caher Island, Co. Mayo," by T. W. Rolleston, M.A., *Member*. (Illustrated with Lantern Views.)

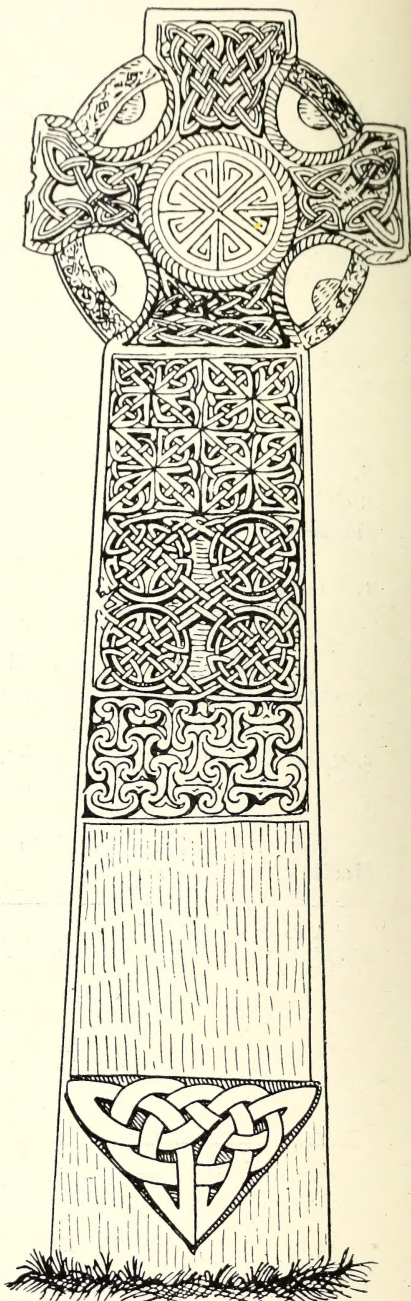
The Papers were referred to the Council for publication, and the Meeting adjourned.

¹ A Paper was read on the Abbey by the Rev. William Healy, P.P. (see p. 216, vol. 21, Consec. Series, of this *Journal*).



7

EAST



WEST

1887.
1900.

HIGH CROSS AT KILFENORA, COUNTY CLARE.

EXCURSIONS OF THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND, SUMMER MEETING, 1900.

(Continued from page 306.)

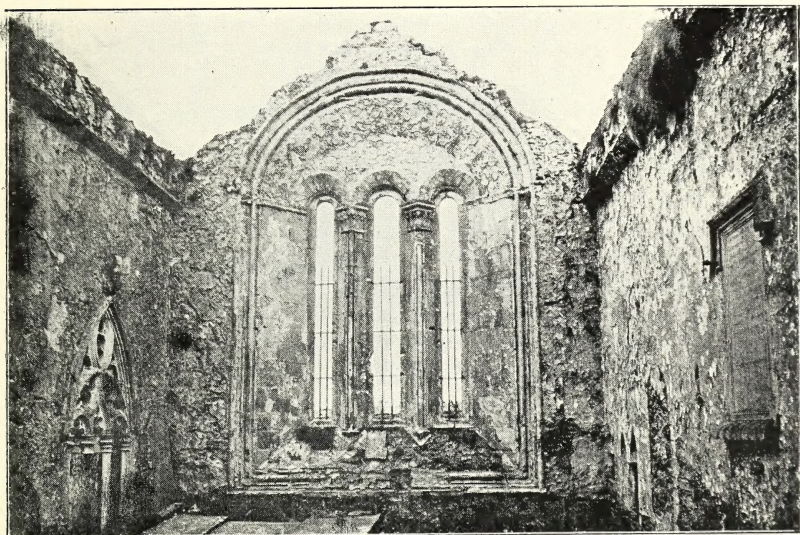
DESCRIPTION OF THE PLACES VISITED.¹

SECTION III.

THIRD EXCURSION.

KILFENORA.

WE pass southward through a boggy moorland, the only objects of antiquarian importance being the distant rock-cut fort of Doon, at the eastern end of a bold ridge, and the shattered castle of Ballyshanny, and reach the now insignificant cathedral town of Kilfenora.



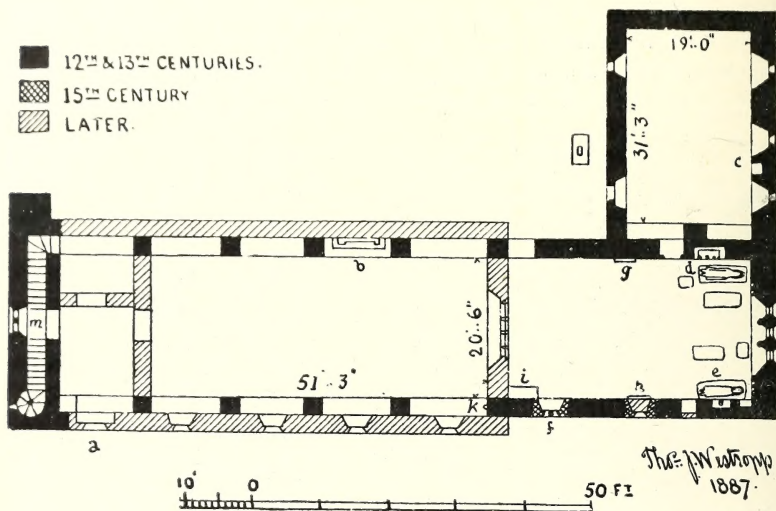
Kilfenora Cathedral—Chancel.

The name, in Irish *Cill fhionnabrach*, probably means "the church of the

¹ By T. J. Westropp, M.A., M.R.I.A.

² The Latinised form is often vague, for example, *Finnabrensis* and *Funbranensis* in 1273 ("Cal. State Papers, Ireland," Nos. 979, 993), when Florence, late Abbot of Kilseing (Kilshanny) was elected. The other pre-reformation bishops were, so far as recorded, "A" in 1189. Christian d. 1254. Maurice, 1265-1273. Florence, 1273-1281. Charles, Dean of Kilfenora, 1281. Congal O'Loughlin d. 1300. Simon O'Curran d. 1303. Maurice O'Brien d. 1321. Richard O'Loughlin d. 1359. Patrick swore fealty to Richard II., 1394. Felim O'Loughlin d. 1434. Denis O'Cahan resigned 1491. Maurice O'Brien, 1491-1523. John O'Nialan, 1523-1570. 1573, Mortough, son of Sir Donnell O'Brien (Bishop-elect). After his successor Daniel, the See was united to Limerick, and, in 1660, to Clonfert. It was finally united to Killaloe in the Protestant, and to Galway in the Roman Catholic episcopate.

white brow," or "meadow"; but the Rev. Dr. Lanigan,¹ in endeavouring to prove that its patron is not St. Fechin of Ross, but "Fechnan de Ria," disciple of St. Finn-Barr, renders it "cil," the church, "Fen" (of Fen, a contradiction for Fechin), o (dé or from) Ra or Ria (Ria)!: the name first appears as that of a fort named in the Book of Rights, perhaps as early as the 5th century. The vagueness extends to the identity of the patron, St. Fachtnan, whom some suppose to have been the patron of Ross (his day was the same as that of the latter, August 14th); and the Martyrology of Donegal under that date gives Fachna, Bishop and Abbot of Dairinis Maelanfaidh, in Uí Cinnseaeigh; 46 years was his age, and he was of the race of Lughaidh, son of Ith. The town and abbey first



Kilfenora Cathedral—Plan.

- a.* Doors and Corbel. *b.* Macdonough Monument. *c.* Cross. *d.* Tomb of early Bishop.
e. Tomb of later Bishop. *f.* Late Window. *g.* Blood Monument. *h.* Monument.
i. Mac Encharni Monument. *k.* Corbel. *m.* Staircase.

appear in secular history in 1055, when they were burned by Murtough O'Brien. Strange to say, it seems to have been ignored as a bishopric by the Synod of Rathbreasail in 1116; and its first bishops seem to commence only in the 12th century, though there was evidently a "bishop of the Corcomodruad" in earlier times. The bishopric was worth only £5 6s. 8d. in 1302, and even in 1615 it is given as £5. It has since the Reformation been invariably united to other Sees: to Limerick, 1606–1617; to Tuam, 1617–1742; to Clonfert, 1742–1752; and since then (at least in the Church of Ireland) to Killaloe. Its record, in short, is a record of poverty and obscurity.

¹ "Ecclesiastical History of Ireland," vol. ii., p. 197.

The cathedral is, externally, an ugly building, with an uglier tower, suggestive of a heap of shapeless boxes.¹ On the top are four ancient pinnacles, adorned with flutings. The church consists of a chancel, mainly dating from the 12th century, with a side wing, and a gothic nave, with side aisles separated from it by five plain pointed arches on either side. The nave measures 67 feet by 20 feet 9 inches; the western end, 14 feet long, has been walled off as a porch and vestry, the aisles demolished, and the arcades closed. A straight staircase, through a two-light window, and a barrel stair in the south-west angle lead up to the belfry, in which lies, or lay, an old bell, with the words: "Is Doyle Limerick." In the most eastern arch of the north arcade is a pretentious monument, with elaborate armorial bearings, and the somewhat gruesome inscription in capitals:²—"DONALDUS MACDONOUGH ET UXOR EJUS MARIA O'CON | OR SIBI ET SUIS AMBOBUS POSTERIS HUNC TUMULUM FIERI | FECERUNT AN DNI 1685 | MEMENTO MORI | FORMA, FAVOR POPULI, FERVOR JUVENILIS, OPESQUE | SUBRIPUERE TIBI, NOSCERE QUID SIT HOMO | POST HOMINEM VERMIS POST VERMEM FETOR ET HORROR | SIC IN NON HOMINEM VERTITUR OMNIS HOMO. | SIC TRANSIT GLORIA MUNDI. | QUISQUIS ERIS QUI TRANSIERIS STA PERLEGE FLORA | SUM QUOD ERIS FUERAMQUE QUOD ES PRO ME PRECOR ORA." Underneath is an inscription to his son, Dr. Patrick M'Donough, in which, with more worldly pride, the deceased is described as "a dignitary of the Church of France." "He was intimately acquainted with men of the first rank." 1752. In the opposite arch is a corbel, carved with a man's head, with a somewhat smug face and long hair: the mitred head of a bishop is over the door.

The chancel (35 feet 9 inches by 20 feet 9 inches) is said to have retained its oaken roof, painted blue in parts, and with golden stars, till the last century. The door and south windows belong to the later fifteenth century, but the east window is earlier than the Norman invasion.

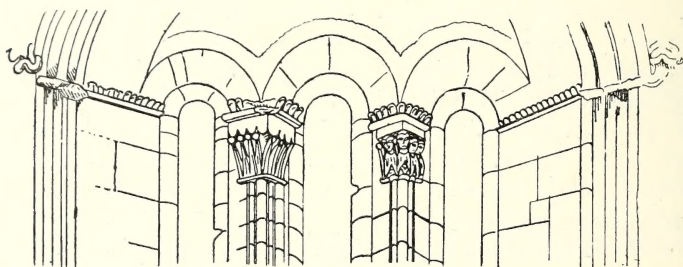
It consists of three round-headed lights, divided by piers, with handsome capitals, one consisting of a quaint group of little monks; the plastered head of the splay is weather-worn into curious patterns, and the splay has shallow mouldings continued under the sill. In the north wall of the chancel is a handsome triple sedile, with decorated Gothic tracery; above it appears a bishop's head; opposite this a double recess with "Norman" capitals and pointed arches. On the floor lie many fragments, with rich incised crosses, and two crudely-sculptured effigies; one of an ecclesiastic, supposed to wear the Irish tonsure, and carrying a book or (as some think) a chalice; the other a later bishop in full pontificals. Like the effigy of King Conor, they are devoid of expression and unskill-

¹ P. D., in his "Handbook to Lisdoonvarna," p. 59, is severely accurate. "The attempt at a tower is conspicuously mean and hideous. A pile of emigrants' luggage, with a rabbit-hutch or bird-cage overhead, would look equally imposing."

² "P. M. D.," vol. ii., pp. 38-40, gives copies of the monuments in this cathedral. See also Frost's "History," p. 98, and "Smaller Cathedral Churches" by T. M. Fallow, F.S.A., p. 53.

fully executed. In the north wall is also a large tablet, with a long Latin inscription, commemorating the children of Dean Neptune Blood; it is chiefly noteworthy for its wealth of laudatory epithets, but might have been much more pathetic in less inflated language:—"Homo quasi | flos egreditur et | fugit velut umbra | sic tacite fugerant hæc | pignora chara parentum | Pectora quod cruciat mæs | ta dolore sua. | Nomina si quæris horum si tempora mortis | ecce notæ subsunt quæ tibi cuncta notant | videlicet Neptunus qui fuit filius Reverendi Nept: Blood | Decani Fineborensis eiusque | uxoris Isabellæ Blood | alias Pullein," and seven children are commemorated; their ages range from five to sixteen, the dates from 1683 to 1700.

In the south-west corner lie the tombs of Dean Hygate Lowe and William MacInerney, with these inscriptions:—"Here lyeth the body of Hygate Lowe, who lived 21 yeares dean of | this church, and died in September, 1638," and "William MacEncharne, and his wife Eliz. ni Dea, made this tombe Anno Dni 1650."¹

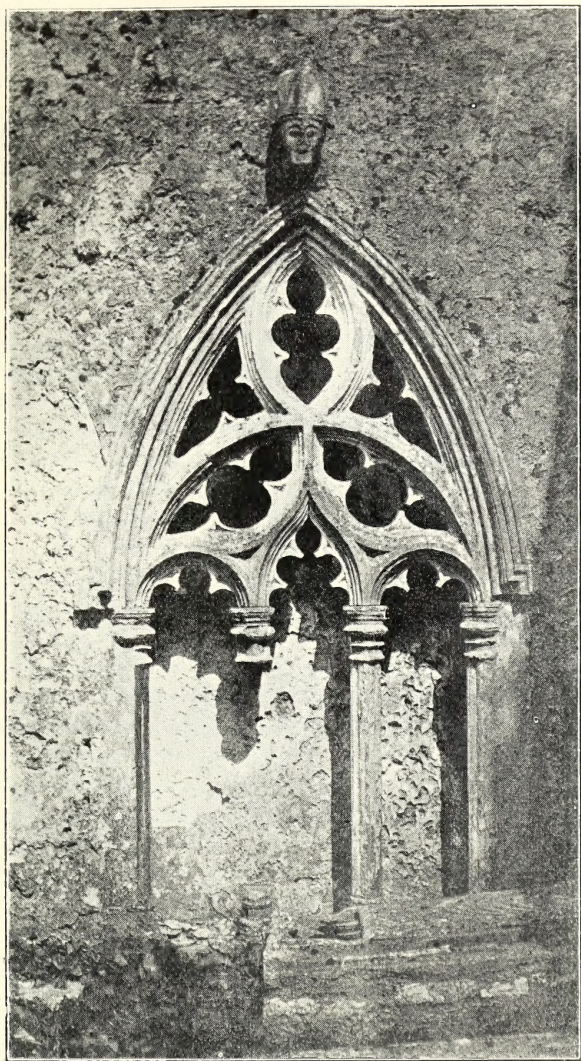


Kilfenora—East Window (Interior).

The south wall has two late windows, one with an ogee head and angular hood is closed by a monument, the other has two trefoil headed lights and a cross bar and hood.

The north wing (31 feet 3 inches by 19 feet) seems to have opened into the chancel by two plain pointed arches, closed when the sedile was made. The east windows are long, plain slits, one still entire. A rude late cross, displaying a bishop, on whose shoulders perch two beetle-like angels, lies in this wing. Passing out by a door, which must have once led into the north aisle, we find another cross, with plain mouldings, one

¹ The Deans here commemorated were Hygate Lowe, who was ordained a deacon in 1615, and priest in 1617, and installed as dean November 11, the same year. We might conjecture that Bishop James Hygate, a Scotchman, enthroned bishop in 1636, was his relation. In his time, Archbishop Laud wrote to Thomas Wentworth, Earl Strafford, lamenting the poverty of the See, worth only £80. Neptune Blood was son and namesake of his predecessor in the Deanery, and grandson of Edmond Blood of Macknay, in Derbyshire, who settled in Ireland about 1595, and was M.P. for Ennis in 1613. He is said to have adopted the god Neptune as his crest, and named his son after him because the child was born at sea.



KILFENORA CATHEDRAL—MONUMENT.

arm now broken. A third cross, with interlaced patterns, much weather-beaten, stands not far off. The noble high cross, with rich frets and interlacings, and a long-robed figure of our Lord crucified, stands in the fields to the west of the cathedral. The site of a fifth cross is shown to the north-east of the village. It, or a sixth cross, was moved to Killaloe in the time of Bishop Mant. It was sent by the Rev. Mr. Brew, of Tulla, and was at first set up on the bank of the Shannon, opposite Friars Island; but now stands in the Garden of Clarisford. It also has a long-robed figure of the crucifixion, and certain Celtic knots. In the graveyard round the cathedral may be found this quaint epitaph:—

“Non quemqam defraudavi: me saepe fefelli
Et Marti et Baccho saepe tributa dedi
Patritius Lysaght obiit Anno Dmni 1741 ætate sua 85.”

A local wit translated the second line:—“I paid my respects to faction fights and pottheen.” About a mile westward from the cathedral were some slight remains of the hospital and church of Kilcarragh, the site of the fort of Caheremon, and, nearer the village, some massive walls, called Cashlaunwogga, “the sham castle,” regarding which history is absolutely silent, and tradition practically so.

BALLYKINVARGA.

Leaving Kilfenora, we reach a district so abounding in pre-historic remains as to form a veritable “happy hunting-ground” for antiquaries. It has been already so very fully described in our *Journal* and the Proceedings of the Royal Irish Academy¹ that we need only very briefly describe its leading features, with the exception of the noble Caher of Ballykinvarga, which we propose to visit. We have already seen Ballyshanny Castle, which stands on the site of an ancient fort; and if we turn eastward, along the side road between it and Kilfenora, we pass to the left the large but defaced caher of Ballyshanny. It has traces of two “caves”; the gateway faced the south, and is noteworthy for the very unusual feature of steps leading up to it from the outside.

CAHERLAHERTAGH, “Flaherty’s Fort,” lies close to the right of the road; it was of fine cyclopean masonry, and had a hut and T-shaped enclosure, now quite defaced. Beyond it lies another caher, probably the Caheryline of 1655.² It is finely built, and some years ago possessed a gateway with stone-posts at the corners and long lintels, now hopelessly defaced. Some traces remain of steps up the wall. Two nearly levelled stone forts, one enclosing the graveyard of Kilcameen and a curious double cist, the other with hut sites, lie between the last and Ballykinvarga, in Caherminane. In this townland are the remains of a cromlech figured by Borlase,³ and lying north of the road.

¹ This *Journal*, vol. xxvii., pp. 116–120; *Proc. R.I.A.*, vol. iv., Ser. III., p. 544.

² “Book of Distribution,” p. 189. ³ “Dolmens of Ireland,” vol. i., pp. 69–70.

BALLYKINVARGA Caher ('fort of the town of the head of the market') was probably the "Cathair Fhionnabhrach" ('Caher of the white brow'), in the "Book of Rights," and the Fort in East Ballykenuarga, called Caher Loglin, in 1655.¹ As seen from the new road it is a conspicuous object, standing on a gently rising ground. It is one of the most noteworthy forts of Ireland; for, though much injured, it retains much of its terraced rampart, and the massive gateway, with a lintel nearly 7 feet long, is intact; the numerous inner enclosures, recalling Chûn Castle in Cornwall, still remain. We note that the walls are built in three sections, and with upright joints. A curious sunken passage leads to the gateway through the well-preserved abattis, or *chevaux-de-frise*.² The latter extends in places for 100 feet out from the walls; most of its pillars are a few feet high, but some of the outer ones, taller than a man, remain. Between the pillars are set low spikes, still so efficient in their jagged sharpness that in making the plan here given (see p. 400), I cut through one of my boots between the spikes.

The inner ring is oval, 130 to 155 feet; the rampart is in places 12 to 16 feet high; a spring wells up in the abattis near the entrance, and the slabs of a fallen cromlech lie in the field to the south-east. The caher is untouched by any recent restorer, and up to this is free from the fate that has rendered the noble forts in Aran of comparatively little value to the student; but even in the last few years the inner features have been greatly altered.

To the east a little caher, all but levelled, lies on a knoll, and from it the best view of its more fortunate neighbour is obtained. The curious fact is apparent that these forts are in line with the hill fort of Doon, and also with Cahernaspekee and another caher in the opposite direction. This linear arrangement is not uncommon in Ireland and Great Britain.

NOUGHAVAL.

The group of forts extends beyond the scene of our visit; for about a mile away lies the hamlet of Noughaval (Nua Conghabhaile, new monastery).³ This is the now inappropriate name of the townlands in which stand two of Clare's oldest churches, Kilbreacan and St. Mogua's church. The latter venerable church exhibits masonry and window slits, possibly of the tenth or eleventh century. It consists of a chancel and nave (28 feet by 20 feet 9 inches, and 53 feet by 21 feet 6 inches). The plain semicircular headed chancel arch belongs to the earlier period, the south door probably to the period (1180-90), in which was built Corcomroe chancel, though there is no foundation for the belief⁴ that it was brought from the latter monastery: it is pointed, with deep mouldings crossed by curious bars in relief. There are

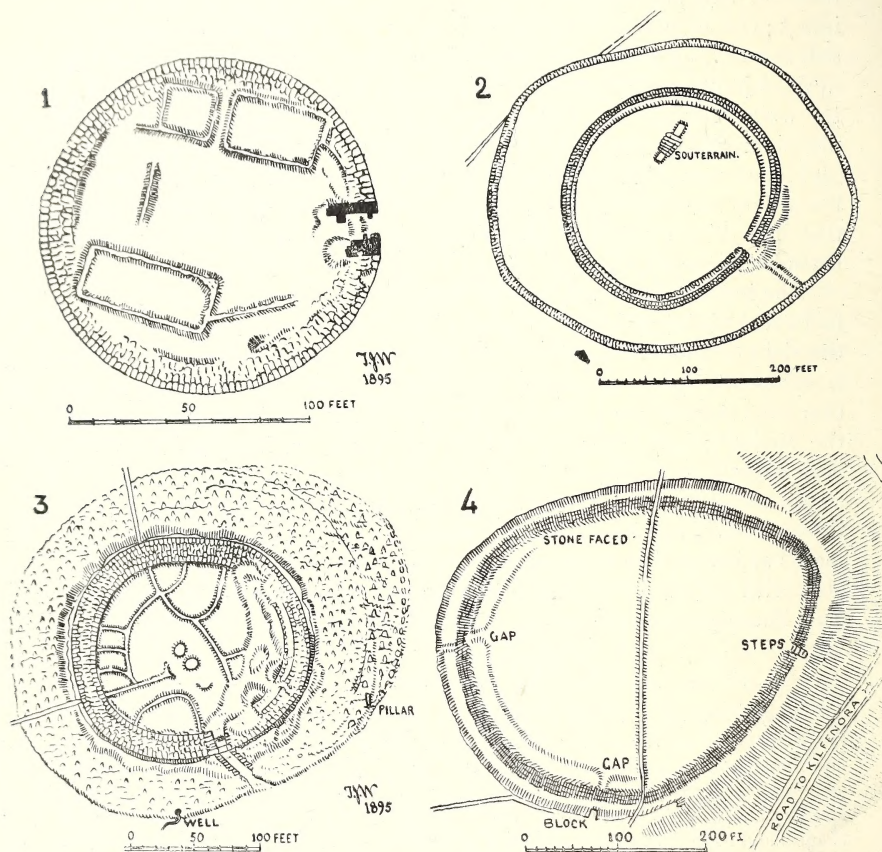
¹ "Book of Distribution," p. 189.

² This feature only occurs in Dun Aenghus and Dubh Caher, in Aran; in Ballykinvarga, county Clare; Dunnamoe, in Mayo; a nameless fort in county Kerry; two forts in Scotland; one in Wales; Castle Coz, in Brittany; and (a somewhat similar ring) at Möhne, on the Baltic. (See this *Journal*, vol. xxvii., p. 123.)

³ This *Journal*, vol. xxvii., pp. 116-121. "Conghabhaile" equals "Monastery" in the "Tripartite Life."

⁴ "Towers and Temples of Ancient Ireland," p. 368.

features of the fifteenth and seventeenth centuries apparent in the church, the west gable has fallen, and the rest is much decayed. To the south-east stands the little mortuary chapel (20 feet by 12 feet) of the O'Davorens, which once bore the inscription:—"This chapel was built by James O'Davoren, of Lisdoonvarna, who died the 31st July, 1725, aged 59 years"—and had a heavy vaulted roof. Two crosses stood respectively to the north and south of the church, the northern stood on a strong octagonal pier, and formed a market cross showing that this obscure little place was

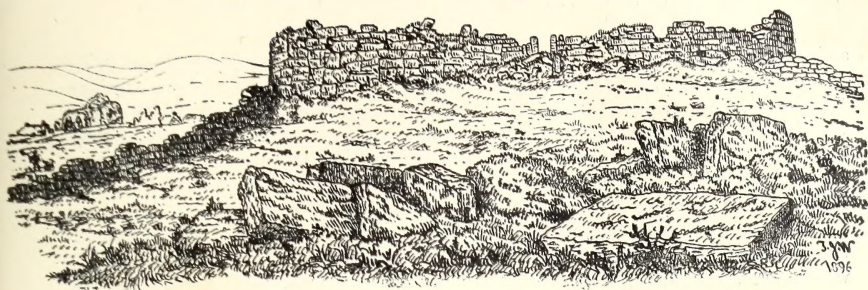


PLANS OF FORTS, COUNTY CLARE.

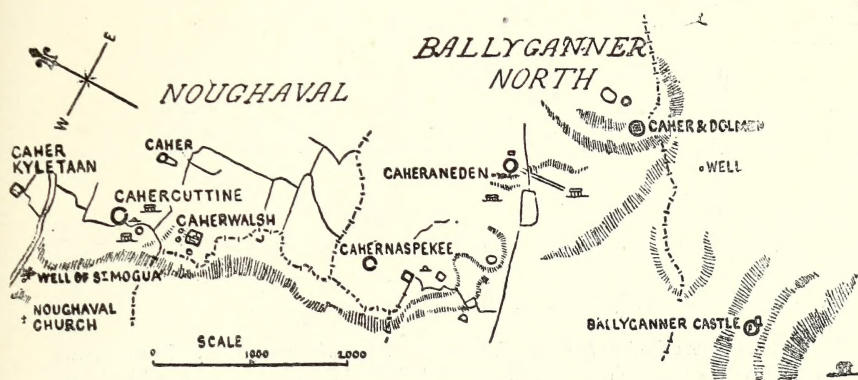
1. Cahermacnaghten. 2. Glenquin. 3. Ballykinvarga. 4. Doon.

of importance in mediæval times; the second cross is plain and has a circle, it is set in an altar, the slab of which is pierced to hold it.¹ The curious holy tree and well of St. Mogua lie to the east of the church; a venerable ash tree, having fallen and broken, rooted itself in various directions round the well and has formed a grove. Farther east, a row of forts runs in a straight line from the square CAHERKYLETAN (Cahermare, in 1655) to the great cromlech on Ballyganner hill. The second of the

¹ Full description in "P. M. D.," vol. iii., p. 238.



Fort and fallen Cromlech, Cahercuttine.

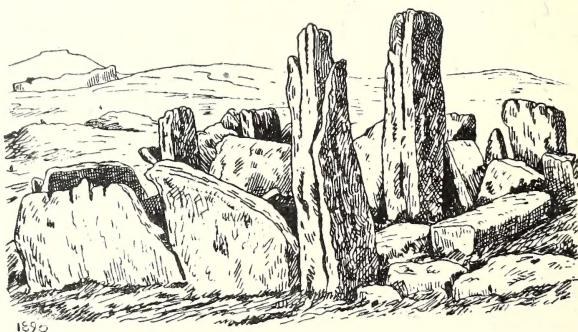


Group of Antiquities, Noughaval.



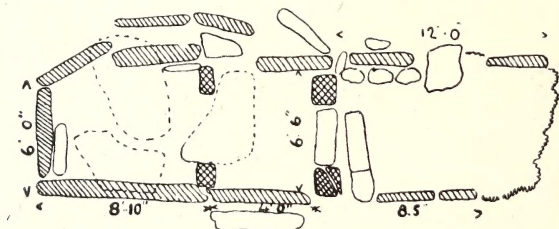
Caher and *Chevaux de frise*, Ballykinvarga, County Clare.

series CAHERCUTTINE (fort of the commonage) is a fine example, 137 feet across, with walls of large blocks, 12 feet 6 inches thick, and 10 feet high; there is a plinth or very narrow terrace, whence three flights of massive steps run up the wall; the gateway faced the south, and had corner posts and large lintels now thrown down; they were in place twenty-four years ago. The fort has in its immediate vicinity two cromlechs, a cairn, a lesser ringwall enclosing a "cave" and another small fort. The third caher on the ridge is CAHERWALSH, a straight-sided fort with a confused mass of foundations of enclosures and huts inside, and with hut sites and cairns near it. CAHERNASPEKEE, a small circular fort, 105 feet across, with a terrace "veneered" with great slabs, and lastly a coarsely built oblong garth, several cairns, and a "cave."



Ballyganner—The North-western Cromlech.

Eastward from the last are several enclosures, one with a slab hut. In a shallow valley is a fine cromlech of most unusual design, three compartments with pillars rising at the divisions 2 feet and 12 inches higher than the roof; it was over 25 feet long, and the taller pillars rise 5 feet over the *débris*, and supported a long lintel now fallen. The fort of CAHERANEDEN, as its name implies, stands on a low ridge; it has a slab hut. On the hill east of this are a large and fantastic rock, several forts, and three



Ballyganner—Plan of the North-western Cromlech.

cromlechs, one partly embedded in the rampart of a strong caher, while southward on Ballyganner hill are three cromlechs, one of great size, and having several little basins on its top slab like the "Elf mills" in Swedish dolmens; it is visible from the road to Lemaneagh.¹ Several cahers, one containing the ivied angle of the old castle of the O'Conors, and all much ruined, lie on the southern hills.

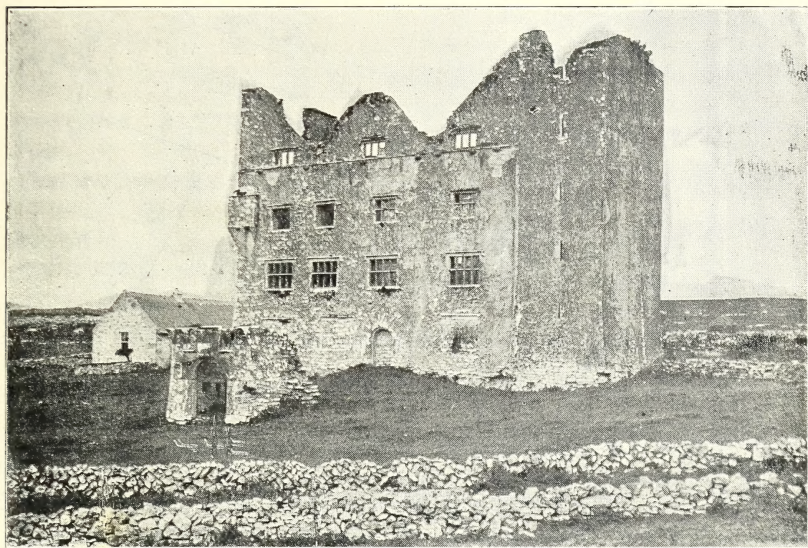
To complete our list of the chief forts of this once most populous district, we must

¹ Porlase's "Dolmens," vol. i., p. 67.

notice two. Tully, called Tully O'Cuire in the 15th century, a fine earth fort with high rampart and well-marked fosse, is well seen to the south of the road, and Doon fort. Doon is a conspicuous feature in the landscape in all directions, being partly cut out of the shale rock at the end of a bold ridge to the S.W. of Kilfenora, and rising 12 feet above the field. It is pear-shaped in plan, 300 feet across, and surrounded by a neatly-cut fosse 25 feet wide and six feet deep, in which curious projections of rock, square-cut and opposite to gaps in the rampart, suggest that the fortress was reached by rude drawbridges. A flight of rock-cut steps leads up the eastern side. The earthworks had a stone facing, and the summit commands a fine view of Liscannor Bay, Lisdoonvarna, Kilfenora, and the limestone flats from Lemaneagh to Lissylsheen.

“ On lonely hills, where the rabbits burrow,
Are forts of kings men name not now.
On mountain tops I have tracked the furrow,
And found in forests the buried plough.
For one man living the strong land then
Gave kindly food and raiment for ten.”

Doon may possibly represent the Tech n'ennach of the legend of the Firbolgs, which was on the Daelach, two of whose sources are in the hill northward from the fort.¹



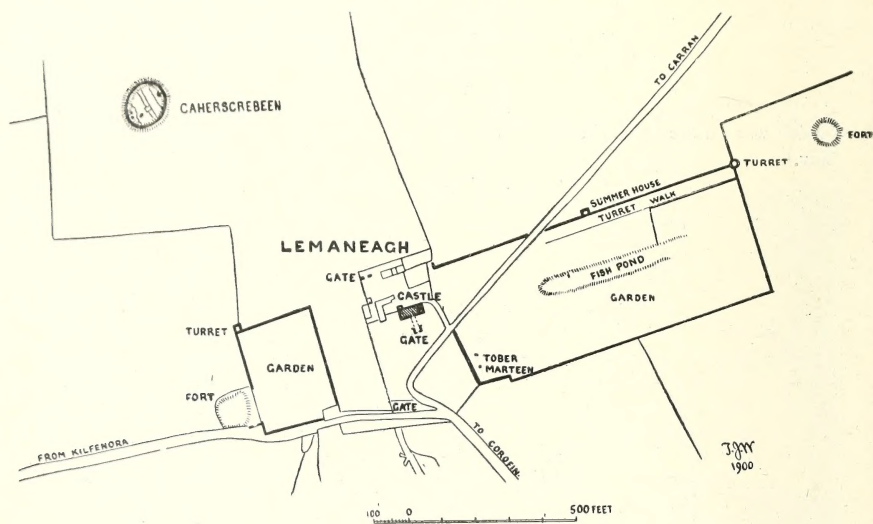
Lemaneagh Castle. (From the S.E.)

LEMANEAGH CASTLE.

Passing some dilapidated forts and through a treeless and unpicturesque country we come in sight of an ugly end wall and a curious enclosure with a low square tower to the north-western angle, and

¹ See Plan, page 400, fig. 4.

passing the piers of an old gateway stop before the interesting old house of Lemaneagh (horse-leap) with its numerous gables and many shafted windows. It consists of a tall peel tower dating from about 1480, with a large "Tudor" house about a century later. The larger portion of the tower has been replaced by the house, but the spiral stairs, vaulted rooms, with a fine fireplace, and a neat doorway with a cross "stippled" on the arch remain in good preservation. Some of the corbels which supported the floors have neat decorations, and leaves and triquetras are carved on the heads of the windows. The house is three stories high with a triple attic; the lower windows and round-headed door are built up. The second story windows are divided by stone mullions and



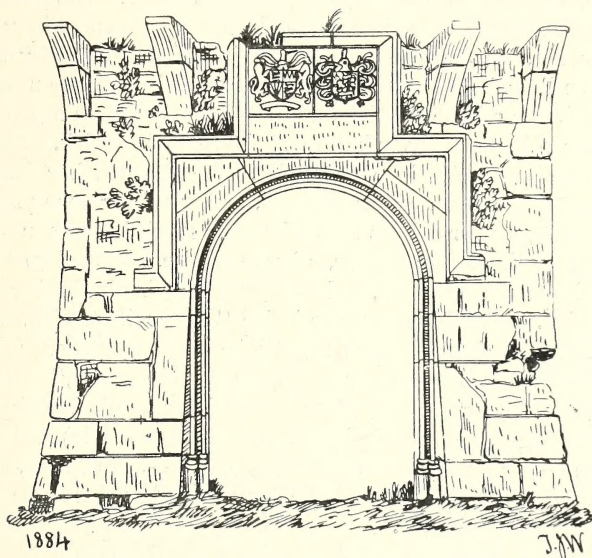
Map of Lemaneagh Castle and Grounds.

transoms into eight lights, those in the third story into six, and the ones in the attic gables into three; all the windows have flat hoods. A small machicolated turret projects to the south-west, and a "return" wing extends from the back. A small court lay before the house; its interesting gateway remains with a round arch and heavy corbels; also two rich coats of arms, one the quartered bearings of Conor O'Brien, 1643, the other with the baronet's hand, those of his son Sir Donat O'Brien about 1690. Under them, in worn letters, are the words: "This was built in the year of our Lord 1643 by Conor O'Brien and by Mary ni Mahon,¹ wife of the said Connor." From the summit of the castle, if Hely

¹ Daughter of Sir Tirlough MacMahon, and known as Maire Ruadh, Maureen Rhue, or Red Mary.

Dutton heard the truth, a girl once fell (before 1809), but landing on a pig escaped with the fright and shock, while the pig was killed.¹

A long large garden, with an oblong fish pond once filled by a little stream that still flows through it, lies to the east. It had a turret at the north-east angle and high walls; in the northern is a brick summer house with niches to each side of the door. In this, say the people, Mary O'Brien used once to keep a famous "blind stallion." So fierce was this horse that when his grooms let him out they had to stand in the niches while they opened the door.



Lemaneagh—Courtyard Gate, 1643 and 1690.

Lemaneagh abounds in historic legends of the O'Briens. Murrough, first Earl of Thomond, granted Lemaneagh and Dromoland to his third son Donough about 1550. Donough O'Brien was hanged under martial law at Limerick in 1582, but the English in so doing overreached themselves, as it is said there could be no forfeiture under military sentence, and the estates passed uninjured to his little son. When Conor O'Brien of Dromoland died at Lemaneagh in 1603 Lord Inchiquin claimed the castle under the composition of title made with Perrot in 1584-5, but his claim does not seem to have been pressed at any rate till 1622, and then unsuccessfully. Of Mary O'Brien and her husband Conor many a strange tale is told, especially of her raids on the English settlers in 1641, and these are borne out by the depositions of Gregory Hickman of Barntick in the following year. "Conor O'Brien, gentleman, in a most

¹ "Statistical Survey of Co. Clare," p. 310.

rebellious manner seized upon the deponent's corn," and "about the 12th of February last, Conor O'Brien, of Lemanagh, accompanied by Mary Brien" and others "with force of arms came to the deponent's house and took away fourteen English swine and a parcel of his household stuff, also 400 sheep."¹ There was a story of her attempt to close her avenue to the people of Burren, and how Terence O'Loughlin broke down the gates, and a legend of her hanging her men servants by the necks and her maids by the hair on the corbels of Lemanagh.

When Conor fell mortally wounded, in his skirmish with General Ludlow,² his nearly lifeless body was brought home. His wife was of somewhat different fibre to the lady in Tennyson's poem. She "neither spoke nor wept," but looked out of the window and shouted "we need no dead men here." When she found he was still alive she nursed him till nightfall, when he died. The widow promptly put on a magnificent dress of blue velvet and silver braid and drove to Limerick. She asked to see Ireton and offered to surrender. He doubted her *bona fides*, especially as to the death of her husband, and asked for some proof. "I will marry any of your officers that asks me," replied the strong-minded widow. A certain Cornet Cooper, a brave soldier, proposed to her, and she married him the same day, and thus saved the lands for her son Sir Donat O'Brien.³ Tradition says she killed Cooper with a kick, while he was shaving, on account of some remark he made about Conor O'Brien. Less credible legends made her a female "Blue Beard," giving her twenty-five husbands, few of whom escaped her by divorce or natural death, while a still less reliable legend (if such be possible) said she was fastened up alive in a hollow tree at Carnelly and left to starve, and that her perturbed spirit still walked the long tree shaded avenue at that house some thirty years ago.⁴

Her portrait, as already noted, remains at Ennistymon and a copy at Dromoland. It exhibits a strong, plain, red-haired woman, with rather coarse, sensual features and fierce mouth. The jewellery worn by her is very curious, especially a pendant in the shape of a mermaid very suggestive both of the carving at Clonfert and an Italian jewel in a picture published not many years ago in the *Magazine of Art*.⁵

On the ridge behind the castle lies CAHERSCREBEEN fort. It has traces of two souterrains, and tradition says it is the richest fort in Ireland, with three cellars respectively filled with deer's tallow, Dane's beer and silver.⁶ [A fine cromlech, figured by Borlase,⁷ remains in Poulquillica in the Deerpark of Lemanagh. The long-walled avenue,

¹ "Deposition," T.C.D. Library.

² Ludlow's "Memoirs," i., p. 360.

³ See this *Journal*, vol. xxi., p. 76; Lady Chatterton's "Rambles," vol. ii., p. 194.

⁴ As the late Duchess de Rovigo (a Stamer of Carnelly) told me when I was a boy in 1869.

⁵ *Magazine of Art*, 1894, p. 197; Marcus Keane's "Towers and Temples," p. 126.

⁶ See this *Journal*, vol. xxvi., p. 368.

⁷ "Dolmens of Ireland," vol. i., p. 70.

with the piers of two other gateways, is seen as we drive towards Corofin, and a long old road leads thence for many miles eastward, and bears in several places the name of "Sir Donat's-road."

After leaving Lemaneagh gate we pass the fallen cromlech of Ballycasheen, the great fort of Cahermore with a closed souterrain, and the curious T-shaped termon cross of Kilnaboy, called the cross of Inghean Baoith, which has been recently fully described in our *Journal* by Dr. George Macnamara.¹ It has two female faces carved on the top, and three raised "welts" or round mouldings between them, not as Hely Dutton stated and others repeated, bearded faces and clasped hands.

Farther down the hill we reach the large rock by the roadside called cloch an airgid, "the stone of the silver," from some forgotten legend, and behind it in the crag is the seat of Inghean Baoith, the patroness of Kilnaboy parish, a sure cure for lumbago and rheumatism, but requiring three pilgrimages to obtain relief, and so of no service to our party on this occasion.

GLASGEIVNAGH HILL.²

At the foot of Roughan Hill we come into line with a bold ridge falling into steep precipices and called Glasgeivnagh Hill. If time allows we ought to turn up the side road and see some of its noteworthy prehistoric remains. The zig-zag road brings us up to a lovely view of Inchiquin Lake and hill and the central plains of Clare and Galway out to the Shannon and towards Loughrea. Down the slope lie some carved blocks and bullauns, the last remains of Kil mic Ui donain, or "The Ascetic's Church."³

About a dozen cromlechs stand in Leanna and Parknabinnia. Two in the latter townland are close to the road and very perfect. We then see the double cist of Commons,⁴ which long formed the bedroom and pigsty of a cabin, and crossing a regular lake of stone, reach the very curious cromlech of CREEVAGH in an ancient ring wall. It has several side structures, and had a western enclosure of slabs over 6 feet high.⁵

A short distance to the north the road drops abruptly into the weird valley of Glencurraun, probably the Caechan Boirne of the "Book of Rights." The cliff fort of CASHLAUN GAR towers above the road on top of its dome of rock, "like the acropolis of some lost city." It is noteworthy for its massive rampart, with strange salient angles clinging to the edges of the cliff, and for its hut sites and well-built gate, which opens on the edge of a high crag, and must have been reached by a ladder. Farther up the valley the great triple fort of CAHERCOMMANE is seen, a lesser Dun Aenghus, on the edge of a cliff, with a central wall 22 feet thick, and traces of huts, steps, and a curious slab passage described at some length in our *Journal*.⁶

The lake fort or stone crannoge of Cahersavaun, the forts and cromlechs of Tullycommoun (not Tully Common, as on our maps) the splendid cromlech of Cappagh-

¹ This *Journal*, pp. 22-33, *ante*.

² Dr. G. Macnamara points out that more properly the hill is *Slievenaglasha*, "Glasgeivnagh" being the legendary cow.

³ Identified by Dr. G. Macnamara in 1896. See this *Journal*, vol. xxvii., pages 77-79.

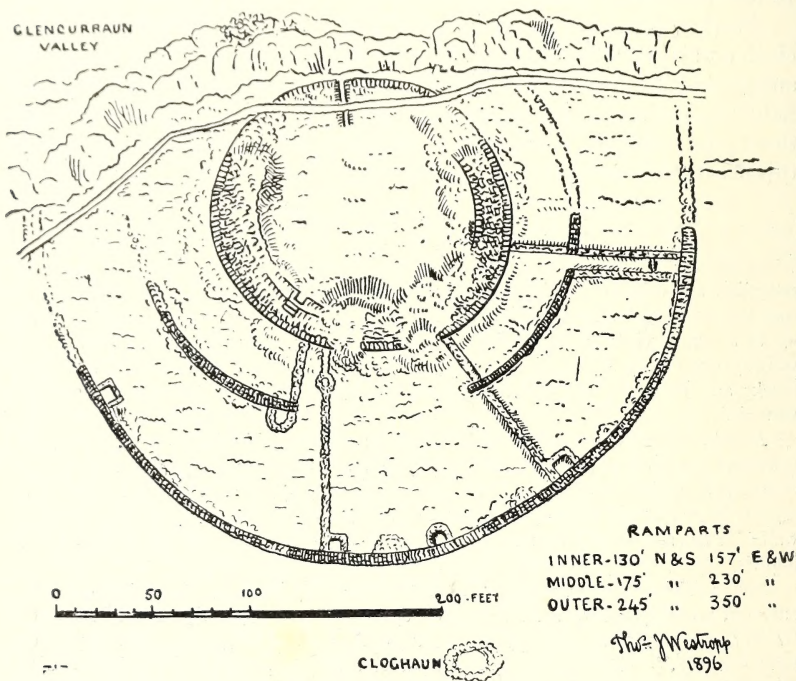
⁴ Borlase, vol. i., p. 76.

⁵ This *Journal*, vol. xxviii., p. 359.

⁶ This *Journal*, vol. xxvi., p. 154.

kennedy, and the traditionally famous fort of Mohernacartan lie close to us, but would require an entire day to visit, even in the most hurried manner.¹

Glasgeivnagh Hill is noted in folklore for the legend of the smith, Lon Mac Leefa and his famous cow.² He was of the Tuatha De Dannann, but instead of sulking in the fairy hills he was anxious to get on friendly terms with the warriors of Finn Mac Cumhal. He was of very singular appearance, for he had a third arm in the middle of his chest, with which he held the iron on the anvil, and had only one leg, with which he could spring over a valley and a ridge at one bound. He and his seven sons had come from Spain, bringing with them a wonderful "green gray" cow, called the Glas or Glasgeivnagh, whose supply of milk was so great that she could fill to overflowing the largest vessel in the world. Each day of the week one of the sons



Plan of Cahercommane.

would lead the Glas out to graze over the rocks, which are still marked in every direction by her hoofs, and when she had gone far enough would pull her round by her tail and let her graze home to her master's fort, Mohernacartan. This is a massive caher, with a "cave" and hut sites, overlooking the long grassy depression in which the bare patches which mark the labbas of the Glas and her calf are still to be seen. Legend tells how Lon sprang across Ireland to Howth, and dared the warriors of Finn to pursue him, how he was overtaken by Caeilte and made seven magic swords, Finn's being the most famous, and even in Macpherson's "Ossian" being called "the blade of dark brown Luno." The Tuatha De Danann meanwhile lay in wait at the three ford-weirs of the Fergus (at Corofin, Cora Neill, and

¹ This *Journal*, vol. xxvi., pp. 363-364.

² *Ibid.*, vol. xxv., pp. 227-229.

Cora Vieburrrin, but were dislodged, driven up Keentlae hill, and defeated at "Seefin" (Finn's Seat), where human bones have often been found. The fate of the cow is not certain. One tale says, "an Ulsterman stole her," another relates how she died of chagrin at being unable to fill a sieve, while the milk that ran through formed the pretty waterfall called the seven streams of Teeskagh, near Glencurraun.¹

KILNABOY.

Crossing another ridge we come in sight of this most venerable church and broken round tower, the foundation of Inniwee (Inghean Baoith), the holy, but unnamed, "daughter of Bœthius." The church having been fully described we need only note that it is an oblong building (63 feet by 20 feet 3 inches); the west gable and north wall probably dating from, at least, the eleventh century; over the south door is a perfect Sheelanagig, and in the building will be found several curious mural tombs, one, with a carving of the crucifixion, dated 1644, with the verse—

"Under these carved marbell stones
Lyeth Conor O'Flanagain's body and bones."

Nearer the east end the curious epitaph, "The Atchivement of O'Nellanes,"² refers, of course, to the defaced coat-of-arms: it dates 1645. We must notice also the arcaded slab of the altar, the low arch called the O'Quin's tomb, and the stump of a well-built round tower, 52 feet 6 inches in diameter, and the same distance north of the church, and 13 feet high. It is said to have been battered by "Cromwell," possibly Ludlow, in 1651—a most doubtful legend.³ Kilnaboy was the scene of Hugh O'Donnell's camp in 1599; and Sir Conyers Clifford passed it, on his way, to attack Cahirminane. The O'Briens plundered its altar-plate in 1573, to their disaster, for the wrath of Inniwee pursued them to Beal an-chip, and led to their repulse in storming a hill; "and the wolves of the forest, the ravens, carrion crows, and ravenous birds were noisy over the bodies of the nobles slain in battle that day," as the Four Masters homericly sum up the reward of sacrilege.

In the fields, near the Fergus, west of the church is seen a strong courtyard, with ivied turrets, called "De Clare's House" on the maps; but the legend connecting it with the "Claragh more" (as Richard de Clare is still called) does not now exist, nor is it probable that that dreaded warrior was ever nearer Kilnaboy than when he fell at Dysert-odea in 1318. It was more probably said to be the residence of the Deans of Kilfenora. The road from this place to Corofin is called Bothar nam mic riogh by Magrath in 1317, and the stone-road of Coradh fionn in the "Annals of the Four Masters," 1573.

¹ For full legend, and its Scotch and Irish equivalents, see this *Journal*, vol. xxv., pp. 227-229.

² Not "The Achievements of Fonella Ne," "Diocese of Killaloe," p. 493.

³ This *Journal*, vol. xxiv., pp. 26-29.

COAD.

We pass a small ruined church on the rising fields east of the castle. It is a simple little oratory (54 feet 3 inches by 22 feet) of the latest fifteenth, or earliest sixteenth, century,¹ with a well-moulded pointed south door, a double ogee-headed east window, and a few tombstones, notably those of the daughters of Conor O'Brien, 1642; Ellenor Creagh, wife of Dominick Power, 1673; Patrick Foster, 1764; John, grandson² of Michael M'Namara, buried in Quin, 1723, and The Mac Gorman of Cahirmoroghue (Cahermurphy), 1735, whose house produced the industrious antiquary and genealogist, Chevalier O'Gorman, in the early eighteenth century. The Foster tablet has the curious verse—

“Remember, mortal, who this flag may see,
As I am now you shall hereafter be,
Since Eve's sons must nature's tribute pay,
And mankind, soon or late, must come this way;
Let true compassion thy kind mind compose,
To pray for my immortal parts repose.”³

Coad is traditionally said to have been built by “Maureen Rhue,” in consequence of a quarrel with the rector of Kilnaboy; but as we find it in existence in the reign of Henry VIII., and the architecture is still earlier, tradition errs considerably.

The name seems doubtful, Comhad or Comfhod, rendered “grave-yard” or “equal height”; tradition asserts the last, and that the great rude stone pillar in the fields east of the ruin was of equal height, with Teige an Chomhaid O'Brien who took his name from the place. Not far from the pillar a large fort, CAHERMORE in Killeen, called Caherdru-massan, or Cahragheeduva in 1655, stands in a craggy grove of hazel; the terraced walls are fairly complete but featureless.

GLENQUIN.

Glenquin lies between Glasgeivnagh Hill and the curious pyramidal hill of Mullachmoyle, girt with curving rock terraces; it is a picturesque spot, and possesses a fine fort, Cahermore in Lackareagh, with two circles of wall, a terrace, and a “cave” on a noble site high above the plain, but under the lofty cliffs of Slievenaglasha.⁴ Further north lies Glencolumbcill, not rich in antiquities, but pretty and leading up to the most interesting hermitage of St. Colman mac Duach under the great precipice at Kinallia.

¹ Lewis says it is “apparently of vast antiquity.”—“Topography,” vol. ii., page 195.

² *Recte*, great-grandson.

³ “P. M. D.,” vol. iii., pp. 229–237. The above inscription is on p. 235, and the coat-of-arms on p. 397.

⁴ See Plan on page 400, fig. 2.

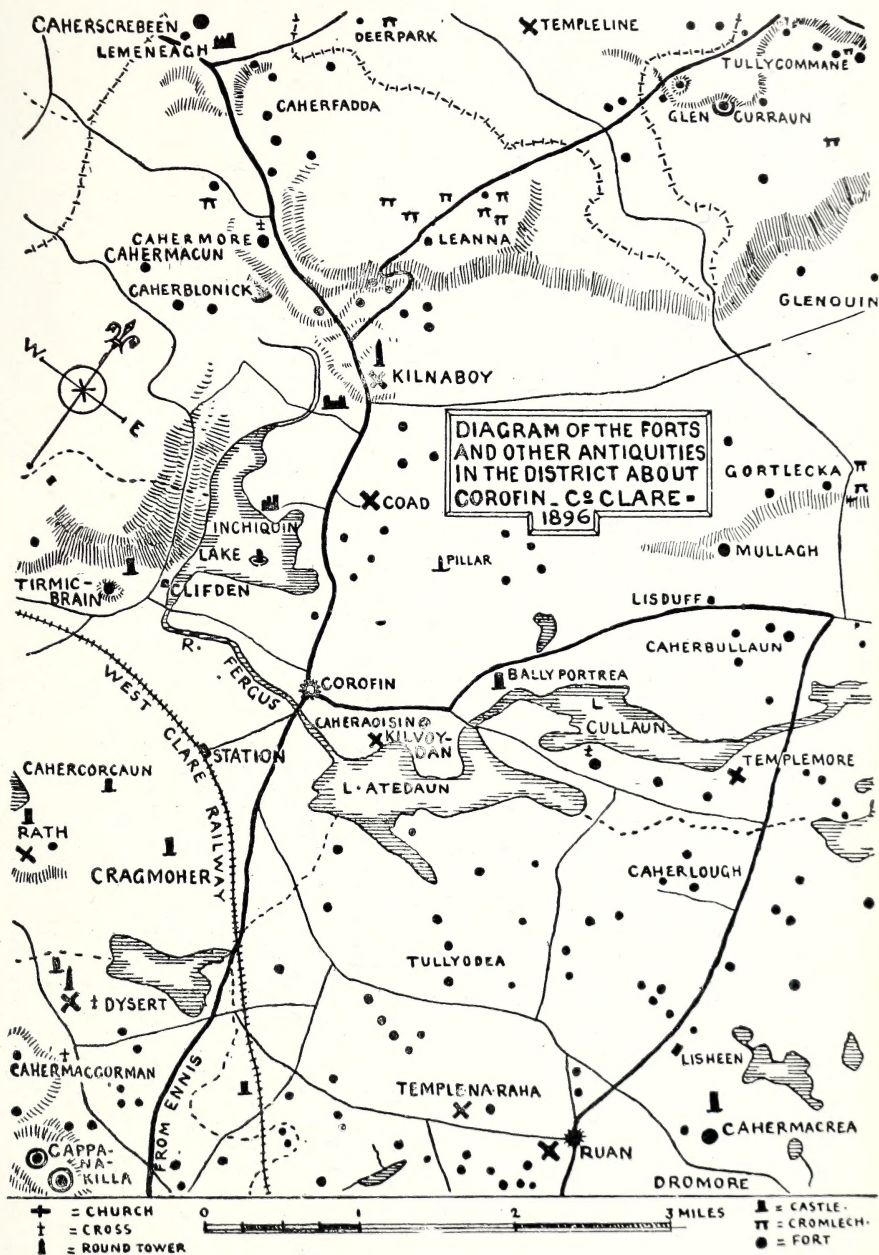


DIAGRAM OF ANTIQUITIES NEAR COROFIN.

INCHIUIN.

Inchiquin Lake now becomes the main object of interest—a noble sheet of water, harp-shaped on the map, and with the richly-wooded great ridge of Keentlea (Ceanntsleibhe, the ancient Ceanathrach, or “serpent’s hill”) rising on the farther shore. The prettily wooded islet was the site of a castle built by Turlough, Prince of Thomond, between 1287 and 1306; its remains were unearthed and identified by Dr. G. Macnamara in 1894. It has also some traces of piling, and may have been partly a crannoge and partly natural.

On the nearer shore a long ivied house with lofty chimneys and gable and a taller turret are all that remains of INCHIUIN CASTLE.¹ It rests on a rocky headland; the turret contains a partly fallen spiral staircase, and is part of a peel-tower.

“And high above a piece of turret stair,
Worn by the feet that now were silent, turned
Bare to the sun, and monstrous ivy stems,
Claspt the gray walls with hairy-fibred arms.”

The lake and district are a centre of most interesting legends. On Keentlae stood the “House of Chonain,” famous in the legends of Finn.² The latter warrior kept “two hounds at the Lake of Inchiquin” and two at Formoyle towards Kilfenora.³ From its southern brow sprang his good hound Bran after a stag into Tirmacbrain Lough, and another summit was known as “Finn’s seat” in 1839. In more historic times Cuvea Macnamara drove back Prince Donagh O’Brien from “Kenslieve” (1278–1283).⁴

The islet which gives the lake and barony their name is called after the clan known as O’Quin or Muintir Iffernain. They were a Dalcassian tribe of some note, and their chief Nial took part in the Battle of Clontarf in 1014 as standard-bearer to King Brian.⁵ At an early date (tradition says 1200) they fell from their high estate, and became so subordinate to the O’Briens, that John Macgrath barely names them in 1317, whilst he thrice alludes to this place as held by Mahon O’Brien, nor do they appear in the wars of that period. Nevertheless they subsisted as landowners; and we find many records of them from the times of Elizabeth to those of Cromwell, while they still figure among the peasantry. The Earls of Dunraven claim to represent them, but as they only state (without satisfactory proof) a pedigree from O’Quin of

¹ Henry VIII. granted the manor of Inchiquin a castle, and the great Lough called Inchiquin, with an Island in the same, to Murrough, first Earl of Thomond.—Letters Patent at Greenwich, July 1, 1544.

² Feis Tigh Chonain.

⁴ “Ossianic Society,” vol. iv., p. 51.

³ Dirge of Cuvea in “Wars of Turlough.” I must thank Mr. S. H. O’Grady for this and other extracts.

⁵ “Wars of the Gaedhil and the Gaill.”

Kilmallock (1490 to 1670), while there were at that period other families of O'Quin claiming no ties with Clare, in Dublin, Wicklow, Westmeath, and Limerick, we must put these claims along with those numerous popular genealogies which do not seem to have a particle of conclusive evidence in their favour.¹

The fact that the Ulster King of Arms granted to Thady Quin the arms of the Ulster family, and not those of the Clare O'Quins, although the latter were on record in his office, shows that two centuries ago there was no clear tradition or claim of descent in the Quins of Adare from those of Inchiquin.

To account for the phenomenon of a tribe so suddenly reduced to obscurity, popular legends were evolved: the first, though demonstrably false, is probably very old, and has a weird pathos to redeem it. In the fifteenth century the young chieftain O'Quin, wandering by the lake one morning, saw a flock of swans of singular beauty, and determined to capture one without injuring it. After failing to accomplish his purpose, on several occasions, he, at last, captured one of the birds, but to his astonishment it turned into a most lovely woman, for whom he was seized with most violent love, and entreated her to become his wife. She consented on three conditions: that the marriage should be concealed; that no O'Brien should be asked to enter the castle, and that her husband should avoid gambling. After several happy years and the births of two children, the O'Briens held races at Coad, and O'Quin got into their company, and, warmed by wine and merrymaking, asked "Tige Ahood" O'Brien (Teige an Chomhaid, 1459-1466, chief of Thomond) to feast at the castle. The swan-wife prepared the banquet, and then putting on her feathered skin swam away with a cygnet under each wing, so her husband saw neither her nor his children again. The doomed man, unconscious of his loss, gambled with O'Brien, and lost his castle and lands to his guest, rising from the table a bereaved and ruined man. Some have fancied that a substratum of fact underlies the legend, that the wife was inferior in rank to O'Quin, and that his clan repudiated him for his lowly love (like the Lord of Desmond); but twelve chiefs held sway in Thomond before Teige an Chomhaid O'Brien, during whose reigns no O'Quin ruled at Inchiquin.

Another legend (not recognised, so far as I know, by the present inhabitants) tells how Rory O'Quin, helping a "wild hunter" to take a stag, the stranger gave him a "butterfly clasp" which, while it was

¹ Lady Dunraven, in "Memorials of Adare," is singularly unfortunate in her attempts to elucidate the O'Quin history, *e.g.* pp. 162, 163. Commenting on the slaying of Conor O'Quin in 1197, "this commenced the wars of De Clare, which lasted a century," and "it seems to have been this time, or rather later, that the O'Quins, O'Gradies, and other clans were driven out of Clare, and settled in Limerick." De Clare first came to Clare in 1275, and the O'Quins and O'Gradys held lands in the county at any rate to the middle of the seventeenth century. This is on a par with the claim in the same book, that the beautiful tombstone, "op do chunn," from Iniscaltra, is an ancestral monument.

worn by a just and kind man, gave light in the dark. Rory, soon afterwards saved from drowning the daughter of a wood kern, and falling in love with her, married her secretly. His father, however, arranged a marriage between him and O'Brien's daughter; the youth refused, and was imprisoned, till at last he consented to the forced marriage. Immediately the clasp lost its light, and, conscience-stricken, Rory owned his humble marriage, and was driven from Thomond.¹

A third legend in "The Monks of Kilcrea" bears no mark of being genuine local tradition, though it abounds with beautiful descriptive passages relating to several places in this district, some of which are quoted in these pages.

COROFIN.

Leaving Coad we pass the site of Terry Alt's house; the owner is said to have been so good and peaceable a man, that his humorous neighbours laid all undetected crimes to his account, whence came that word of terror to our fathers, "Terryalt"—a secret association which achieved its highest triumph in Clare by digging up the lawn before Carrigoran, under the windows within which slumbered no less a person than His Majesty's Lieutenant-General and General-Governor of Ireland in 1830.²

COROFIN (clear weir),³ "the festive Corofin" of O'Huidhrin's poem," is a small market-town on the Fergus; the only antiquities near it are a curious carving of St. Sebastian pierced with arrows. It was probably brought from the neighbouring graveyard of Kilvoydane to the Roman Catholic Church. Kilvoydane lies north of Corofin; it is a graveyard, with the socket and part of the head of a plain and very ancient cross, the water in which cures warts. Hugh Mac Curtin, the antiquary, was buried there, but his grave is not known. North of the village lies the very perfect tower of Ballyportry.⁴ It has a turret the whole width of the building; the main part has two vaulted floors and fine fireplaces; the whole is surrounded by a double enclosure; the inner with side-turrets and loopholes. Near it is the enchanted lake of Shandangan; and along the same road lie the important stone forts of Mullach and Cahera-hoagh, while, much nearer Corofin, we find the large but defaced Caheroisin, where the poet Ossian is said to have lived, and which still bears his name.

BATTLEFIELD OF DYSERT O'DEA, 1318.

After crossing the railway, we soon reach the bridges called Maccon Bridge and Drehidavaddaroe (bridge of the red dog). Near this spot, at the old ford over the now insignificant stream at the east end of Ballycullinan Lake, commenced one of the most decisive battles of Irish history.

¹ "Memorials of Adare."

² "Recollections of an Irish Police Magistrate," pp. 100-101.

³ Or some say "Finne's Weir."

⁴ "The Story of an Irish Sept," p. 228, and *Proc. R.I.A.*, vol. 5, 3rd Series, p. 353, give sections of Ballyportrea.

To tell it briefly, we must premise that, after the O'Briens of Clan Turlough had slain nearly all the opposition chiefs and the flower of the northern army in 1317 at Corcomroe, Richard De Clare in vain endeavoured to re-establish in Inchiquin his principal ally, Mahon O'Brien, who had been driven out by Prince Murchad. After an abortive attempt of the English of Limerick to patch up a truce between the combatants, O'Brien and the Macnamaras plundered De Clare's lands, and fled with the cattle to Slieve Aughty. Then De Clare sent for aid to the De Burgos at Ardrahin, but as they delayed he got impatient, and on May 8th, 1318, set off, camping in Quin church for one night, till his forces mustered, and marched to Ruan and Tully O'Dea the following day. That evening scouts brought the news to Conor O'Dea of Dysert, a loyal supporter of Murchad, that the dreaded "Claraghmore" was in full force in his neighbourhood. O'Dea sent messengers to beg aid from Felim O'Conor, chief of Corcomroe, and Loughlin O'Hehir, of Hycormaie, and despatched Thomas O'Griffy to bribe the English to give him a truce, but De Clare gave a stern refusal.

Our authorities give us no notion of the strength of the armies. Eighty-four knights and Norman soldiers fell; but no bard has celebrated the losses or numbers of the Irish, while the fate of two of De Clare's detachments is not recorded in any history.

On the edge of Dysert and Ruan, at Dromcavan, a causeway crossed the stream, and on the higher ground towards Dysert was a wood. In this shelter O'Dea placed an ambuscade. At early dawn of May 10th (being the feast of Saints Epimachus and Gordian, and a Thursday) De Clare sent off two detachments, one southward along the Fergus towards Magowna, possibly to hold back O'Hehir, the other to Rath, to take O'Dea in the rear. The main force, including probably all the English, was marching over the ridge to the east of the ford, when O'Dea drew them into his trap. A number of Irish, both horse and foot, were seen driving cattle across the stream westward, and the English assailed and routed these kerne, slaying many; however, as soon as the survivors were over the ford, they turned and made so bold a defence, that De Clare and his cavalry spurred to the front. The Irish retreated fighting, and were pursued past the wood, when the ambuscade rushed out behind them and seized the pass, holding back the English infantry. De Clare fell (legend¹ says by the axe of a kerne who was hidden under a plank bridge which he overturned as De Clare rode over it), and several English knights and horsemen shared his fate.

Too late to save their leaders, the main body forced their way over, and hemmed the O'Deas into the wood, where they would soon have been overpowered, had not O'Conor's force appeared on the bluff of Scool (Scamhal) to the north-west, in sight of the battlefield; they charged down hill, past Dysert, and through the English, joining O'Dea. Then commenced a fierce, confused combat, which may have raged far towards Dysert, it being clear from the Irish account that the English knit themselves "like a fortress," and repelled, and sorely pressed on the Irish. It was a death struggle; for neither side could escape from the other, like that battle of the Maccabees: "The enemy rose up against them from the place where they lay in ambush, and made slaughter of them, and the battle was before and behind them; the water on this side and on that, the marsh likewise and the wood, neither was there place for them to turn aside." De Clare's son² charged at O'Conor, receiving three wounds, and dying (as became the last scion of such a race of warriors) facing his enemy; but even still the result was doubtful, when Murchad O'Brien's army came up from the east.

Murchad and the Macnamaras were in Aughty when news reached them that De Clare was on the march beyond the Fergus; they at once started, passing Spencil Hill, and got on the track of the Normans. Then they found burned houses and wasted

¹ In 1839: "Ordnance Survey Letters."

² Not his son Thomas, who survived, at any rate, to 1320.



SOUTH DOORWAY—DYSSERT O'DEA.

lands; then fugitives; then rumours of great slaughter; upon which the wildly excited men threw aside their cloaks, and even their heavy spears and armour, and hastened on.

O'Connor thought it was a reinforcement for the English (perhaps De Burgo), and making a strong effort, swept aside De Clare's men, to find himself face to face with friends. They gave three great shouts, and, joining forces, fell on the English. Just then (a suspicious coincidence) O'Hehir joined them. Brian O'Brien, last surviving chief of Clan Brian Roe, deserted the Normans, and fled to Northern Tipperary; and the English, not knowing that they were defeated—then as now so characteristic of their armies—rallied, and for the most part fell where they stood. The few who escaped fled to Bunratty, pursued by Murchad; but as he came in sight of that place, the town and castle burst into flames. Lady Johan De Clare, hearing of the deaths of her husband and son, and of the destruction of their army, placed her treasures and the inhabitants in barges, and escaped to Limerick, leaving only ashes and blackened walls to the victors.

De Clare's body was found hewn into small pieces—possibly by some followers of those Macnamara chiefs who had met like treatment from De Clare's party five years before—the mangled remains, and the body of his son, were buried in the Franciscan Friary in Limerick. Thus, in one morning, was wrecked the power and life of the great De Clares, and the Norman colony in Thomond; for although the Government repaired Bunratty, and held it in the defence of the River, it was taken in 1332 by Murchad O'Brien and the Macnamaras, and the O'Brien power extended without a rival from the gates of Limerick to the Cliffs of Moher.¹

DYSERT O'DEA.

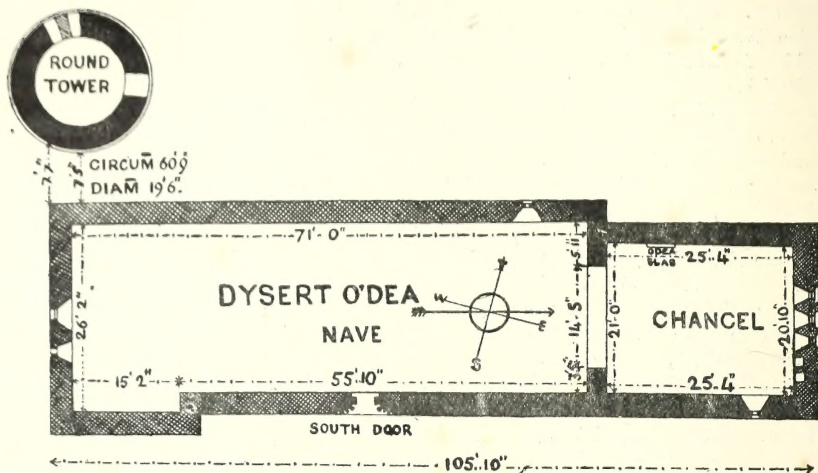
In thick trees under the slopes of bluff green hills we find the venerable monastery of Tola, who died in 737, and under the name of Manawla, or Banawla, is remembered as patron of the site and owner of the beautiful bronze crosier, once adorned with golden plaques and silver and enamel, now in the collection of the Royal Irish Academy. He was founder of Clonard and of Dysert Tola, in the King's County.

The church is a long, low building, consisting of a nave and chancel (71 feet by 23 feet 9 inches, and 25 feet 3 inches by 21 feet). It has been fully described by several writers,² so we need only note that the plain semicircular chancel arch and portions of the adjoining walls date from the eleventh century, and the beautiful romanesque door, with its row of curious heads and its rich adornment of flowers, leaves, and interlacings, is probably of the first half of the twelfth century; the triple gothic lights of the east window are about a century later, and the west end was entirely rebuilt, and a belfry made on the central gable in still later times. Apart from its architectural features the only objects of interest connected with it are the tomb of Joan Butler, wife of Conor Crone O'Dea, 1684, in the chancel, and a plain font and a small rude cross in the graveyard. THE ROUND TOWER, one of the thickest in Ireland, 61 feet in girth, stands close to the north-west angle of the

¹ For the full authorities on this battle see this *Journal*, vol. xxi., pages 469–472.

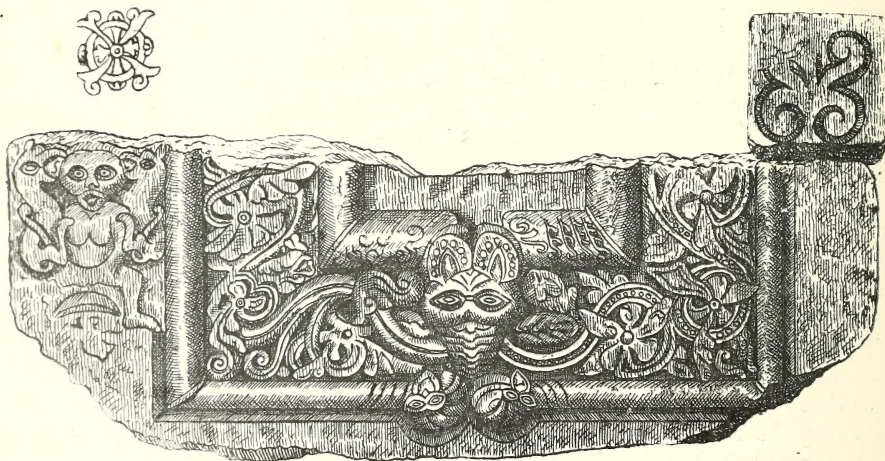
² Brash's "Ecclesiastical Architecture of Ireland," p. 58; Dunraven's "Notes on Irish Architecture," vol. ii., p. 3; this *Journal*, vol. xxiv., pp. 150–159; vol. xxix., pp. 244–256; Dwyer's "Diocese of Killaloe," p. 495.

church; the doorway is well preserved and the tower is built with a receding external offset like those at Ardmore; the battlements and



DYSERT O'DEA—PLAN OF ST. TOLA'S CHURCH.

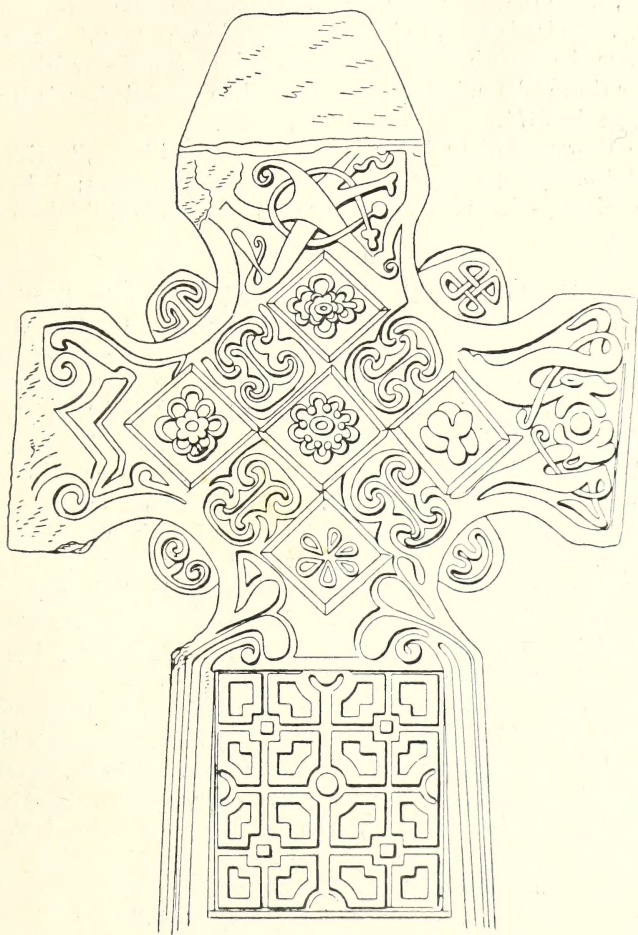
upper window are gothic of the fourteenth or even fifteenth century, and the tower seems to have suffered from lightning.



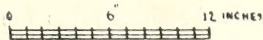
CARVED SILL AND SLAB, RATH BLATHMAIC CHURCH.

(The small figure is only for comparison. It is from a Saxon Manuscript.)

The beautiful HIGH CROSS, "The White Cross of Tola," stands in the



1899



J. M. W. P.

DYSERT O'DEA—HIGH CROSS.

field to the east of the church. It has been described¹ and fully illustrated in our pages, and is 8 feet 4 inches high, on a plain base, 4 feet 4 inches high. The east face exhibits carvings of the crucifixion and of St. Tola, while the other sides are covered with delicate leaf-work, interlacings, very classic frets, and groups of fighting monsters.² It probably dates from the twelfth century, and was twice restored—by Michael, son of Conor Crone O'Dea, in 1683, and by the late Colonel Francis Hutchinson Synge, in 1871.

The CASTLE of the O'Deas is a square "peel house," with three vaulted floors and a perfect staircase of ninety-nine steps; it has large marble chimney-pieces and a bawn or outwork, and is still inhabited.³

RATH BLATHMAIC.

On the ridge to the north of Dysert, and close to Scool hill, is the very interesting church of Rath. It consists of a south wall of the eleventh or early twelfth century, the rest dating from the fourteenth and fifteenth centuries. The building had a nave and chancel (42 feet 10 inches by 24 feet 8 inches, and 18 feet 4 inches by 20 feet), the latter is nearly demolished, and the west gable has met a like fate. The chancel arch is plain and pointed. The church wall has the ancient round angle shaft to the south-east. In its inner face we find a holy-water basin and a curious fragment of interlaced work in the jamb of the south door. A most remarkable sill, with a great-eared dragon's head and elaborate masses of foliage, very Scandinavian in character.⁴ Beside it is carved a quaint little sheela struggling with two dragons; the whole in wonderful preservation. A defaced sill of another old window is set under its fifteenth century successor.

A stump of a round tower stood in the graveyard in 1838, but was taken down to build the wall. There is a fine view of the steep hill and lofty ivied Castle of Scool and the Lough of Rath. Here St. Maccreehy, after the failure of several other saints, overcame, bound, and cast into the lake the horrible demon-badger, who dwelt in the cave of Poul-nabrocagh on yonder steep slope, and who now lies—

" Deep in that forgotten mere
Among the tumbled fragments of the hills."

In its dark waters, legend also says, that the twenty-four banshees of Thomond sat washing blood-stained robes the day before the battle of Dysert. Another bit of genuine old folk-lore tells how Manawla of Dysert, a poor weak woman, but a saint, coveted a second round tower at this place. She pulled it up and ran away with it one night, pursued by St. Blawfugh,⁵ who was on the point of overtaking her, when she

¹ This *Journal*, vol. xxix., pp. 246-253, by Dr. George U. Macnamara.

² The curious carving on the west base may represent Adam and Eve.

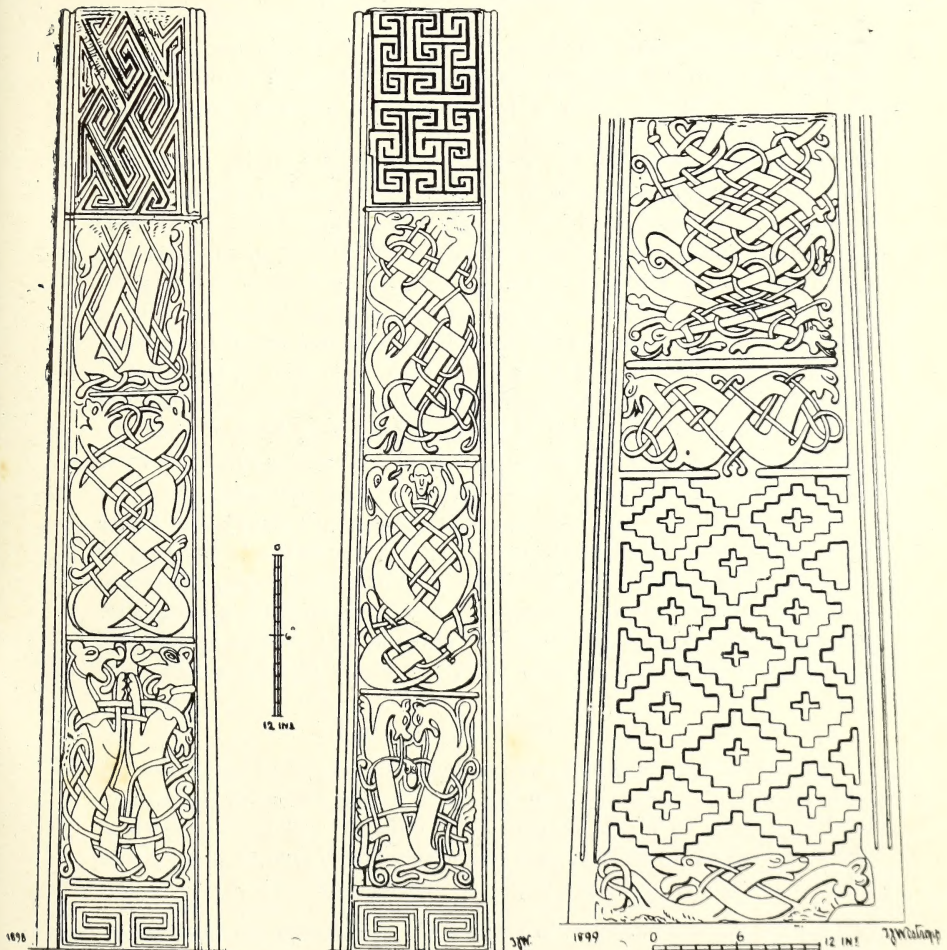
³ View in this *Journal*, vol. xxi., p. 292.

⁴ Bloxam's "Gothic Ecclesiastical Architecture" gives interesting survivals from Viking Art, vol. i., pp. 87-92.

⁵ The strangely corrupt traditional name for St. Blathmac.

flung the tower over to Dysert, and, falling on her knees, dinted a rock into what sceptics regarded as a double bullaun, but which unfortunately has got covered up and forgotten since 1839. The identity of Blathmac is very uncertain, and St. Blathmacus appears in some legends among the contemporaries of Maccreehy, *circa* 540, while others think he was the St. Blathmet, a contemporary of St. Flannan in the following century.

The fine and massive crosier and a little bronze bell, formerly belonging to Rath Church, are preserved in the collection of the Royal Irish Academy, and the former has been figured in our *Journal* (vol. xxiv.), along with the crosier of Dysert O'Dea.



Dysert O'Dea—High Cross. North, South, and West Sides.

SECTION IV.

FOURTH EXCURSION.

CAHERMACNAUGHTEN.

LEAVING Lisdoonvarna we drive nearly to the Corkscrew hill, and then turn southward towards Noughaval. We reach a caher built with massive blocks, with a late mediæval gateway, and named Cahermacnaughten. It formed the centre of a once famous school of Brehon Law, of which the O'Davorens were hereditary professors. Here our well-known scholar Duaid Mac Firbis studied under Donald O'Davoren, who was himself (in the end of Elizabeth's reign) author of an Irish dictionary. The ring wall is about 130 feet in diameter and 6 to 8 feet high and 10 feet thick. It was crowded with buildings of which the foundations alone remain. The deed of partition and will of Gillananaeve O'Davoren in 1675 fortunately describes the place at some length. They name the large house of the caher within, the kitchen house, the house of the churchyard, the gardens, the house site between the large house and the door of the caher, the large house outside the door of the caher, the green of the booley, and the water supply, several of which can still be identified.¹ (See plan on page 400, *ante*.)

The very dilapidated Caheryhoolagh (O'Doulan's fort?), the Caher Idula or Caherwooly of 1641, is seen across the fields to the east of the road. We then turn off the main road at Lissylisheen, where the high peak of grass-grown masonry and a large baun mark a castle site. From its summit on a clear day the peaks of the Galtees and Mount Brandon are visible sixty miles away, with a pretty glimpse of Liscannor Bay.

KILCORNEY.

We pass down a long and narrow glen, the crags of which are sheeted with mountain avens, and find ourselves in the valley of Kilcorney. Bold bluffs, and in places perpendicular cliffs, at one point projecting like a bird's beak, at another dark and cave pierced, hem us in on either side. The curious cromlechs of Baur,² one with an inner cist or shelf,

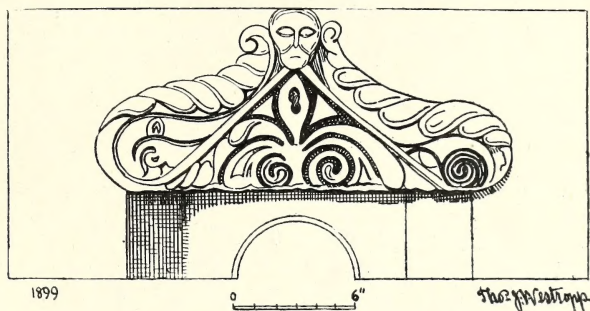
¹ See this *Journal*, vol. xxvii., p. 120; and Frost's "History and Topography," p. 17.

² This *Journal*, vol. xxix., p. 369.

and several cairns and forts, lie up a steep road on our left along the northern plateau.

“ On the other side is the straight-up rock,
And a path is kept twixt the gorge and it;
By boulder stones, where lichens mock,
The marks of a moth, and small ferns fit
Their teeth in the polished block.”

The southern cliffs contain that remarkable cave¹ whence floods of water, mud, and dead fish have often issued, and, if tradition errs not, fairy horses, which have left descendants in the Barony. There is a low tumulus in the fields near it, and beyond the road the scarcely apparent site of Kilcolmanvara.



Kilcorney—Head of East Window.

KILCORNEY church is worth a short visit, for though only a few ivied fragments remain, they enclose a curious font cut out of a single square block, traces of early windows, and a remarkable romanesque window head of the eleventh century, with a boldly projecting human head and curious foliage. The church consisted of a nave and chancel, respectively measuring 17 feet by 15 feet 6 inches, and 38 feet by 21 feet. Farther on we pass the nearly levelled cliff fort of CAHERLISNANROUM on the edge of a rock terrace, and pass out of the valley under the bold cairn of Poulawack.

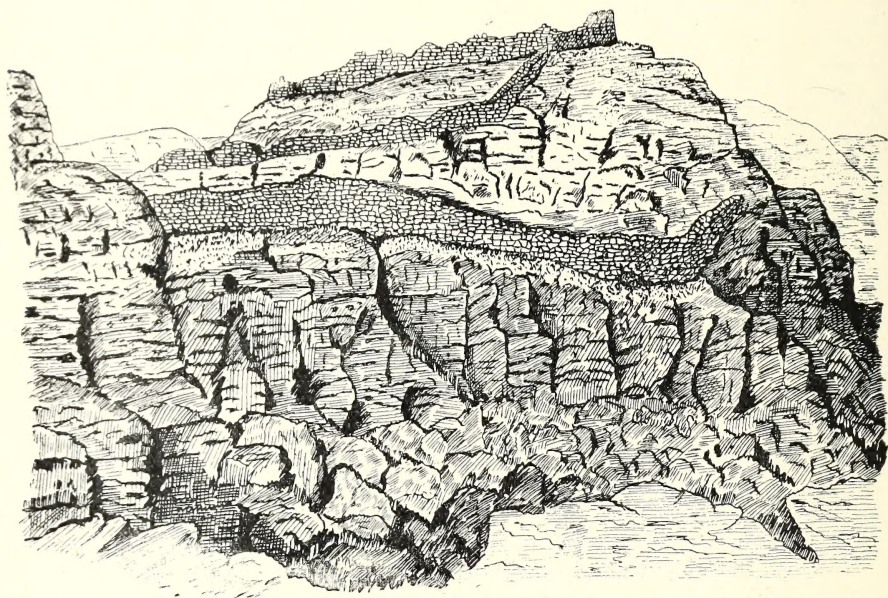
CAHERCONNELL AND GLENSLEADE.

We enter the valley of Eanty and see in the distance the ridge of Poulcaragharush, crowned by two forts, one retaining its massive gateway. At the foot of this ridge are the three great forts of Cahermacrole or Cahermackirilla, Cahergrillaun and Moheramoylan, and behind it the most interesting valley of Poulacarran, and the ridge on which stand the three cromlechs, pillars and tumulus of FANYGALVAN and numerous stone

¹ Gough's "Camden's Britannia," vol. iii., p. 579.

forts, together with the fifteenth century church of CARRAN, near an ancient cairn.¹

To the left of the road as we turn northward lies a large massive ring wall named CAHERCONNELL. It is now featureless, and measures 140 feet across the wall, which is 14 feet high and 12 feet thick.² A short distance farther north, in a craggy field to the right of the road, is the handsome cromlech of POULNABRONE,³ noteworthy for the airy poise of its great top slab, 13 feet long, and from 6 feet to 10 feet wide, resting on three stones from 5 feet to 7 feet high, and, contrary to the usual practice, it slopes towards the west. We next reach the Glensleade valley, a deep cup-like hollow; the old grass-grown stump of the O'Loughlins' castle rises



Cahercashlaun Fort.

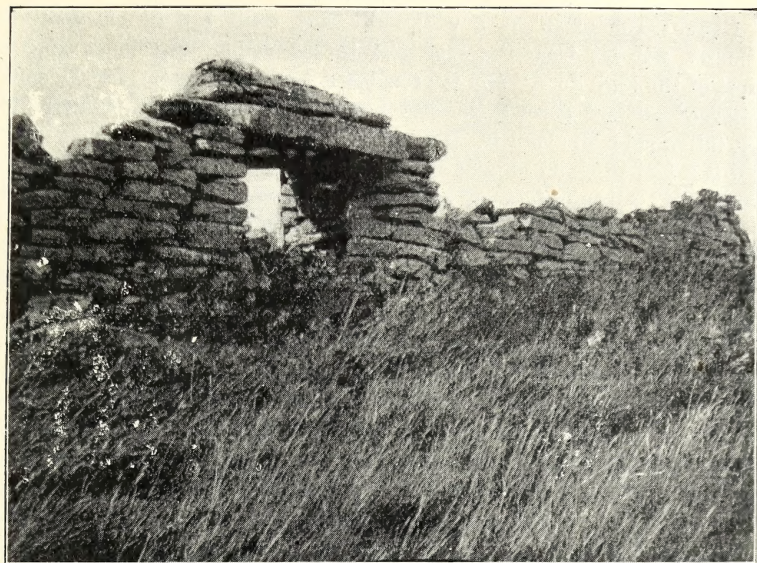
beside the modern house to the left of the road. To our right is a veritable wilderness of rocks; few save herdsmen have ever cared to cross it. A long valley like the dry bed of a river penetrates it, and at a considerable distance up this gorge lies a very curious fort, CAHER CASHLAUN, a dry stone wall girding the summit of a dome of regularly stratified limestone, with a large "cave," or rather a rock cleft, roofed by long slabs, and a side enclosure measuring 240 feet across. Along the gorge are three lesser ring walls; the most western is named Cahernamweela.⁴

¹ See this *Journal*, vol. xxviii., p. 359, 362.

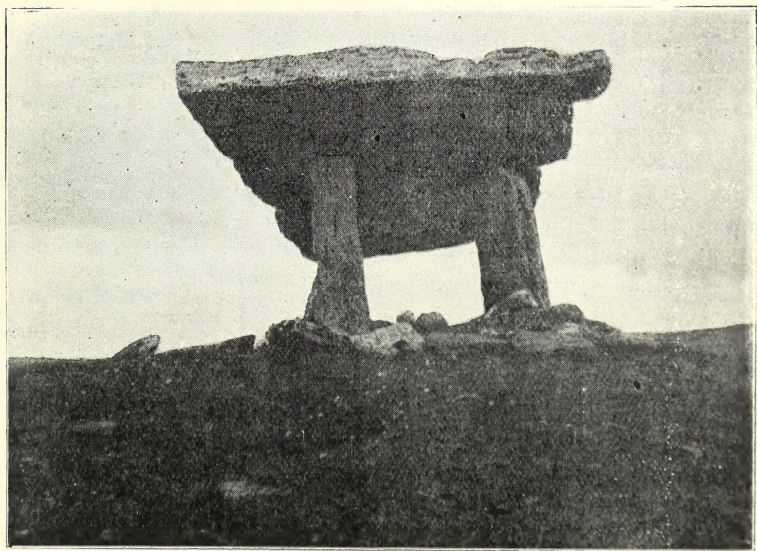
² *Ibid*, 1899, 374.

³ *Ibid.*, vol. xxix., p. 375, 378.

⁴ For these forts, see this *Journal*, vol. xxix., pp. 377-379.



Gateway of the Fort, Caheranardurrish.



The Cromlech, Poul nabrone.

CAHERANARDURRISH¹ is a well built ring wall, 110 to 116 feet in diameter, not far from the road and to the right. The name means "fort of the high door," and is probably an archaic sarcasm, for the well preserved ancient gateway is only 5 feet 3 inches high, with little, if any, fallen rubbish about it. One of the lintels is over 8 feet long. The wall is 8 feet thick and high; it encloses a long narrow cist, now nearly destroyed. A lesser fort and cattle enclosure lie not far to the south.

The ridge of Cragballyconal seen to the east is crowned with nearly a dozen forts and five cromlechs; the most eastern cist on a summit in POULAPHUCA² is perfect, and commands a beautiful view of the valley and cairn-topped hill of Turlough, the Abbey of Corcomroe and Galway Bay.

We pass several dilapidated forts and a group of three cromlechs; the most perfect is close to the road in Gleninshen;³ the others have partly fallen and lie in Berneens. In short, we have noted some ninety forts and fifteen cromlechs and cists on these plateaux and valleys between Ballyallaban and Lemeneagh alone.

BALLYALLABAN.

The road winds in long sweeps down the hillside, till finally we see below us on a rocky terrace in Ballyallaban three forts, two being nearly levelled to the foundations. Behind them is a fine view down the valley to Ballyvaughan, the great rounded bastions of the terraced hills, the castle of Newtown, the old church of Rathborney, and, seen through the mouth of the valley, the blue sea and distant houses of Galway. The larger fort, Cahermore, is a ring 168 feet across; the gateway has been rebuilt in later days; there are foundations of houses and some traces of steps, and of what Lord Dunraven and others have supposed to have been a boat-shaped oratory, though the walls seem too slight for such a structure. There seems to have been no terrace in this caher, so the later occupants removed the inner face and filling of the wall, leaving the outer facing to form a parapet. At the foot of the hill is the fine rath of Ballyallaban, a circular earthwork girt by a deep moat. It measures about 100 feet on top and 200 feet over all.

GLENINAGH.

Driving through Ballyvaughan westward, between the steep limestone hills and Galway Bay, we reach the church and castle of Gleninagh. The place was called Glaniednagh in 1302, and as the well nearest the castle is now named after the Holy Cross, the patron of the parish seems to have been forgotten. There is, however, a second well, Tobercornan, covered by a picturesque modern gothic structure beside the road which perhaps preserves the patron's name. The church is a plain little build-

¹ This *Journal*, vol. xxix., p. 379.

² *Ibid*, vol. xxix., p. 374.

³ It is the one called Berneens by Borlase ("Dolmens," vol. i., p. 66).

ing, scarcely worth a visit. It measures about 38 feet by 13 feet, and has round arched windows and a pointed door. The castle of Gleninagh belonged to the O'Loughlins, and can scarcely date as early as 1500. It was till recently inhabited, and is a plain rudely-built structure. The two lower stories are under a pointed vaulting, while the spiral staircase of forty-seven steps, unlike most of the peel houses of Clare, is in a projecting turret. A stone can be raised in the top landing, disclosing a slit for the defence of the staircase. The well of the Holy Cross, Tobernacrohanevee, is a picturesque building with a Gothic door, close to the castle, and is overshadowed and indeed overgrown by low trees.

BLACK HEAD.

The road passes round the bold bluff of Black Head, on the edge of low cliffs, and with a beautiful view of the rounded hills at Finnevarra and the distant shores of Galway, with the mountains of Connemara and the Isles of Aran. A steep and difficult, though short, ascent up the head brings us to the fort called CAHERDOONFERGUS on the map, but Doonirias and Caherdooneerish by the older peasantry. The Ordnance Survey letters of 1839 say it was reputed to be "enchanted," *i. e.*, haunted, by the great mythic hero Fergus, son of Roigh, but it more probably retains the name of the legendary Firbolg chieftain, Irgus, who is stated in the Dindsenchas to have established himself at Rind Boirne—the point or head of Burren—in Thomond. It is a massive structure, but is for the most part rudely built; D-shaped in plan, with a terrace and steps; the gateway is defaced. Above it on the summit of the Head is the place called Seefin (Finn's Seat) and the cairn of Doughbranneen, 1041 feet above the sea. The Head is described in 1655 as "the wast rock or mount called Caneborney."¹ South of the Head is the broken fort called Caherdoonteigusha, overlooking the district of sand-hills called the Murroughs.²

KILLONAGHAN.

Passing the entrance of the Caher valley, we reach the shattered church of Killonaghan (48' × 21'); it has a neatly arched and moulded east window, and probably derives its name from St. Onchu, son of the poet (and possibly saint) Blathmac. Of the other windows only the sills remain.

On the hillside, a short distance eastward from the ruin, is a large and massive caher, called from the townland BALLINY. Though the gateway is defaced, it is worth notice as being still inhabited, a small hamlet having existed in and around its circle "so far back as tradition

¹ "Book of Distribution."

² Not far to the south an artificial cave under a great rock is called "Dermot and Grania's bed." Caherdoonfergus is described in Lord Dunraven's "Notes on Irish Architecture," vol. i.

goes." The road behind it leads to a group of four stone forts in Ballyelly and the circular turret of FAUNAROOSCA (The slope of the contest). This castle resembles Newtown and Doonagore; it has a beehive vault, with a staircase turning towards the right, entered by a door high above the ground. The tower forms the angle of a large dry stone bawn, with walls 5 feet thick. A large group of over sixty defaced (and in many cases nearly levelled) cahers lies along the slopes of this parish; a few have retained their names as *Cahernagree* (of the herds), in Killonaghan, and *Caheradoon* and *Cahernagrian*, on the edge of Killilagh.

At the southern end of the parish we find a large oblong fort and rude little church at CRUMLIN, Crom Glaon in 1302, the winding glen. Only the east end remains with two venerable round-headed windows with rudely arched splays in the south and east walls. Tradition says it was built by St. Columba, the founder of Iona, after he left Aran. Driving past a picturesque low range of cliffs we find ourselves again under Ballinalacken Castle, and return to Lisdoonvarna.

FORT NAMES.

I may be permitted, before leaving the Burren, to give my reasons for adopting the phonetic names of the cahers as used among the peasantry. O'Donovan and O'Curry, on more than one occasion, revise such names into "correct Irish"—their less qualified successors are anxious to do it in many cases. The result would be lamentable for topography and archæology, for it frequently means the loss of the instructive form, and the substitution of one purely theoretical: this I have striven to avoid, to the annoyance of some of our Irish speakers. To give a few examples of the danger attending "revision," I may mention the substitution of "Fergus" for "Irgus," in Caherdooneerish; that of the "rocky ford" (sgairbh) for "Maecon garuff" (Killmaccongarub, 1302 — "Calendar of State Papers, Ireland"); the founder, in Kilnagarrieff, of the O'Douloughtys, for the (probable) O'Doulans (who held land in the district) at Caheryhoolagh; and recently, in the attempt of an Irish scholar to reduce "Rathmines" to "pure Irish," to the obliteration of the family of Meonis, commemorated in its name.

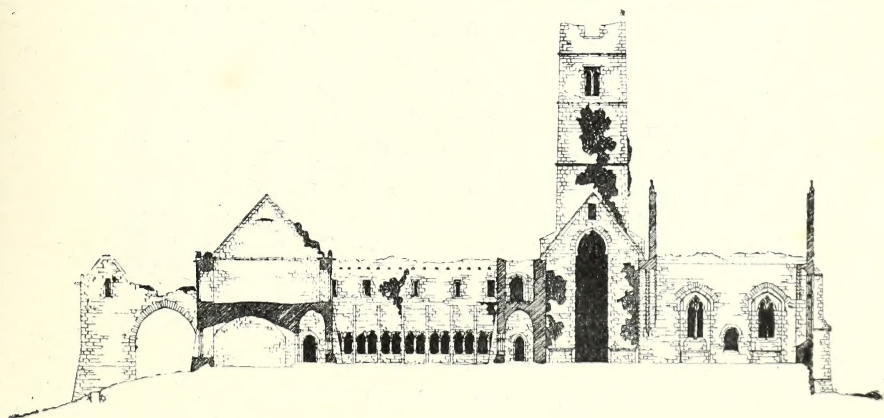
SECTION IV.

*(Continued.)**ALTERNATIVE EXCURSION.*

QUIN.

THE ancient name was (and is among the peasantry) "Quinhy," Cuinche, the arbutus grove. This beautiful shrub must have abounded here, for we find another townland, Feaghquin, in the same parish.

The village stands at the apex of the ancient district of Tradree. This was the mensal land of the old Dalcassian chiefs, probably as having been first won from Connaught in the wars of Lugad Meann in the latter



Quin Friary—Section looking Eastward.

half of the fourth century. Probably on this account Tradree was included in the diocese of Limerick, and the Synod of Rathbreasil, 1112, fixed Cuinche as one of the bound-marks of the sees of Killaloe and Limerick; however, by 1302, the whole district, except three parishes adjoining the city of Limerick, had been given to Killaloe, and Chinchí church (Clonchi as published) was named in the Papal taxation. The statement in the Calendar, that Quin Abbey then existed, in 1302, is quite

incorrect.¹ The more definite history begins with the burning of the church, by the Irish, over Thomas de Clare's soldiers, in 1278,² De Clare barely escaping. This probably led the Norman to commence to build a formidable castle there in 1280.³ While the work was in progress,



Quin Friary—West Door.

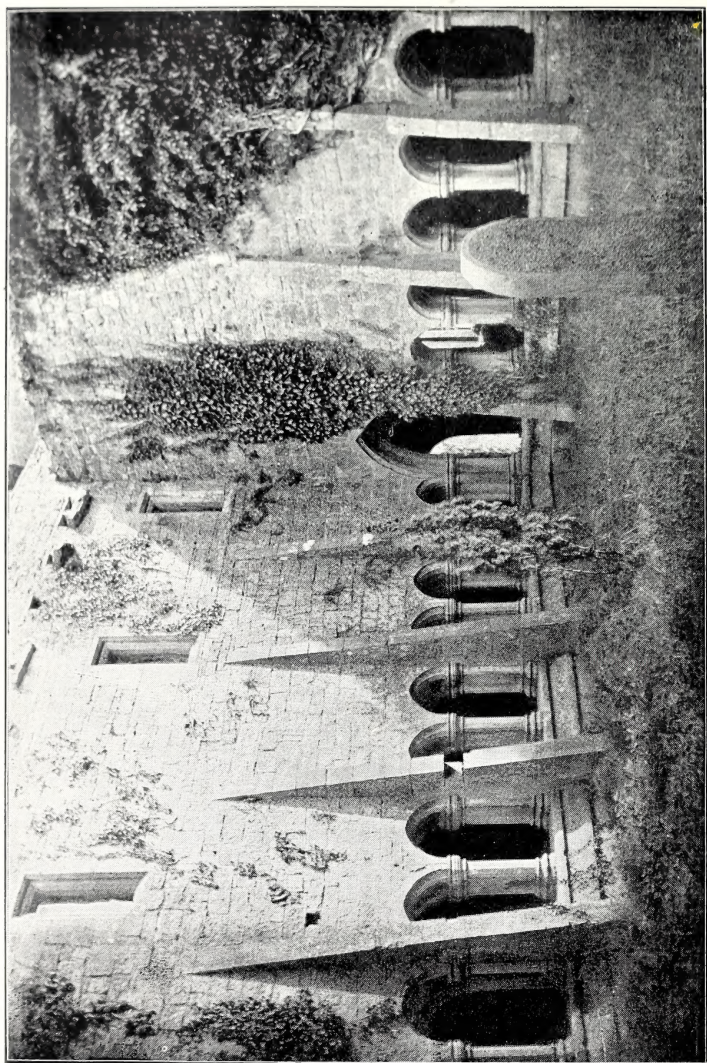
(From a Photograph by Mr. T. J. Westropp.)

Prince Donald O'Brien came to the town to buy wine. As the Irish prepared to leave, and the prince stood near his horse, one of the English

¹ "State Papers, Ireland," 1302-1306. The editor seems to have made up his mind to insert the Friary, at any cost, on the list of churches in the Taxation, so he suggests that Mayo (Moynoe, near Scariff) is "either Quin, or Ennis, or Monaster, county Limerick" (latter not in See of Killaloe). Enaghbeg, near Nenagh, is also identified as Quin, and, in face of this, "Clonchi" is recognised as Quin church. However, many of the other identifications are equally absurd, as *e.g.* "Abbot of Custod de Thome in Thomond" as Ennis (which being, like Quin, a Franciscan house, had, of course, no abbot). Thome is evidently Thom, in county Tipperary.

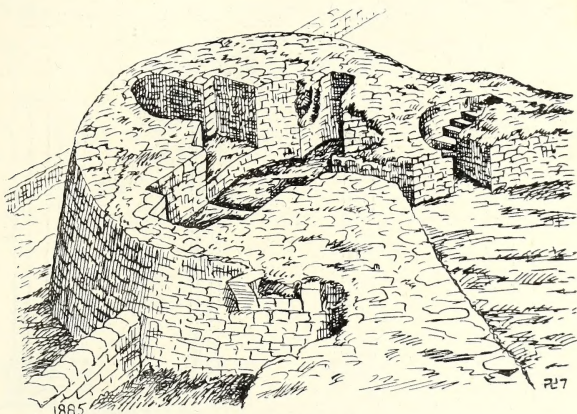
² "Annals of the Four Masters."

³ "Annals of Inisfallen."



QUIN FRIARY—SOUTH-EAST ANGLE OF THE CLOISTER ARCADE.

(a mason, according to the *Annals*—a soldier, according to Magrath) stabbed him in the back. Donald killed the man, and was carried off mortally wounded by his followers.¹ About 1286, the garrison, by a similar act of treachery, slew a chief, O'Liddy, and the terrible Cuvea Macnamara, chief of Clancuilean, assailed the stronghold, battered in the great gate, slew the garrison, and, setting the place on fire, left it "a hideous blackened cave." Magrath's mention of the "round towery" fortress sufficiently marks it as the great ruin on which the friary was built. The De Clares' title-deeds perished in the flames, which occasioned legal proceedings, so even the Norman Rolls record the valiant act of the Macnamaras and the fall of "Castle Conewy." In 1318 it must have been still a ruin, for Richard De Clare sheltered in St. Finghin's church on his way to Dysert.



Quin Friary—North-Eastern Bastion of De Clare's Castle.

The friary now for the first time appears in history:—"Exstructus est totius ex marmore polito in Clancoilin, loco amœno, ad ripam præterlabentis rivuli." So Wadding² describes it under the date 1350; the friary had been founded in an unknown period before that year. Portions of the present church evidently date from the first half of the fourteenth century, so, very probably, when the English colony perished, the Macnamaras (perhaps their chief Maccon) gave the dismantled fortress to the Franciscans.

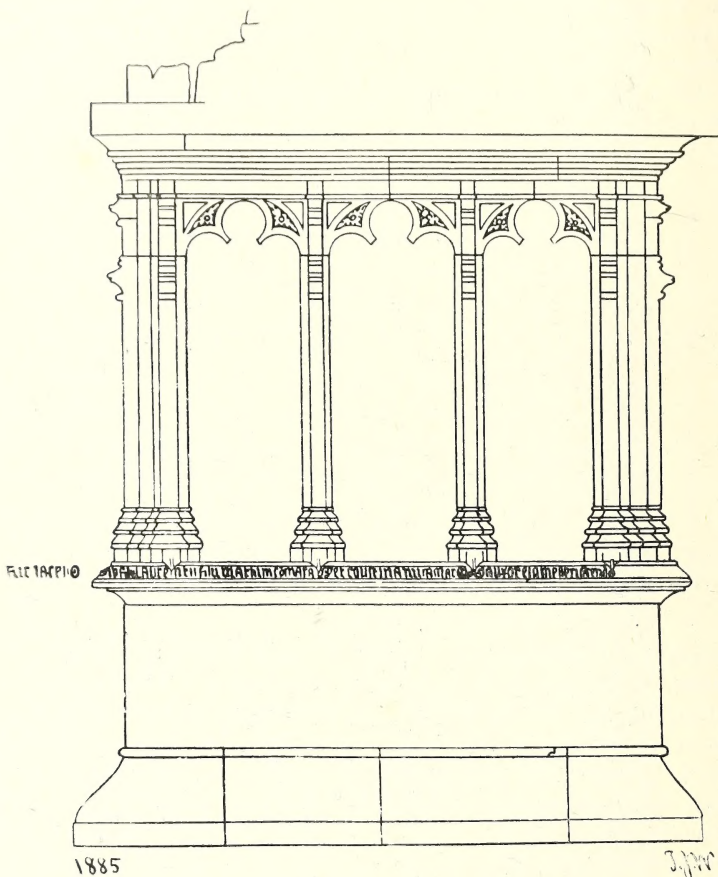
The place was largely rebuilt, about 1402, by Sioda Cam Macnamara, chief of Clancuilen; to this period it owes its beautiful cloister and many other details. Maccon Macnamara, in 1433, got license from Pope Eugenius IV. to place friars of the strict observance in Quin, and he

¹ Magrath's "Wars of Torlough."

² "Annales Minorum," vol. iii., p. 574; of the larger edition, vol. viii., p. 47; vol. x., p. 218. The Pope to "nobili viro Maccon Macna Marra duci Clandcullyen," v. Id. Oct. 1433.

probably added the lofty belfry and the south transept which belong to that time.

Quin became the burial place of the Macnamaras, whose chiefs are said to have been formerly buried at Croghane, and some at Ennis. In 1547 Quin was granted by Henry VIII. to Conor O'Brien, Lord Ibricken, it having been formally dissolved in 1641. Conor seems to have protected the monks, nor probably were they worse off in 1548, when it



Quin Friary—Macnamara Monument in Chancel.

and its lands were granted to Teige and Tirlagh O'Brien of Dough. At this time it consisted of "the precinct of the late house of Queyne in Thomond, containing one acre, in which are one great church, now ruinous, covered with slate, and a steeple, greatly decayed, a church-yard and cloister, one great hall, four chambers, two cellars, a ruinous

dortor (dormitory), with an orchard and other edifices, also one water-mill, ruinous and prostrate, and ten cottages in Quin village."

In 1578 Queen Elizabeth directed Sir Henry Sydney to confirm the Earl of Thomond in the friaries of Ince and Cohenny. In 1584 the friars were still in possession,¹ but the same year a further grant was made to Tirlough O'Brien and his heirs, "provided they do not conspire with rebels." As if to impress this clause on the grantees a most horrible legal murder was perpetrated at Quin. Sir John Perrot had stopped there for a night on his way from Galway, when Cruise, the sheriff, met him with a prisoner, Donaldbeg O'Brien, "demagogue of the plunderers of Connaught." Perrot ordered O'Brien's immediate execution, and the wretched man was half hanged from a cart, his bones broken with the back of an axe, and he was hung, still alive, on the steeple of Quin, "under the talons of the birds and fowls of the air."² The Irish annalists, strange to say, show no pity when telling of this horror, while even the author of the "History of Perrot's Government" is moved. "He showed as much resolution in suffering as before he had manifested cruelty in his bloody actions," says the writer. Wadding tells us that about that time Donat O'Brien gathered a band, attacked the English in the Abbey, and destroyed, in one conflagration, the holy house and its heretical defenders. Then only the massive and blackened walls remained in the solitude that was called peace.³

Father Donat Mooney's visit is not dated, but he tells us⁴ in 1617 that he found the choir and transept of Quin roofed and two or three friars dwelling there, "old, helpless men who scarcely retain a memory of the state of the convent before the suppression." They had sent their church plate of silver and gold to Macnamara of Knappogue, but his widow denied its possession when questioned by Mooney.

In 1601 Captain Flower defeated and slew Teige, son of Sir Tirlough O'Brien, in a skirmish near the Abbey,⁵ and in 1604 the monks, hopeful at the accession of James I., repaired the convent. They must have been expelled, for they returned again in 1626 under their rector, Teige MacGorman,⁶ and in 1622 the Protestant Bishop complained that Donnell O'Haigshy used to say Mass in the Abbey. They were expelled in 1637. The Rev. Joseph Everard was elected Provincial in the Chapter held at Quin, under the presidency of Bernard Connus, Friar Barnewall, Professor of Theology at Louvain, being the Reader, August 15th, 1638.⁷

In 1641, when the Confederate Catholics rose to power, Eugene O'Cahan opened a college at Quin Abbey. It soon had 800 students,

¹ MSS., T.C.D.—Castles in Clare, 1584.

² "Annals of the Four Masters."

³ Wadding's "Annales Minorum" (1637), vol. iii., p. 574.

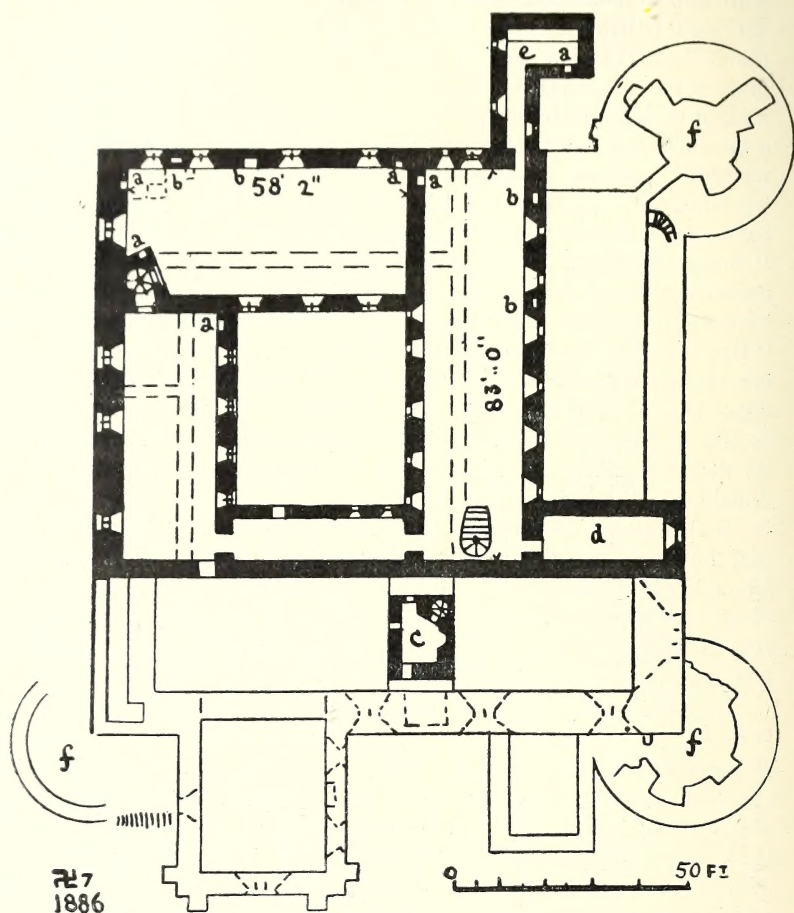
⁴ MSS. "Bibliothèque Royale Brussels," No. 3195.

⁵ "Pacata Hibernia," vol. i., p. 223.

⁶ Bruodinus' "Propugnaculum Catholicæ Veritatis."

⁷ "Historical MSS. Commission on Louvain Records," 1873, p. 608.

among the rest the well-known monastic historian, Anthony Bruodin,¹ from whom we learn much about this centre of learning, which possessed half as many more students as Trinity College had a century later. In ten years the school was broken up by the Commonwealth and three of



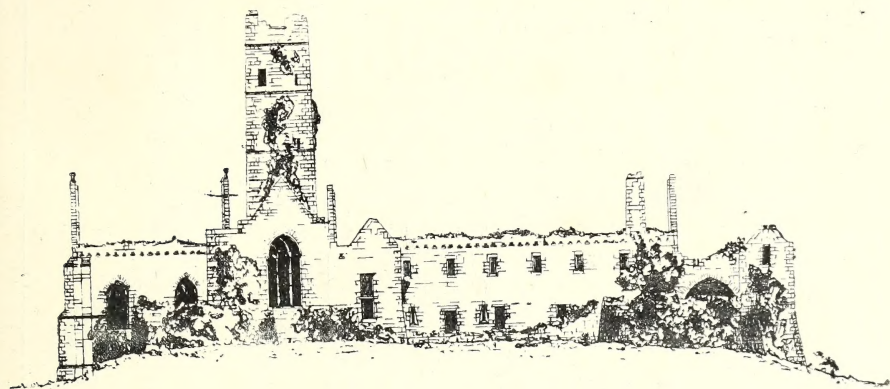
Quin Friary—Plan of Upper Story.

- | | |
|----------------------------|---------------|
| a. Ambreys. | d. Sacristy. |
| b. Fireplace and Chimneys. | e. Garderobe. |
| c. Belfry. | f. Bastions. |

the monks executed. Eugene O'Cahan and Roger Macnamara were shot, and Daniel Clanchy hanged. About this time (1651) Bishop John Molony and his soldiers were routed by Edward Wogan, and the Bishop

¹ "Propugnaculum Catholicæ Veritatis," lib. iv., c. 15.

captured, but his life was spared. Moriertagh Ogrypha was "guardian" in 1670, and figures in the excommunication of certain refractory monks.¹ In 1681 Dyneley notes that the friary was "lately harbouring some friars of the order of Seynt Francis." The huge metal crosses still capped the gables. A cavalry camp of the Irish army was formed under its walls in 1691 while they awaited removal to France. Of the period of James II. we know very little. We find a few legacies such as—Thady O'Brien of Coolreagh, "5s. to the friers of the Abbey of Quin";² Daniel Viscount Clare, 1690,³ £20 apiece to the friars of Quin and Limerick"; £50 to Ennis, and £6 apiece to Askeaton and Adare; but they tell us nothing definite. The monks were expelled and the roofs burned by



— EAST ELEVATION —
Scale 1 inch = 40 feet

Quin Friary—East Elevation.

Colonels William and Henry Stamer of Carnelly and Latoon, and according to the tradition⁴ one of the monks cursed William Stamer, praying that his descendants might only have one son in each generation, and in the third generation that his name might die out. One monk still dwelt in the ruin in about 1760, and wrote a moral poem on death for Lady O'Brien of Dromoland.⁵ The other brethren resided in a little cottage at Drim, not far from the monastery. There the last monk, Father John Hogan, died in 1820, aged 80 years.⁶ His tombstone, with a pathetic inscription, exists in the north-east corner of the cloister—"Here lies

¹ Original MSS., T.C.D., F. 4. 14, April 7, 1670.

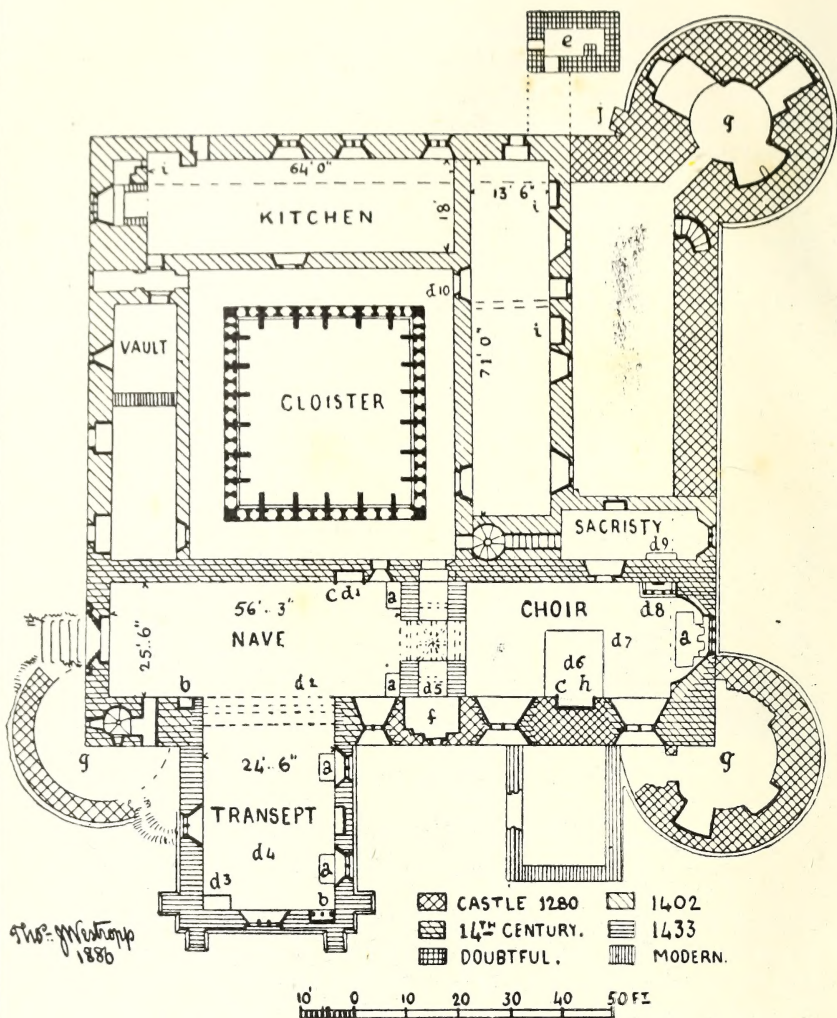
² Will of Thady O'Brien, November 18th, 1689, lent by Colonel George O'Callaghan Westropp (*Member*), original at Coolreagh.

³ Frost's "History and Topography of Clare," p. 611.

⁴ Told by William's grand-daughter to the late Mrs. Stamer.

⁵ Lady Chatterton's "Rambles," vol. ii., p. 187.

⁶ I have spoken with two old people who remembered him well.



QUIN FRIARY—PLAN.

a. Altars.
b. Piscinæ.
c. Sedilia.
d. Monuments.

e. Garderobe Tower.
f. Gate of Castle.
g. Bastions of Castle.

h. Stucco Work.
i. Fireplaces.
j. Broken Arch.

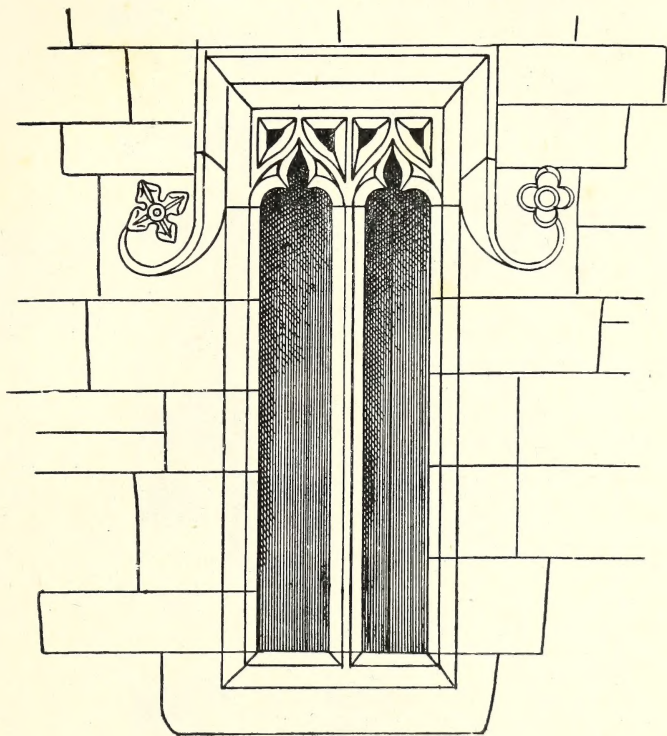
MONUMENTS.

1. Macnamara, 1761.
2. Stone with Axe.
3. Macnamara, 1768.
4. Macnamara, c. 1750.
5. John Macnamara, 1601.

6. Priest's Vault.
7. Macnamara, 1722.
8. Canopied Tomb of Old Macnamara, c. 1500.

9. Macnamara of Ranna.
10. John Hogan, the last Monk, 1820.

the body of the Rev. John Hogan of Drim | who departed this life anno domini 1820, aged 80 years, the last of the Franciscan | Friars who had their residents (*sic*) | at Drim, the place of their refuge when driven from the Abbey | of Quin. He was supported by the pious donations of the faithful | and served as an auxiliary to his neighbouring parish priests | in the vineyard of the Lord. He knew how to abound and how to suffer | want as the Lord was pleased to send. He died in holy poverty | respected for his strictness in religious discipling (*sic*) | and venerated by all. 'Qui seminat in lachrymis | exultatione metet.' Requiescat in pace. Amen."¹

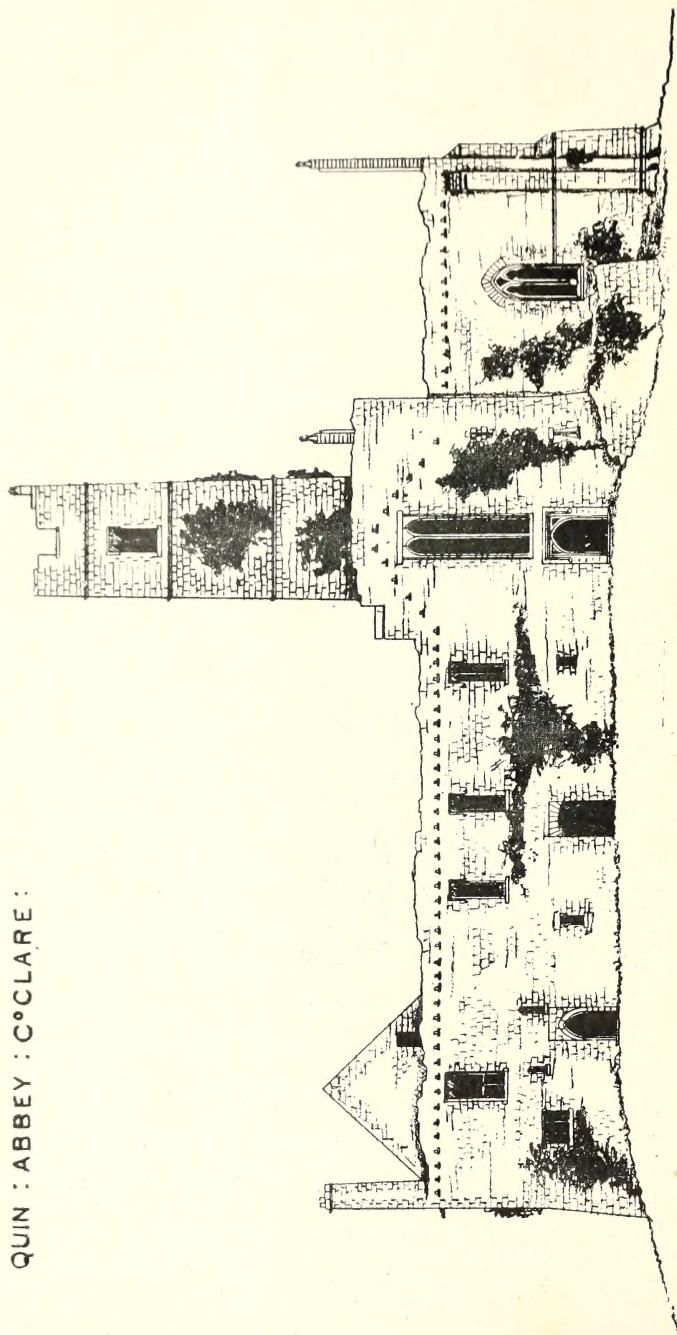


Quin Friary—Window in Western Dormitory.

Very briefly, indeed, must we note the principal features of the ruin. On entering the graveyard we see the lower part of a great round turret of De Clare's Castle, but the two others to the eastern angles are much more perfect and have been excavated, and the nearer (south-eastern) one should be visited; the other is more easily seen from the upper rooms.

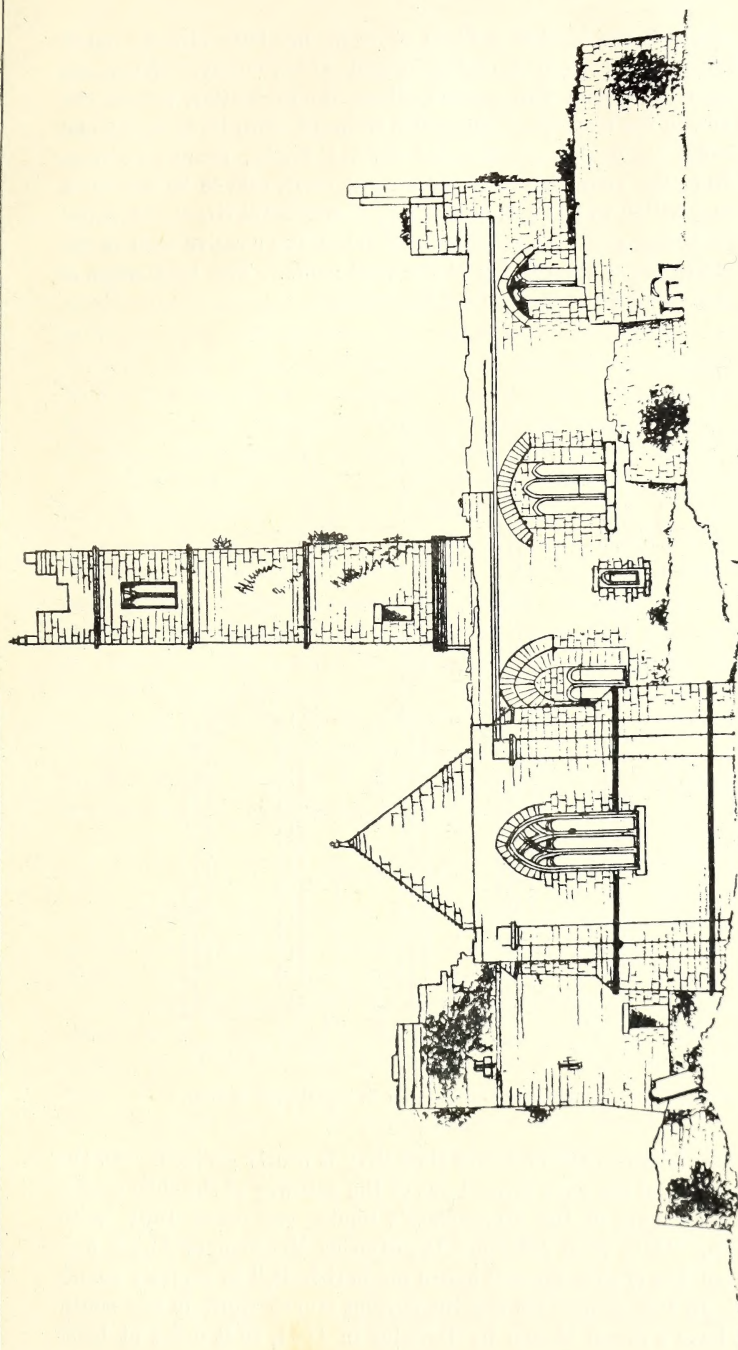
¹ See this *Journal*, vol. xxiv., p. 82; quoted also by Dr. N. C. Macnamara in a "Story of an Irish Sept."

QUIN : ABBEY : C^oCLARE :



WEST ELEVATION :

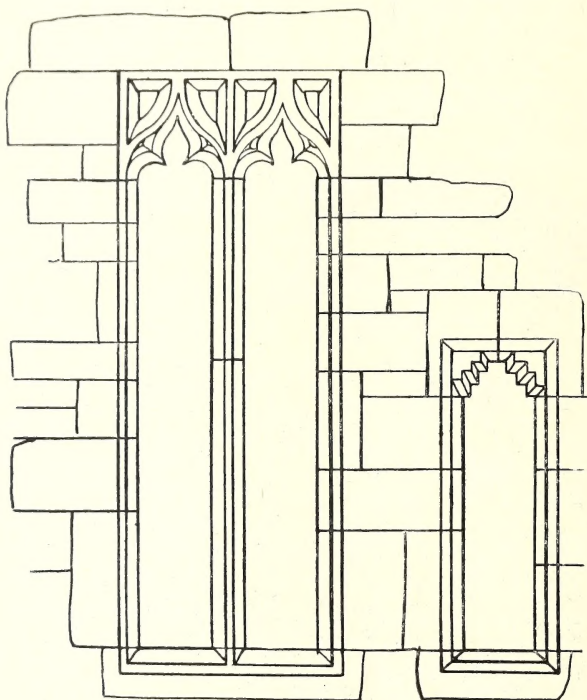
Scale 0 5 10 20 30 40 50 of Feet.



SOUTH ELEVATION

Scale 70 5 0 20 30 40 50 Feet

The west door, at the head of a flight of steps, has been already noted for its likeness to those at Dromereehy and Abbeydorney. When we enter we see no less than five perfect altars, the high altar, two in the nave, and two in the transept. The south transept, with its bold arch and neat windows, its double piscina and several tombs, should be next visited. Note the rude slab with an axe cut on it, said to be the tomb of a carpenter killed by a fall from the roof in mediæval times. A spiral stair, near a neatly groined piscina, runs through the massive wall of the castle, 9 feet thick, to the summit of the west gable. The long range of gutters is accessible from it and from the belfry.



Quin Friary—Windows in Eastern Wing (Upper Room).

The space between the arches of the belfry is neatly groined. To the left a small chapel has been formed out of the gateway of the older castle. In it are fragments of the Macnamara's tombs, one dated 1601, with the epitaph, "Hic jacet Johannes Capit(an)us MacNemara Anina filia M^o | I Brien Ara (? *alias* Macne) marra me fieri fecit," in capitals round the edge. In the chancel we see the curious stucco work in the south wall; we have a rough sketch by Dyneley in 1681, so it dates at least

from the time of the great civil war. It displays at the top the sacred heart, and below is the crucifixion with an angel and the holy women. The high altar is intact; there is a large sedile covered by a vault, and to the north the pretty tomb of the Macnamaras of the later fifteenth or earlier sixteenth century, with these words on the edge, "*Hic jacet Odo filius Laurentii filii Mathi M Conmara et Coustina¹ ni mic Con mara uxor ej q me fieri fecerunt.*" The slab of Teige Macnamara of Ranna (for whom the most perfect copy of the "*Wars of Torlough*" was made by MacCurtin) is set in the recess under the trefoil arched canopy. It dates 1714. The sacristy has a curious press with traces of a rail on which vestments were probably hung. The cloister lies west from this and north of the church. It is in excellent preservation, and is surrounded by a beautiful arcade with a rich variety of mouldings. The eastern arch of the south walk, being large and pointed, has saved the arcade from the damage done (as at Adare and Askeaton) to allow coffins to enter the garth. Like the other vaults of the friary, the cloister vaults show traces of having been turned over wicker. The fine kitchen and offices occupy the north and east sides of the cloister; to the west is a narrow vaulted room, partly walled up for the burial place of the Lords Dunboyne. Overhead are corresponding ranges of rooms; the eastern, with its fine end window, was probably a day room or chapter room; a passage leads over an arch to a garderobe in a tower. From this arch the north-east bastion of De Clare's Castle is well seen, and in the distance the Castle of Danganbrack. A spiral stair in the north-east angle of the belfry gives access to the summit, and an extensive view of the central plain of Clare. The Keeper (Slieve Kimalta) is seen through a gap in Slieve Bernagh. The field around the friary is full of foundations.²

ST. FINGHIN'S CHURCH.

Across the river, near the ugly Protestant church, stands the church, probably as rebuilt by Thomas de Clare after the destruction of its predecessor in 1278. It has a plain triple-light east widow, and remains of a more ornate south light; the north wall has fallen, and there is a tall small turret (with faces on its corbels) at the south-west angle. The church is not divided into nave and chancel; it measures 79 feet by 27 feet. The neighbouring well is dedicated to Inghean Baoith, and some have imagined that the unknown patron's name, Finghin, is a corruption of that of the patroness of Kilnaboy; but it occurs in its present form in the "*Wars of Torlough*," 1318.

¹ Or Covlina. A modern (and incorrect) inscription has been very improperly cut on the plinth of this beautiful monument.

² Modern newspaper archæology and guide-books repeat after each other of late "*Quin Abbey was built in the year 402, and is entirely covered with ivy.*" Newspaper articles do little harm, but when such absurdities get even into pamphlet-form, they deserve to be noted.

MAGH ADHAIR.

About two miles north-east from Quin village lies the spot where, from "the twilight waste where pale tradition sits by memory's grave," the princes of Thomond, including the illustrious Brian Boru, were inaugurated at the oak, pillar, and mound of Magh Adhair, traditionally the burial place of Adair the Firbolg, brother of the builder of Dun Aenghus. A fierce battle was fought between Lorcan, King of Thomond, and the Ard Righ Flan Sunagh in 877. The supreme king to show his superiority invaded the district and commenced a game of chess, at the very place of inauguration, when Lorcan, with Sioda and Essida (ancestors of the Macnamaras) routed him, got him entangled in the woody districts, where he and his starving army surrendered after three days, and were sent home without further injury.¹ The moated tumulus, a cairn, a banked enclosure with a basin ground in a large block of conglomerate and a pillar stone mark the spot.² Not far away the great triple fort of Cahercalla, the perfect stone fort of Creevagh (Cahermine in 1655), and the cromlechs of Hazelwood and Caherloghan show how important the site was before the dawn of history.³

ENNIS.

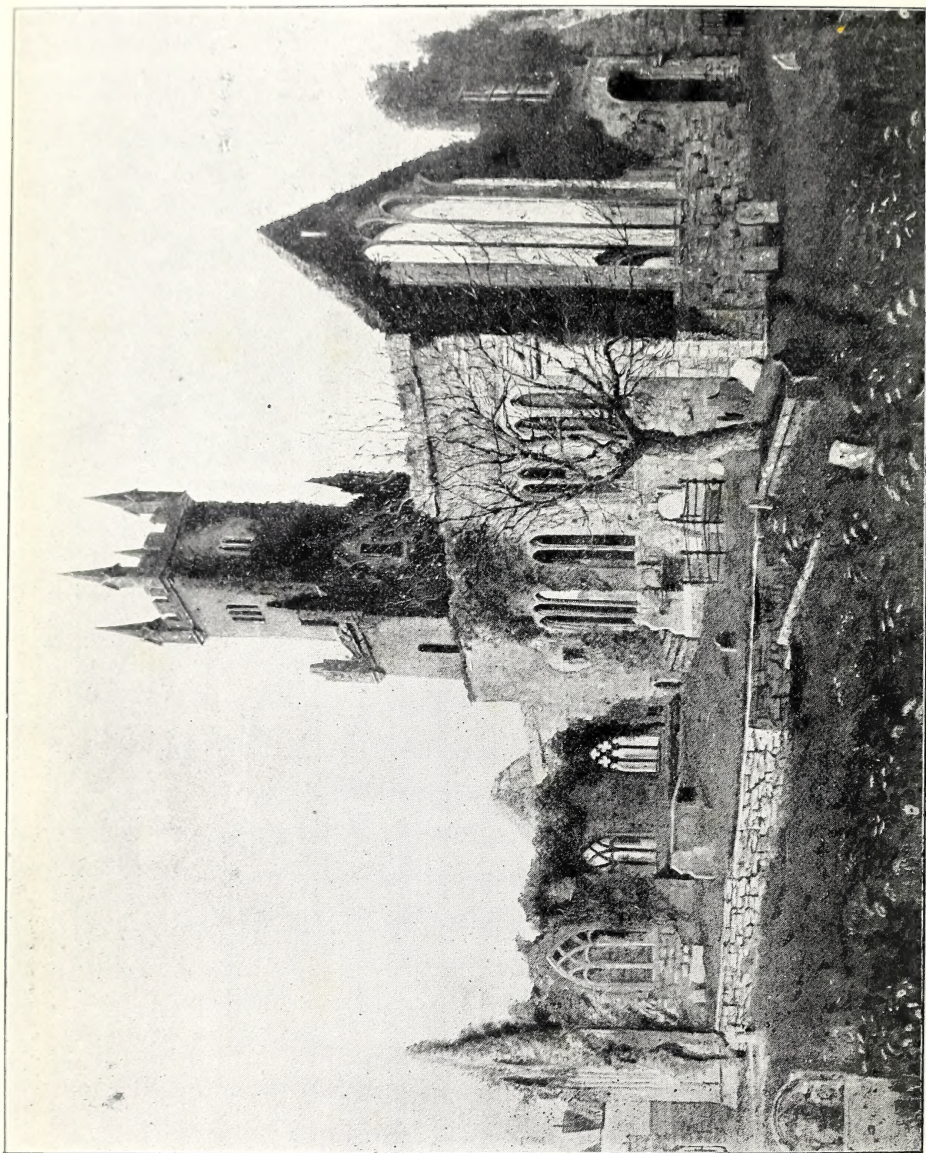
Innis cluain ramhfodha, "Ennis-Clonroad" (the Isle of the mead of long rowing) seems to have first come into the light of history about the middle of the thirteenth century. Deprived of Limerick, and considering Killaloe too open to the English, who had recently built a fort and established an English bishop at the place, the Dalcassian kings left their older seats and moved into the centre of the river-girt Thomond. There Donchad Cairbrech established a residence, and before his death founded (1240-1242) a monastery for Franciscans, on a spot called Inis an laogh, or "Calf Island," but afterwards Inisclonroad. King Torlough, after his victory over Thomas de Clare in Tradree (1287), built a stone tower on the west rampart of the fortress. In 1278 and 1311 the place was ravaged, and on the latter occasion burned. It is described as "the wide streeted, wealthy, and fruitful town," "the metropolis of every Irishman." Magrath, however, probably saw facts "with larger, other eyes than ours." The place was a mere village in the closing years of Elizabeth's reign, Clare Castle being reckoned of much more importance. At last the convenient accommodation afforded for sessions by the Chapter House of the Abbey⁴ turned the scale; and in 1612 Ennis was incorporated, and the

¹ "Story of an Irish Sept," pp. 71-83, gives a contemporary poem, p. 82; "Book of Munster," and "Wars of the G. G."

² *Proc. R.I.A.*, vol. iv., Ser. III., p. 55.

³ *This Journal*, vol. xxi., pp. 262, 463; vol. xxiii., p. 432; vol. xxvi., p. 150.

⁴ "Wadding's "Annales Minorum," vol. iii.; and "Annals of the Four Masters," 1571.



FRANCISCAN FRIARY, ENNIS. (FROM THE SOUTH-EAST.)

(From a Painting by Miss Diana Parkinson.)

Abbey adapted as a parish church for Doora and Dromcliff, which venerable places of worship were then closed. In 1681, Dyneley's view shows Ennis to have then been a small village; while fourteen years later, it had 120 houses and 12 English families. Its chief mark in modern history was as the scene of Daniel O'Connell's election; and the lofty pillar, with the statue of the Liberator, marks the site of the old Courthouse. Of late years prosperity has again returned to the town; and despite its strangely narrow streets, it possesses several handsome modern buildings, the most notable being the fine Courthouse, built 1852; the Roman Catholic Cathedral, dedicated to SS. Peter and Paul, 26th Feb., 1843, with a graceful and lofty spire, visible from the distant mountains of Burren and from Slieve Bernagh; the new Protestant Episcopalian Church, consecrated 30th Nov., 1871; the Presbyterian Church, 16th May, 1856; and the Franciscan Church, 14th December, 1884.¹ Of old houses, we note one in Jail-street, on which appears a tablet, with a square and castles; an old house in Church-street, with an inscription in raised capitals:—"This Hovse was built in the yeare of our Lord God, 1658, by John Crvce." A third house of more pretensions stood in Mill-street; but the cut-stone copings and stone "mellons" alone remain, removed to Edenvale, along with a tablet recording:—"This house and the front was bvilt and finised by Geoarge Stacpole, mearchant, 1687." In the bed of the river is seen a rock, on which a lion rampant was carved by order of Tom Steele to commemorate the insignia of his then lady love.

THE FRANCISCAN FRIARY.

This beautiful building and its history having been treated in recent volumes of our *Journal*,² we can only deal with it very briefly. It stands near the bridge and a pretty bend of the clear, brown Fergus, surrounded by handsome trees, the most picturesque view being that from the field before Stamer Park, or from the garden of that villa. It was founded about 1240 by King Donchad Cairbrech O'Brien, and was probably in course of construction at his death. The south wall of the chancel and north wall of the church belong to this period. The east window was probably built by Prince Torlough after 1287, and before his death in 1306; it was filled with rich coloured glass, and is very lofty and graceful. The vaulted chapter room to the north of the chancel was built by "Math Ceig" (Caech) Macnamara, who died 1314. A beautiful cloister, closely similar to Quin, and part of the south transept, were probably built by Prince Brian Catha an Eanaigh O'Brien about 1390. The rest of the south transept was evidently built in the latter half of the 15th century, to which period belongs the fine tomb, erected by More, wife of Mac Mahon, of Corcovaskin, and daughter of O'Brien, *circa* 1470, and the lower part of the belfry, with its rich flamboyant screen. The convent was

¹ The convent was built 1876, its older chapel 1855. ² Vol. xix., p. 44; vol. xxv., p. 135.

nominally suppressed in 1543; and the last monk of the old community, Dermot Bruodin, died in 1617. A new colony was introduced in 1628; destroyed 1651; re-established by 1653; and finally expelled in 1692.

Macgrath describes the place in 1306 as "the delightful, beautified convent of Inis an laoigh, on the fish-abounding stream, with lofty arches, white walls sweet bells, well-kept graves, homes of the noble dead; with furniture, crucifixes, illuminated missals, embroidered vestments, veils and cowls, glass windows, and chalices of rare workmanship."¹

In about 1580 Father Donat Mooney found it "sufficiently beautiful," kept in repair by the Earl of Thomond, who retained possession of its gold and silver plate. In 1621 it is described in a grant as consisting of a church and belfry, with graveyard, mill, salmon and eel weir, and two messuages and cottages. The Earl of Thomond fitted it up for Protestant worship at his own cost about that time. In 1643 Father Anthony Bruodin describes its monuments: the "descendants of Bernard O'Brien (Brian Catha an Eanaigh) held the MacMahon one (to the north); it was a beautiful monument, in the form of an altar, with marble pillars and statues. That of King Turlough (Terentius) and the Lords Inchiquin (to the south), and that of the Bruodins, were also in the choir. Lower down the church were those of the Clancys, Nellans, and Gilriaghs, while the sepulchre of the Earls of Thomond stood under a canopy in a chapel, probably the transept."²

In 1681 Dyneley sketched the convent; the choir and nave were unroofed, and the transept alone used for worship. In 1695 Hugh Brigdale describes the monument of grey marble, on which is engraved the story of Our Saviour's Passion. This belonged to the Mac Mahons.³ The ruin was granted by the Church Representative Body to be a "national monument," and conserved as such in 1893, the arches, sedilia, figures of St. Francis, and the "Ecce Homo" and one altar coming to light under the plaster and flooring of the decayed church.

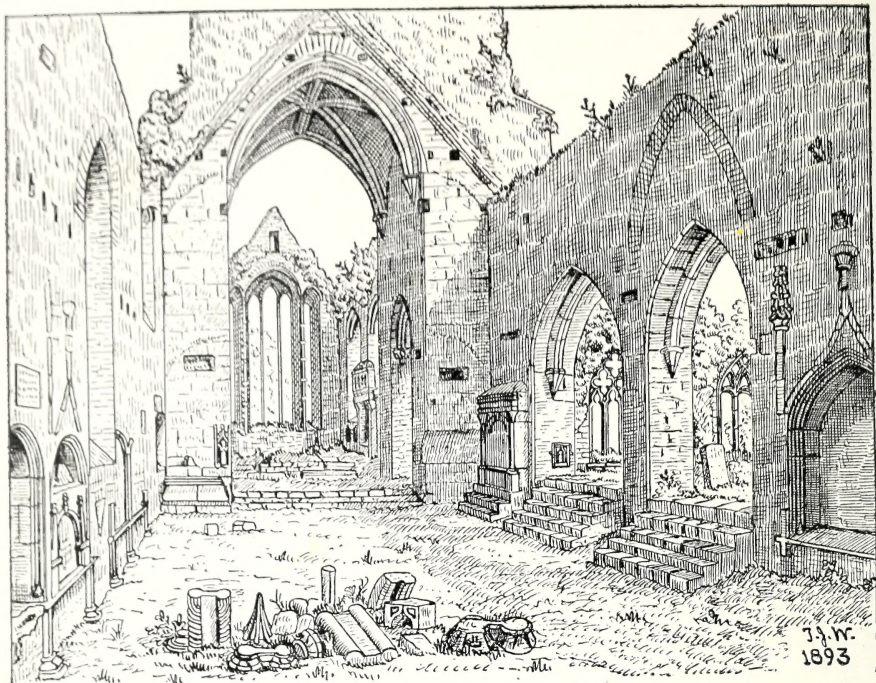
In the chancel we should examine the remarkable carvings of our Lord and the apostles, and the slabs representing the Arrest in Gethsemane, the flagellation, the crucifixion, the entombment, and the resurrection, with the figures of a bishop and a lady (probably More ni Brien); these, with a delicately-carved pillar, and much of the canopy, now lying in the nave, belong to the MacMahon tomb, 1470. Opposite, in the south wall, we note the double piscina and the rich canopy over the graves of King Turlough O'Brien and Cuvea MacNamara, 1306. It probably dates from about 1500, and has realistic carvings of leaves of ivy, ranunculus, cranesbill, and mallow—with flowers of the latter, the wild rose, and the pink flowering rush.

The tombs remain of Thomas Hickman and his wife, Elizabeth

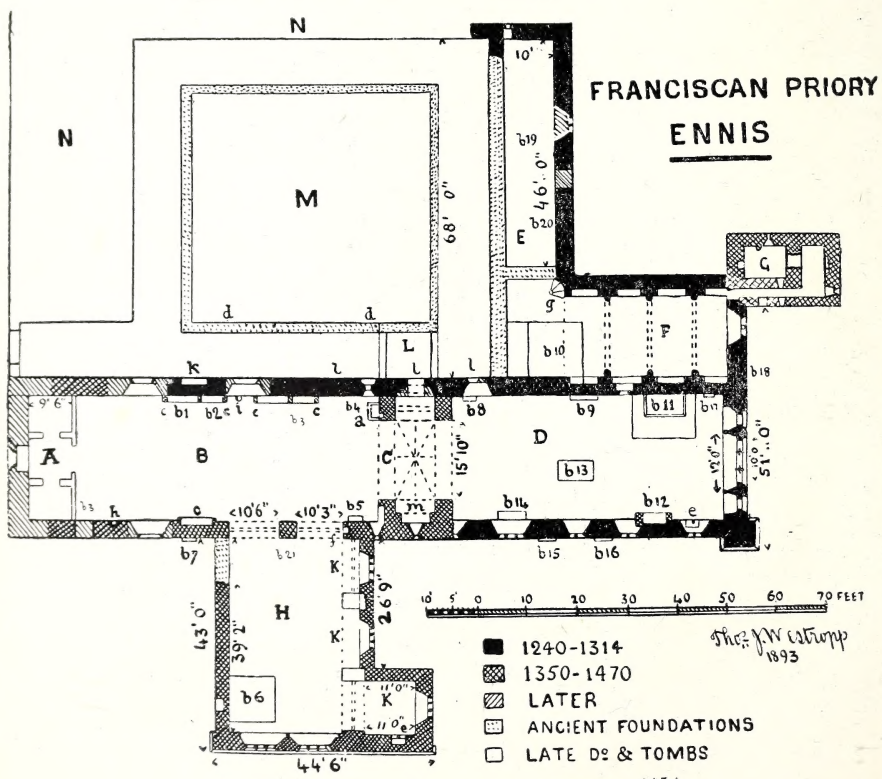
¹ Extract given me by Mr. Standish H. O'Grady.

² "Propugnaculum," Lib. v., c. 17.

³ MSS. T.C.D., I. 1. 2, pp. 234, 235.



FRIARY CHURCH, ENNIS—INTERIOR FROM WEST DOOR.



Colpoys, 1677; James Macnamara of Ennis, 1686; James Woulfe, 1697; and Lieutenant Henry Banks, 1728-1773, with others.

Under the Belfry is a fine screen, with statuettes of the Blessed Virgin, and our Lord, and a bishop. Note the corbels with a ram's head, a king's head, and a bishop's head (the last supported by angels), and the brackets for a rood screen.

In the Nave note the statue and altar of St. Francis in belfry pier; stigmata shown in the side, hand, and foot of the saint. "The Man of Sorrows" in the transept arch, note the cock crowing out of the pot. Sedilia, and the tablets of Teige O'Kerin of Glean, 1685, Lawrence O'Hehir of Dromkarhin, 1622 (?), Dermotius Considine, 1631, and an interesting inscription of Eugenius Considine, 1686, recording the destruction of an earlier tomb, "Cromvelli marte furentis." A number of fragments of the cloister, windows, and Mac Mahon tomb lie on the floor.

In the Transept note the fine double south window and a smaller one, of decorated Gothic, also the arrangement of plaster groining over the chapels, and the double piscina. The fragmentary inscription probably relates to Teig O'Brien, of Ballingown, and his father-in-law, Daniel O'Brien, 1578.

The Chapter Room, with a vaulted barrel roof. Off it is a "prison" and garderobe; it lies north of the chancel. Steps lead to the rooms above it, whence the belfry can be reached by a walk along the chancel wall. Note a corbel, with a face in the tower, and that the belfry closes up older windows in the clerestory. There are holes for four bell-ropes. In the Chapter Room, as Wadding informs us, in his oft-quoted account of Ennis,¹ sessions were held "in refectorio fornice" by the dreaded Sir Richard Bingham (Bengam), Governor of Connaught, whose statue still stands among those of leading heretics and persecutors in the Vatican. The gentler Sir John Perrot probably held here his great meeting of the Clare gentry in 1584, in which their rights were ascertained and confirmed by the Government.

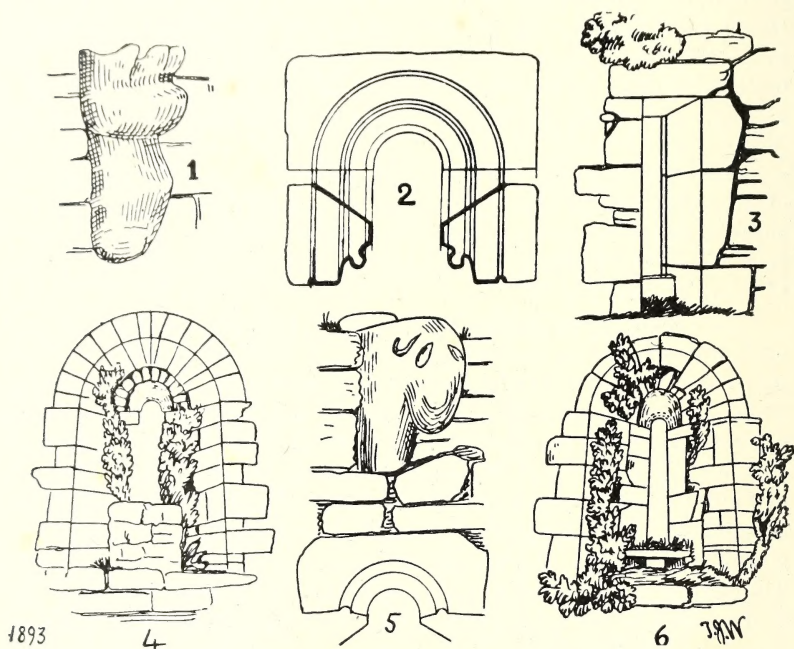
DOORA.²

If time allows on Saturday, this venerable church, whose ivied mass is seen not far from the railway station, may be visited. It is oblong in plan, 58 feet 6 inches, tapering westward from 23 feet 10 inches to 21 feet 10 inches. The north wall is of good "cyclopean" masonry, 2 feet 6 inches thick, and has a lintelled doorway, 2 feet 4 inches by 4 feet 10 inches high, of well dressed blue limestone, with a slight moulding on the inner jambs, which do not incline. Stones project from the

¹ "Annales Minorum," vol. iii., p. 574.

² Previous accounts in Keane's "Towers and Temples," p. 361; Dwyer's "Diocese of Killaloe," p. 648.

outer face near this doorway, which evidently led to a small sacristy. The west gable had fallen in 1839; it was from 3 feet 8 inches to 2 feet 7 inches thick, with a great buttress at the northern corner, 9 feet by 11 feet 6 inches. The south wall has a defaced door; and two very early windows remain in fair preservation. Their jambs are boldly splayed and inclined, well constructed with close jointed blocks of sandstone. They splay and incline from 4 feet 9 inches to 4 feet 4 inches, and have lights 5 inches wide; the heads are semicircular; the outer head of the western light remains, cut in a single block. A sort of



DOORRA CHURCH—DETAILS.

1. Ornament over South Door.
2. East Window.

3. North Door.
4, 5, 6. Windows of South Wall.

poppy-head finial projects above the door, and the large head of a sort of dog stares with stony eyes from above the window. The eastern gable is much later, and has been rebuilt, abutting against the south wall as if the church had been longer. There are two rude ambreys in the south-east angle. The east window is double, the lower part much broken and ivied. The heads are interesting. That of the south wall is of fine gritstone, like the older features of the south wall; it is adorned with a chamfer and roll moulding, and a recess. The north light has an exactly similar head, cut out of limestone, like the north door. It seems

probable that the "limestone period" of this church is later than the "sandstone period." Doora, in 1189, was known as Durynierekin, the watery spot of Rekin, or Breacan, the first church founder in Clare. It was called Dubdery in the Papal taxation of 1302. A well near it bore the name of Toberdooran. The Patron's day is November 3rd. O'Curry¹ tells how the famous St. Brendan mac Finloga "was at his church at Dubhdoire in Thomond," near the O'Liddies, and of his blighting curse on certain offenders.

¹ Citing "Betham MSS." vol. v., in the Royal Irish Academy, note "Dubdery," 1302, and "Dubhdoire" as agreeing, while "Dury," 1189, supports the present form, "Dooran."

OTHER ANTIQUARIAN EXCURSIONS IN COUNTY CLARE.

FROM LIMERICK.

1. Train to KILLALOE. St. Flannan's Cathedral; note corbels and fine Romanesque door (c. 1080-1100), Celtic cross on slab; font. Roan, 1692; Purdon, 1718; and Browne, 1719—monuments. St. Flannan's Oratory, repaired 1002, by Brian Boru. High Cross from Kilfenora, in Clarisford garden; Ballina Church; stone-roofed Oratory of St. Molua, on Friar's Island. Bealboruma and Grianan Lachtna, forts and palaces of the Dalcassians (the latter on Craglea, and dating c. 840); also Toberceevul, the Banshee's well.¹

2. Train to Killaloe, car past Tinneranna, with fine lake scenery, to TOMGRANEY. Church of St. Colman and Cronan (present structure commenced by Cormac Ua Cilleen before 968, restored 1002, with Romanesque decorated windows),² site of Round Tower and Castle of the O'Gradys and Bradys. Boat to HOLY ISLAND, or INISCALTRA, Round Tower, St. Caimin's (c. 1002), with oratories and Irish inscriptions of eighth to tenth century, and slab of O'Grady, 1703. Baptism Church, with Romanesque door. St. Mary's, with tomb of Sir Tirlagh, the Mac Ibrien Arra, 1626. A curious altar.³

3. Drive to the two castles of the Macnamaras at CRATLOE, and Cratloe Church. CROAGHANE Church and cromlech,⁴ tombs of Nugent, 1770; Maghlen, 1751; Blood, 1799, &c. ROSSMANAGHER Castle. BUNRATTY Castle, founded by De Musegros, 1250; rebuilt by Thomas de Clare, 1276; burned 1318 and 1333;⁵ rebuilt c. 1440; sieges, 1558 and 1641. Note fine stucco work of Donat, "the great Earl" of Thomond (c. 1610-20). Bunratty Church, with Dawson monuments. MOUNT CASHEL Castle, the beautifully situated cromlech and Castle at ROSROE, and the Cloghmore at Ballysheen.

4. Train to Ballycar (car must be engaged in advance). Church of KILNASOOLA, with fine monument of Sir Donough O'Brien, Bart., 1717.⁶ Great triple cahers of MOGHANE and LANGOUGH,⁷ Castles of MOGHANE and DROMLINE. If time allows, QUIN Friary and Church, and DANGANBRACK and BALLYMARKAHAN Castles can also be visited, or (as an alternative) TOMFINLOUGH Churches, and ROSROE.

5. Drive to BROADFORD. Note fine cromlech of FORMOYLE, near road at head of pass,⁸ and earth fort of Lisnagree. Cromlechs at CLOONYCONRYMORE, on hill south of Kilbane.⁹ Church and cromlech of KILLOKENEDY; picturesque valleys at Kilbane and Glenomra; or to KILSEILY Church, holy well, monument of Bridgemans, 1714, &c., with fine view of Doon Lake. DRUMMIN cromlech, on hill behind church.¹⁰

¹ This *Journal*, vols. xxii., xxiii.

² Lord Dunraven's "Notes," vol. i.; *Proc. R.I.A.*, vol. vi., Series III.

³ This *Journal*, vol. xix.

⁴ Borlase's "Dolmens," vol. i., p. 86.

⁵ This *Journal*, vol. xxi.

⁶ *Ibid.*, vol. xxi.

⁷ *Ibid.*, vol. xxiii.

⁸ Borlase, vol. i., p. 98.

⁹ Borlase, vol. i., pp. 99, 100.

¹⁰ *Ibid.*, vol. i., p. 97.

6. Drive to CLONLARA, pretty modern churches, monuments of Massy and Vincent families. Castles of NEWTOWN, COOLISTIEGUE, with perfect stairs, and ELMHILL; church and well of KILTINANLEA; note bullaun and holy tree. Falls of the Shannon at DOONASS.

FROM ENNIS.

1. Drive to DROMCLIFF Church, Cemetery, and Round Tower.¹ KILRAGHTIS Church and two cromlechs, fort, and "cave" of Cahereiny, beside road near church. CAHERAPHUCA cromlech,² near road to CRUSHEEN. Walk one mile and a-half to INCHICRONAN FRIARY, on peninsula in lake past castle. Note carved head of east window (c. 1100), and Butler's monument, 1735.

2. Train to Gort. Car to KILMACDUACH, Co. Galway, Round Tower, Cathedral, St. Michael's, O'Heyne's Church, noting rich capitals, St. Mary's, and residence;³ also Castles of FIDDAUN, Co. Galway, and DERRYOWEN, ROCKVALE, and KILKEEDY, in Clare, with Kilkeedy Church.

3. Drive to Spencil Hill (battle 1559), double-walled stone fort of CAHERSHAUGHNESSY⁴ near it, a rath and pillar on hill top. Castle and church and two "giant's graves" at CLOONEY. Castles and cromlechs of TYREDAGH and MILTOWN—the Toomeens, or underground river, near last. Old Church of TULLA, monuments of Molony's, 1702; Mac Mahons, 1711; Hartes, Brownes, 1717; Westrop's, 1764; and O'Callaghans, 1792. Cromlech of MARYFORT, Castle of ROSSLARA, Castle and lakes at BALLINAHINCH, and, on return, LISOFFIN Castle, and MOYMORE Bridge cromlechs.

4. Drive to Killadysert. Boat to CANON'S ISLAND, Augustinian Abbey,⁵ and, on return, Church of KILCHRIST, near Ballynecally, and Castle of DANGAN. If time allows the Convent of Killone can also be visited.

5. Car to Dysert O'Dea, Rath, Inchiquin, Kilnaboy, and Lemaneagh or Glasgeivnagh.

FROM MILTOWN MALBAY.

1. Drive to KILMURRY IBRICANE Church. Note broken figure of the Virgin holding the dead body of our Saviour. TROMRA Castle, scene of the O'Flaherties fatal raid, 1641.⁶ Boat from Quilty to MUTTON ISLAND, rude pillars and fragments of St. Senan's Church; fine caves and cliffs. Holy well of St. Laughteen, near Stacpoole's Bridge.

2. Drive to Mount Callan, cromlech near road,⁷ and Ogam-inscribed slab—"FAN LIA DO LIQA CONAF (OR COLLAS) COLGAC COS OBMDO," on slope north of Boulynaagreea Lake.⁸

3. Drive to KILFARBOY Church. Note Fitz Gerald's monument, 1778, Moy Castle, and Church.

4. Drive to Doonbeg (or this may be combined with Kilmurry and Tromroe), see Castles of DOONBEG and DOONMORE, Church of KILLARD, and (if not considered too far) Church of KILMACDUAN, with early window, and curious "village" of vaults.

¹ This *Journal*, vol. xxiv.

² Rev. Mr. Fahy's "Diocese of Killmacduach."

³ *Ibid.*, vol. xxvii.

⁴ Borlase, vol. i., p. 79.

⁵ Borlase, vol. i., p. 82.

⁶ This *Journal*, vol. xxiii.

⁷ See "H'Iar Connaught."—Appendix.

⁸ *Proc. R.I.A.*, vol. i., 2 Ser., P.L. & A., p. 265.

FROM KILKEE.

1. Drive along cliffs southward. Note fallen cromlech in field behind Moore's Hotel; hut and oratory on sea-rock of BISHOP'S ISLAND. Remains of cliff forts at DOONAUNROE (Foohagh Head) and ILLAUNADOON, and Castle of DUNLECKY.¹

2. Drive to Carrigaholt Castle, KILCREDAUN Church (with early twelfth-century window), TEMPLE AN AIRD Church, KILCRONY Church and forts, and LISCRONEEN forts and KILFIERAGH late Church.

3. This drive may be combined with either of preceding, or with No. 1, Kilcredaun and Carrigaholt. KILBALLYONE Church, TULLY cliffs, and great cliff fort of DUNDOILLROE, TEAMPULL NA NAEVE, near Natural Bridges of Ross, Loop Head, with remains of CAHERCROCHAUN and DUNDALHEN, and fine cliff fort, shell middens and huts at DOONMORE, or Horse Island.²

4. Train to Kilrush. Boat to SCATTERY Island, or Iniscatha, Round Tower, Cathedral, Oratory, Well, and Cashel; Kilnamarve, Temple Knockanangel, Temple Senan, cross-inscribed slab, and early Irish inscriptions, supposed Ogam inscription, castle stump, &c.³

5. Train to Kilrush. KILRUSH Church, early building, the door with inclined jambs, stone fort of CAHERNAGAT, Churches of MOYLLOUGH (birthplace of St. Senan), KILLIMER Church, and burial-place of "Colleen Bawn."

¹ This *Journal*, vol. xv.

² *Ibid.*, vol. xxviii.

³ *Ibid.*, vol. xxvii.

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- Wars of the Gaedhil with the Gaill (*c.* 1016). ? Mortough Mac Liag. Edited by Dr. Todd.
- Wars of Torlough (*c.* 1350). By John Mac Craith.
- Historical Memoirs of the O'Briens, 1860. By J. O'Donoghue.
- Diocese of Killaloe, 1878. By the Rev. Canon P. Dwyer.
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- Bishopric of Iniscatha. By the Rev. S. Malone. Vol. xiii., p. 106.
- Quin "Abbey": its History. By T. J. Westropp. Vol. xviii., p. 334.
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- The Armada Wrecks, 1588. Same. Vol. xix., p. 131.
- The High Sheriffs of Clare. Same. Vol. xxi., p. 68.
- The Normans in Thomond (1250–1333). Same. Vol. xxi., p. 284.
- Donaldmore O'Brien (1169–1194). Same. Vol. xxii., p. 74.
- Killaloe—Early Kings of Clare. Same. Vol. xxii., p. 399.
- The Last Friars of Quin. Same. Vol. xxiv., p. 82.

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- Tour in Ireland (1680). By T. Dyneley. This *Journal*, vol. iv., p. 143.
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- Cathedral Churches of Ireland (1890). By T. M. Fallow.
- Dolmens of Ireland (1897). By William Chambers Borlase.

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